THE

GOTHIC AND ANGLO-SAXON

GOSPELS

WITH

THE VERSIONS

OF

WYCLIFFE AND TYNDALE.

Library of The Theological Seminary

PRINCETON · NEW JERSEY

PRESENTED BY

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PREFACE.

THE Scriptures contain the revelation of God's will to man,—God's word addressed to all mankind. As the Scriptures are Truth, the closer we adhere to them, the nearer we are to Truth. But the nearest approach we can make to the inspired originals, is in faithful translations, as they express the sense with the greatest brevity and precision. Hence good translations afford the best helps for obtaining a true knowledge of the Scriptures, and different versions, by learned and religious men, must be the best and shortest commentaries. The same truths are there expressed in different words. Where some are too brief and obscure, others may be more full and clear, while together, being the same in sense, they mutually illustrate and confirm each other.

The present volume contains four translations of the Gospels. These translations were made by the leading men,—the intellectual aristocracy of their day. The first version is the Gothic by Ulphilas, in the 4th century. What vigour and decision of mind,—what a clear view of the future extension and influence of the Germanic race, must Ulphilas have had to induce him to translate the Scriptures into the vulgar tongue of his people, in an age when Greek and Latin were the only languages employed for literary purposes! Ulphilas deeply felt, from his own experience, that the power of the word of God to convince the understanding and to influence the conduct would be limited, unless it was not only preached, but read in the mother tongue, through which the best affections of the heart are most easily touched.—These remarks are equally applicable to the translation of the Gospels in the 8th or 10th century from the Vetus Italica into Anglo-Saxon, and to the Wycliffe version of the whole Bible from the Vulgate into English in the 14th century, which was the dawn of that scriptural light that preceded the Reformation. In the 16th century, Tyndale presented the Gospel in a still clearer light by his translation of the New Testament from

the original Greek into English, so faithfully, that it is, in substance, our present authorized Version, which constantly uses the same phraseology and often employs the very same words.

These versions, extending from A.D. 360 to 1526, are not only of great value to Divines, but deeply interesting to the philologist, who is here supplied with ample specimens of the earliest German, and of the Anglo-Saxon, as well as early English. The first German comes down to us in the translation of Ulphilas, made about A.D. 360. Though the Anglo-Saxon Gospels were translated in 735 or before, and the version printed in this volume is from a MS. written about A.D. 995, yet we have an earlier record of Anglo-Saxon writing, in the Laws of Ethelbert, king of Kent. From the Title of these Laws, we learn that "they were established in the days of Augustine*," that is, between A.D. 597, when Ethelbert was baptised, and the death of Augustine in 604. The most probable date is 599. From this time to the present, we have our written Laws; and we are told that Bede, just before his death in 735, had finished the translation of St. John's Gospel into his native tongue, called English [Englisc] in the early Laws. The Germans have the first written specimen of a Germanic language in Ulphilas, and we the next specimen in our Anglo-Saxon Laws, and at a later date in the Gospels. The English philologist will now be able to trace many words and phrases from the present time, 1865, to the translation of Tyndale in 1526, of Wycliffe in 1389, of the Saxon about 995, and of the Gothic about 360, a space of more than 1500 years. The Gothic is a language of Low German origin†, as well as the Anglo-Saxon and English, we are, therefore, not surprised to find many phrases apparently identical in Gothic, in Anglo-Saxon, and in modern English.

Gothic.		Anglo-Saxon.
In bokom Psalmo.	In *the* book of Psalms.	On tham Sealme. Lk. xx. 42.
Ik im thata daur.	I am the door.	Ic eom geat. Jn. x. 9.
Langai wheilai.	For a long while.	Langre tíde. Lk. xviii. 4.
Nauh leitila wheila.	Now a little while.	Gyt sume hwíle‡. Jn. vii. 33.
Whis brothar.	Whose brother.	Hwæs bróthor. Lk. xx. 28.
Kaurno whaiteis.	A corn of wheat.	Hwǽtene corn. Jn. xii. 24.

* Ða dómas, ðe Æþelbirht cyning ásette, on Augustinus dæge.—*Thorpe's Ancient Laws and Institutes*, 8vo. 1840, vol. i. p. 2.

† Professor Max Müller's Survey of Languages, 2nd Edn. 8vo. 1855, p. 63; and his Science of Language, Lecture V. p. 175.

‡ Yet some while or time.

Gothic.		Anglo-Saxon.
Hardu-hairtei.	Hardness of heart.	Heortan heardness. Mk. x. 5.
Hardu ist thata waurd.	Hard is that word.	Heard is theos spræc*. Jn. vi. 60.
Sibun brothryus.	Seven brothers.	Seofon *ge*bróthru. Lk. xx. 29.
Wheitos swe snaiws.	White as snow.	Swâ hwite swâ snâw. Mk. ix. 3.
Yuka auhsne.	Yokes of oxen.	An *get*ýme oxena†. Lk. xiv. 19.
Wha ist namo thein?	What is thy name?	Hwæt is thin nama? Lk. viii. 30.
Galeiks ist mann.	*He* is like a man.	He ys *ge*lic men. Lk. vi. 48.

THE GOTHIC translation of Ulphilas is the first, in date and importance, which claims attention in a brief notice of these four versions, and of their celebrated translators.

The heathen Goths settled in Dacia, on the north-west of the Black Sea, at an early period. While resident there they became Christians, and before the Council of Nice in A.D. 325, the Christian Goths were so numerous as to elect their own Bishop, Theophilus, whose signature appears in the records of that Council. The most celebrated of their Bishops was Ulphilas‡, born in A.D. 318 amongst the Goths in Dacia. His eminent talents, learning, and benevolence gave him unbounded influence over his countrymen. It, therefore, became a proverb among the Goths, "Whatever is done by Ulphilas, is well done." This favourable impression prepares us to hear of his consecration, at the age of 30, as Bishop§ of the Goths in A.D. 348 by Eusebius Bishop of Nicomedia. He continued to discharge his episcopal duties with great fidelity for forty years, and in A.D. 388 went to Constantinople to promote the interest of his Church, where he died at the age of 70. Ulphilas wrote in Latin, Greek, and Gothic, and was full of energy in the practical application of his learning. No difficulty or literary labour deterred him when he had in view the cherished desire of his heart, the translation of the New Testament from the original Greek, and part of the Old from the Septuagint into Gothic, that every one of his countrymen might read the word of God in his own tongue. It is most likely that this great literary work was completed before A.D. 360; because, as a faithful and zealous preacher of the Gospel, anxious for the instruction and edification of the people, he had been accustomed to translate into their own language

* Hard is this speech. † *Literally* A team of oxen.

‡ Some eminent Germans write the name Ulfilas, Ulfila, Wulfila, &c. As I have not seen the name so written in any original document, the old orthography is retained. See other reasons in Origin of Eng. and Germanic Lang. vii. § 7, p. 115, note *.

§ Waitz, Ueber das Leben und die Lehre des Ulfila. 8vo. Hanover, 1840.

the passages of the Scriptures which he quoted. Ulphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated. He imbibed the doctrines of the Gospel at the fountain head, the original Greek, and preached those doctrines to the Goths in their own nervous and expressive Germanic tongue.

Ulphilas had always taken the greatest interest in the welfare of the Goths. When, in the year 376, he saw they were grievously oppressed by the Huns, he hesitated not to implore the protection of the Emperor Valens, and pleaded their cause with such success, that the province of Mœsia was assigned to them. Their innumerable tribes then passed over the Danube into Mœsia, now Servia and Bulgaria: it was from the residence of these Visigoths, or West Goths in Mœsia that they have been called Mœso-Goths, and their language Mœso-Gothic.

Zealous Arians have always been anxious to claim Ulphilas, as belonging to them. Valens and his Arian bishops would naturally use all their influence with Ulphilas, and he would be disposed to concede as much as possible for the sake of peace and the welfare of his people. Further, as a man of principle, he could not go. In the strife, contention, and bitter persecution of the times, it is difficult to arrive at the exact truth. We know that Ulphilas was not only a man of great learning, but of honest principles, and practical wisdom; he was, therefore, with his cautious and judicious antecedents—his early and extensive knowledge of the Scriptures—not very likely to fall into fatal errors. We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found. On the contrary, in passages clearly unfavourable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek. The chief point in which we are now concerned, is this, that those who read the Gothic version of Ulphilas are not likely to be led into error, as it is a faithful representation of the Greek. This was the opinion of the learned Junius and Dr. Marshall, the first editors of the Gothic Gospels, and of Cardinal Mai, and the great body of learned men in the past age, as well as the present.

Codex Argenteus. — We gladly leave this subject to speak of the principal MS. and the chief editions of the Gothic Gospels. The most celebrated MS. is *The Codex Argenteus*, or Silver Book, so called from being transmitted to us in letters of a silvery hue, though the letters of a few words in the beginning of each paragraph are in gold. I once thought with

Ihre, Meerman*, and others, that the words of this splendid Codex were not written on the vellum, which is of a reddish purple colour, but that each word was formed letter after letter by metallic characters heated, and then impressed on silver or gold leaf which was made to adhere to the vellum by some glutinous substance, in the manner that bookbinders now letter and ornament the backs of books. On showing the facsimile to Henry Latham, Esq., M.A., of Brasenose College, and of the Oxford University Press, he observed the letters were not so uniform as they would be if made by the impression of metallic characters, and suggested that the form of each letter was more probably drawn with some glutinous preparation, and the silver or gold leaf pressed upon it. On looking minutely at our accurate facsimile, I saw variations which could not have occurred if metallic letters had been used. The word at the end of the third line of our facsimile is abbreviated, to make it accord with the preceding line. In the 10th line of Dr. Uppström's larger facsimile, to prevent a confused junction of the long stem of ψ with the long stem of ƀ in the preceding line, the top of ψ is bent to the left in such a manner as could only be done by a pen or pencil.

Being anxious to obtain the most accurate information, even as to the colour of this invaluable MS., I wrote to Professor Uppström. Not receiving an answer with that promptitude, which his liberality and kindness of heart always induced him to give, I presumed he had not received my letter, and wrote again. The answer came, not from the learned editor of the Codex Argenteus, but from a mutual friend, A. Diedrich Wackerbarth, whom I had known long ago, as graduating in honours at Corpus Christi College, Cambridge. I may add that he has proved himself to be one of our best Teutonic scholars by his accurate and spirited translation of Beowulf, from the Anglo-Saxon into English verse, published in 1849. His letter gives the last sad tidings of one of Sweden's most learned men, and contains so minute a description of the MS. that I feel assured my readers will thank me for introducing the substance of it.

"Uppsala, May 6th, 1865.

"Your two letters were unfortunately too late to reach Professor Uppström. Our good friend died on the 21st of January last. His death was very unexpected, and was caused by inflammation of the lungs. Your letter of the 6th ult. was accordingly placed in the hands of the Professor of Ancient Northern Literature, Prof. Säve, who went, in company with me, to the library two or three days ago, where I endeavoured by mixing water-colours to get a few approximations to the colour of the vellum of the Codex Argenteus. Since

* Origin of Eng. and Germanic Lang. vii. § 10, p. 116.

then your second letter has arrived, that of the 28th ult. Professor Säve is at the present moment exceedingly busy; but, being desirous not to keep you waiting for an answer, he this morning requested me to go up to the library, re-examine the Codex with reference to your questions, and make my report accordingly. This I have done and herewith communicate the result."—After an unsuccessful attempt to give the colour with greater precision, he sent me five specimens of the purple shades of the vellum taken from five different parts of the Codex. Our facsimile is the medium colour. My friend then proceeds,—"The vellum is still somewhat glossy. The colour varies very greatly in different parts of the Codex, in some parts indeed it may be said to have disappeared altogether or very nearly so, whereas in others it is even slightly darker than the darkest of my imitations, and has much the appearance of ripe mulberries. The leaves seem to have been coloured on one side only, the colour of the back of the sheet being that of the front showing through. Calling the highly coloured side of a sheet the front, and the other side the back, the leaves seem to have been so arranged that fronts are turned to fronts and backs to backs, so as to present uniformity of colour on both pages of the same opening of the book.

"I now turn to your other question, namely the probability of Ihre's conjecture that the letters are stamped; or, in other words, that the book is in fact printed, only letter by letter instead of sheet by sheet. To this conjecture I cannot assent, and I may add that Professor Uppström held the same opinion as myself, so does also Prof. Säve. The Codex is certainly very beautifully written and the letters are remarkably uniform, but strictly uniform they are not. . . .The breadth of the letter Ν is usually about $4\frac{1}{2}$ millimetres: similarly the letter Π: when the writer has been a little pressed for room the Π and Ν are reduced in breadth each to about $3\frac{1}{2}$ millimetres. Now had the writer formed his letters by means of a stamp, he could only have contracted the spaces between the letters, not the letters themselves, unless indeed we suppose he had several stamps of different breadths for each letter, which I do not think probable. It appears then, that the Codex has not been formed by stamping the letters but is throughout manuscript: a most beautiful and uniform manuscript it must have been, worthy of the pen of Brother Sintram of St. Gall himself, but written, not stamped.

"Another circumstance, which I think may be worth mentioning, is the following: On comparing Uppström's facsimile page with the original, I observe that in the Codex the tail of the silver Ϛ, which forms the first letter of the 12th line, goes quite over the arc of the golden Π, which begins the next following line. From this I presume we may infer, that the gilding was done before the silvering.

"I may mention that the upper part of the Ψ is not unfrequently slightly bent to the left, as in the example cited by you, even when there is no letter

with which it would otherwise interfere. Indeed all the letters, though quite sufficiently uniform to present to the eye that regularity which constitutes so important a portion of what we call beauty in writing, present, when examined with a magnifying glass and a fine scale, differences of form and dimensions greater than I think would exist had they been formed with a stamp.

"Prof. Uppström, during his last journey in Italy, carefully collated the MSS. in the Ambrosian and Vatican Libraries as well as that of Wolfenbüttel. These he prepared for the press and had even just commenced printing when death put an end to his labours. The work will however not be lost to the world, as it has been placed in able hands. In fact, it will be edited by Prof. Säve.

"I may add that the Codex has evidently been ruled throughout with double lines for writing: single lines would have been sufficient for stamping."

The Codex Argenteus, containing fragments of the four Gospels, is supposed to be the work of Italians in their own country at the close of the fifth century, or the beginning of the sixth. The only MS. in exactly the same style of writing, is the celebrated Gallican Psalter* now in the Abbey of St. Germain des Près. It is of the sixth century and is said to have belonged to St. Germain, Bishop of Paris, who died May 28, 576. The vellum is stained of a purple-violet colour, and the writing is in silver letters, and a few particular words in gold. This description would serve for the Codex Argenteus, the vellum of which, however, is purple, exactly as in our facsimile, of a reddish rather than a violet tint.

The Codex Argenteus was preserved for many centuries in the monastery of Werden on the river Rhur, in Westphalia. In the 17th century it was transmitted for safety to Prague; but, Count Königsmark taking that city in 1648, the Codex Argenteus came into the possession of the Swedes, who deposited it in the Library at Stockholm. Vossius in 1655, when visiting Sweden, became possessed of it, and brought it to Holland. Puffendorf, as he travelled through Holland in 1662, found it in the custody of Vossius, and purchased it for Count de la Gardie; who, after having it bound in silver, presented it to the Royal Library at Uppsala, where it is still preserved.

I. This imperfect copy of the Four Gospels, beginning Matt. v. 15, was first printed from a beautiful facsimile made by Derrer; and, with the Gothic Glossary of Junius, published by Junius and Marshall, in 2 vols. 4to., at

* A most beautiful facsimile of this MS. was published by Count Bastard, 1843, in his splendid and expensive work on this subject. Another is given, with a minute description of Plate CX. vol. i. p. 296 in Universal Palæography, by M. J. B. Silvestre, translated from the French and edited by Sir Frederic Madden: Folio Plates, and descriptions in 2 vols. 8vo. H. G. Bohn, London, 1850. I am indebted for the sight of these facsimiles to Professor J. O. Westwood, M.A., F.L.S., author of the very beautiful work, Palæographia Sacra Pictoria, &c.

Dordrecht, 1665. There are two columns in each page, the Gothic on the left column, and the Anglo-Saxon on the right; both in their original characters, the types for which were cast in Holland, at the expense of Junius. The same book, apparently published with new titles, and a reprint of the first sheet in Vol. II, the Glossary by Junius, appeared again at Amsterdam in 1684.

II. Stiernhielm, a Swede, republished Ulphilas, with additions, entitled,—Evangelia ab Ulphila Gothice translata, cum versionibus Sueo-Gothicâ Norrænâ seu Islandicâ, et Vulgatâ Latinâ, *Stockholmiæ*, 4to. 1671. *Sometimes there is bound up with it*—Glossarium Ulphila-Gothicum per F. Junium, nunc Sueo-Gothica auctum, *etc.* per Georg. Stiernhielm, *ib.* 1670.

III. The Gothic Gospels were again prepared for the Press by Dr. Eric Benzelius, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic: a short Gothic Grammar, written by Lye, is prefixed. This handsome 4to. of the Clarendon Press was printed with the type which Junius had presented to the University of Oxford after it had been used at Dordrecht in the Edition of 1665.

IV. A learned Swede, Ihre, a native of Uppsala, and afterwards professor, favoured the literati in 1753 with his remarks upon the editions of Junius, Stiernhielm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title: J. ab Ihre scripta versionem Ulphilanam et linguam Mœso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini, 4to. 1773.

V. The Codex was again prepared and printed in Roman characters without accents, after the corrected text of Ihre, with a literal interlinear Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipsic, 4to. 1805.

VI. A commentary on parts of the Gospel of St. John, with the following title:—Skeireins Aiwaggelyons thairh Iohannen.—Auslegung des Evangelii Johannis in gothischer Sprache von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache etc. 4to. München, 1834.—It contains an account of the manuscript, p. ix–xvii:—the Commentary in Gothic, printed in facsimile types, p. 3–34:—the same Gothic text, in Roman and Italic type accented, in one column, and a literal Latin version in the other, with notes at the foot, p. 37–52:—an account of the MS. and a short notice of Ulphilas and the Goths, p. 53–118:—a complete Glossary of the Gothic words with explanations in Latin, and the Greek equivalents, p. 121–182:—a facsimile of Skeireins, and other MSS. p. 183.

VII. Ulfilas:—Veteris et Novi Testamenti versionis Gothicæ fragmenta, quæ supersunt, ad fidem codd. castigata, Latinitate donata, adnotatione critica

instructa, cum Glossario et Grammatica linguæ Gothicæ, conjunctis curis ediderunt H. C. de Gabelentz et Dr. J. Lœbe. Lipsiæ, apud F. A. Brockhaus, 1836 et 1846.—This is a very valuable work in 2 vols. 4to. Vol. I. contains Prolegomena, p. ix–xxxvii : the Gothic text of the Gospels and Epistles, as far as they have been discovered, with fragments of the Old Testament, printed in Roman type, without accents ; below is a Latin translation, and under this are very useful notes in Latin, in 2 cols. small type, p. 1–359.—Vol. II. contains Vorwort, p. vi–xi : Skeir. p. xii–xvi : Calend. Goth. p. xvii, xviii : Gloss. p. 1–214 : Griechisch-gothisches Wörterbuch, p. 215–241 : Gram. der Goth. p. 1–298.

VIII. Ulphilas von Gaugengigl : Vol. I. Sprachlehre und Wörterbuch : Vol. II. Gothic New Testament, 2 vols. in 1, royal 8vo., with a plate of Gothic Alphabets. *Passau*, 1849.

IX. Uppström's Codex Argenteus, 4to. 1854–1857 : v. Notes, p. 570, Matt. i. 21 ; xi. 10.

X. Massmann's Ulfilas*, Stuttgart, 1857, 1 vol. 8vo. The Gothic text is printed entirely in Roman letters, of a good legible size, and fills the left hand pages. Parts of the Septuagint and of the original Greek text and the Vulgate Latin Version, both in smaller type than the Gothic, fill the right hand pages. They are in two columns, and the verses, both of the Greek and Latin, are parallel with the Gothic. The Gothic text is accented according to the system introduced by the celebrated Professor, Dr. James Grimm. Many very valuable notes, a Glossary, and a brief Gothic Grammar are appended to the Text. It is a most useful and comprehensive book, containing, in one moderate 8vo. volume, the whole of the Gothic translation of the Old and New Testaments hitherto discovered, and all that is known on the subject.

XI. Ulfila oder die uns erhaltenen Denkmäler der Gothischen Sprache. Text, Grammatik und Wörterbuch. Bearbeitet und herausgegeben von Friedrich Ludwig Stamm, Pastor zu St. Ludgeri, in Helmstedt. *Paderborn*, 1858.—A plain, good sized, readable text, in Roman type, without accents. The þ is used.

ANGLO-SAXON.—Before Gregory the Great planted Christianity in England by his missionaries, the energetic and warlike Anglo-Saxons had scarcely any facilities for intellectual improvement. A gradual preparation for the public reception of the Christian faith had been made by the marriage of Ethelbert, king of Kent, with Bertha, a Frankish princess. Bertha and her attendants continued their Christian worship in England, under the direction of the Bishop who accompanied her from France. The exemplary conduct of the Queen impressed the mind of Ethelbert and his court with a favourable opinion of Chris-

* The exact title of this scholarlike and most handy book is given in the Gothic notes on Matt. i. 21, p. 570.

tianity. The way being opened by Bertha, Ethelbert in A.D. 597 gave a friendly reception to Augustine, the leader of the Christian messengers of peace, and assigned them a residence in Canterbury. As Christian doctrines and discipline expand the mind, and produce a love of learning and intellectual pursuits, these results were seen by the establishment of the first school in Kent by Ethelbert, and by his written Laws, as well as by the thirst for knowledge raised among his subjects. Those, who applied themselves to literature, manifested the strength of their intellectual powers, by a success which could not have been expected, and can scarcely be surpassed. That within a hundred years after the dawn of Christianity and literature upon the Anglo-Saxons, two such men as Bede and Bonifacius should have arisen, the one from the most northerly and the other from the southerly part of England,—from Durham and Devonshire,—is an adequate proof that the previous absence of literary knowledge did not arise from the want of intellect, but of opportunity for its cultivation. Bede had a European reputation as a Scholar, and Bonifacius as a Christian Missionary. Bonifacius, a native Saxon, and like all the Angles and Saxons of Germanic origin, speaking a Germanic dialect, was a most successful herald of peace to his kindred race on the Continent. His talents, and his heart glowing with benevolence and Christian zeal, made him the missionary Bishop over the numerous tribes to whom he had preached with such success, that he is said to have been the means of converting to the Christian faith more than a hundred thousand Germans.——Bede was born in 672, and died in 735. His works were spread over Europe, and so highly esteemed, that his Ecclesiastical History, written in Latin, was printed about the year 1474, among the early works that issued from the German press. It was translated into Anglo-Saxon by King Alfred, and is still a well-known and popular book, though tinged with the credulity of the age in which it was written. Bede was a diligent student and translator of the Scriptures, as will soon appear; but, we must first observe, that among the many books sent by Gregory the Great to Augustine, two copies of the Gospels in Latin, of the same size, and written in the same Roman uncials, are now extant. After being safely kept in the Bibliotheca Gregoriana in St. Augustine's Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS.; one of these he presented, with his other MSS. and books, to the Library of Corpus Christi College, Cambridge, where it still remains in perfect safety. The other copy

we know from the following entry in the margin fol. 2a, "Robertus Cotton Cuningtonensis 1602," was among the manuscript treasures of Sir Robert Cotton. It is now in the safe custody of the Bodleian, Oxford. This Oxford Codex appears, from its history, as well as from its internal evidence, to have been the original from which numerous copies were made and spread over England as far north as the residence of Bede in the Monastery of Wearmouth, Durham. The internal evidence is this, that all the Anglo-Saxon MSS. have the large interpolation given in the note upon Matt. xx. 28, with others which will shortly be mentioned. This MS. of the Gospels, sent by Gregory the Great, is not the Vulgate, but the old Latin Version, the Vetus Italica, in constant use till the time of Jerome, who guided by it, finished his Vulgate translation of the Gospels in A.D. 384. As the Anglo-Saxon Version was made from the Vetus Italica, it may be useful in ascertaining the readings of this oldest Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the Vetus Italica, and not from the Vulgate of Jerome.

In St. Matt. xxvii. 32, the Vulgate has Invenerunt hominem Cyrenæum, and omits venientem obviam illis. The Anglo-Saxon is word for word from the Vetus Italica, as will be seen below. In this instance the Anglo-Saxon was evidently translated from the Vetus Italica.

Invenerunt hominem Cyrenæum, venientem obviam illis. *Vet. Ital.*
Đá gemêtton hig ænne Cyreniscne man, cumende heom togénes. *Ang.-Sax.*

A clause is also omitted in the Vulgate of St. Matt. xxiv. 41, when it is both in the Vetus Italica and Anglo-Saxon.

Duo in lecto, unus assumetur, et unus relinquetur. *Vet. Ital.*
Twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed. *Ang.-Sax.*

Sometimes a word is different in the Vulgate and in the Italic Version, and the Anglo-Saxon then follows the Italic, as in St. Luke xv. 8.

Et *evertit* domum. *Vet. Ital.*
And áwent hyre hús. *Ang.-Sax.*
Et *everrit* domum. *Vulg.*

The Vetus Italica sometimes omits a whole verse, and the same omission is observed in the Codex Augustinius and in the Anglo-Saxon, when it is contained in the Vulgate, as in St. Matt. xxiii. 14. This affords further evidence, that the Anglo-Saxon was translated from the Vetus Italica, and also that the Bodleian Codex Augustinius is the Italic, and not the Vulgate Version. *See the note upon* Matt. xxiii. 14, p. 577.

It is then an interesting fact, that we still possess, in the Bodleian, one of the copies which Gregory the Great sent to England,—that it is not a copy of the Vulgate, but of the Vetus Italica, and that it may be the very copy from which the Anglo-Saxon Version was made.

We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the translating of the Scriptures into Anglo-Saxon, that they might be read by the people, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were constantly read in Anglo-Saxon churches, as the rubrical directions declare what part of the Scriptures was appointed for successive seasons. We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators. We are, however, assured by Cuthbert*, a pupil of the learned Venerable Bede, the glory of the Anglo-Saxon Church, that he was finishing his translation of St. John's Gospel immediately before his death on the 27th of May, 735. As St. John is the last of the Gospels, the three preceding had most likely been previously translated. Cuthbert describes the last day of Bede's life with Christian simplicity and feeling. 'When the morning dawned he told us to write diligently what we had begun. This being done, one of us said,—There is yet, beloved Master, one chapter wanting; will it be unpleasant to be asked any more questions? He answered, Not at all. Take your pen and write with speed.—He did so. At the ninth hour he said to me, I have some valuables in my little chest; fetch them that I may distribute my small presents. He addressed each and exhorted to prayer. We wept. In the evening when his pupil said, Dear Master, one sentence is still wanting. Write it quickly, exclaimed Bede. When it was finished, he said, Support me while I go to the holy place, where I can pray to my Father. When he was placed there he repeated the Gloria Patri, and expired in the effort.'

We have no satisfactory evidence to prove that this was the first translation of the Gospels, nor that Bede's version has come down to us. The Scriptures, in their own tongue, were revered by the Anglo-Saxons, for Alfred the Great placed the Commandments at the head of his Laws, and incorporated many passages from the Gospels. Subsequent translators would naturally avail themselves of the versions made by their predecessors, and write them in the orthography, the language, and the style of the time in which they lived. From these

* Smith's Bede, p. 793.

distinguishing features, the age of a MS. may be ascertained with tolerable accuracy. Sometimes persons and places are named, which aid in fixing the date.

Anglo-Saxon MSS. of the Gospels.——Our Anglo-Saxon text* is based upon the MS. No. CXL. in Corpus Christi College, Cambridge, denoted by B; and the MS. Ii. 2. 11. in the University Library, Cambridge, designated by C; collated with Cot. or the Cotton Otho C. I. the MS. in the British Museum, and with the Hatton MS. No. 38 in the Bodleian, Oxford, referred to in the notes, by the signature H, compared with Rl. or the MS. of nearly the same form and date I. A. XIV. in the Royal Library, British Museum:—collated also with the Oxford MS. in the Bodleian No. 441, to which a reference is made in the notes by O.—Also Rush. or the Rushworth Gloss, in the Bodleian, No. 3946; and the Lindisfarne in the British Museum, Nero D. IV.

The value of these MSS. and the text formed upon their authority will be best ascertained from a short account of each, chiefly in the alphabetical order of the letters by which they are designated.

I. B. is described in Wanley's Catal. p. 116, and by Nasmith, p. 213; it is said to be copied from an older MS. before the Conquest. I think between A.D. 990 and 1030. Many vowels are accented. At the end of St. Matthew's Gospel is the following note, written in the same form of letter as the MS. but of a somewhat later date:—Ego Ælfricus scripsi hunc librum in Monasterio Baðonio, et dedi Brihtwoldo Preposito†.—Dr. Marshall, speaking of this MS. in 1664, says,—Hunc Codicem et Oxoniensem, rarius reperi ab invicem dissentientes; superioremque eos vetustatem spirare existimo. (p. 490.)

II. C. denotes the MS. of the Anglo-Saxon Gospels, in the University of Cambridge, marked Ii. 2. 11. This MS. in small folio, written in a good clear hand about the time of the ‡Norman Conquest, if not earlier, is very valuable for its accuracy in grammatical forms, and orthography as adopted in the best West-Saxon; and because it is the only copy which has the Rubrics complete, and written in the same hand and just after the other parts of the MS. Many vowels are accented. In 1704, when Wanley wrote his Catalogus Historico-Criticus Manuscriptorum Septentrionalium, the leaf, containing the following note, stood among the waste leaves at the beginning of this MS.: it is now (1865) placed at the end§:—Hunc textum Euangeliorum dedit Leofricus

* See Anglo-Saxon Notes, p. 574, col. 1. The Anglo-Saxon text.

† See Anglo-Saxon Notes upon Matt. xxviii. 20*w*. ‡ Wanley's Catal. p. 152.

§ I might merely state the fact, but I may add, that Mr. Bradshaw of King's College, who has the care of the MSS. and examines them most minutely, is satisfied, from the size and the cutting of the parchment, with other concurring circumstances, that, when the MS. was originally written, this was the last leaf; he has, therefore, restored it to what, he is assured, was its first position.

episcopus ecclesiæ Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum. Then immediately follows in the same Anglo-Saxon hand as the Codex, but of a little later date,—Đas boc Leofric biscop gef Sancto Petro and eallum his æftergengum into Exancestre Gode mid to ðenienne.

At the foot of a waste leaf, placed before the MS. is this note:—Hunc Codicem Evangeliorum Gregorius Dodde, Decanus Ecclesiæ Exoniensis, cum assensu fratrum suorum Canonicorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi et ornari curavit. 1566.

On the upper margin of page 1 of this MS. is written in the bold, clear hand of Archbishop Parker,—"Matthæus Cantuar: 1574." At the foot of this page in the same clear hand, "Continet pag. 401," i. e. The entire MS. contains 401 pp. The Gospels occupy p. 1–343.—*Pseudo-Evangelium Nichodemi*, p. 344–383, published by Thwaites at the end of his Heptateuchus in 8vo. 1698.—*Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem*, p. 383–401. All the 401 pages of the MS. are written in the same bold and distinct Anglo-Saxon hand. The Rubrics are in faded, dark red letters of the same form as the MS., but written after the text was finished, as they often extend far into the margin, the latter words being placed at the end of one or more consecutive lines of the MS.: for example in Matt. xi., MS. p. 37, line 14–17. The letters of the Rubrics were most likely formed, when the Capital letters were coloured. The Gospels are divided into paragraphs, denoted by large plain Capital letters of different colours, some of which, especially the green and light blue, are as bright as if recently coloured. There is generally, but not always, a Rubric at the head of each paragraph. Three or four paragraphs are often included in a Chapter; and the chapters of our modern versions sometimes begin in the middle or other parts of the paragraphs of this MS., in which there was not originally the least indication of such a division.

III. This is what remains of the once fine MS. written on vellum before the Norman Conquest, and denoted by Cot. because it is in the Cotton Library, British Museum, Otho C. I. A minute description is given of it by Wanley in A. D. 1704*, when it was in a perfect state from Matt. xxvii. 6. It was so much injured by the fire, which destroyed many of Sir Robert Cotton's MSS. on the 23rd of Oct. 1731, that, what was defective only as far as Matt. xxvii. 6 before that calamity, afterwards looked like a charred mass. Planta, in his Catalogue of the Cotton MSS., describes it as "once consisting of 290 leaves, but now (1802) so much burnt and contracted as to render the binding of it impracticable." It was fortunately kept in a case; and what was found impracticable by Mr. Planta, has been effected under the careful superintendence of Sir Frederic Madden, by whose judicious arrangements many MSS. have been restored, and made accessible to the public. The smallest part of this burnt mass has been carefully mounted on thick folio paper, which is cut away

* Catal. p. 211, 212.

in the middle to fit the injured vellum, and made fast by transparent paper, gummed to the edges of the paper and the vellum; the MS. can, therefore, be easily read on both sides. It is now bound in two large folio vols. Sir Frederic Madden tells us—that twenty-five folios are lost since Wanley described it. The first small fragment of this MS. now remaining is from folio 26, which Sir F. Madden has marked as part of St. Mark vii. 22. Such a note deserves the best thanks of all who consult the MS. as it saves much of their time. The fragments increase a little in size from folio 26 to 38. St. Luke is nearly complete, and occupies fol. 39–93. St. John fills fol. 95–135, and is nearly perfect, especially in the latter part. There are not any rubrical directions, and only a few badly formed capital letters of a dingy red colour in this MS. The accents are neither numerous nor carefully applied.

IV. H. The Hatton MS. No. 38 in the Bodleian*, Oxford, is the size of a large 8vo. and written on vellum, in a very uniform and beautiful, but late hand, about the time of Henry II. The letters are so uniform, upright, and near together, as to appear like printing in facsimile types. It formerly belonged to the Rev. John Parker, son of Matthew Parker, Archbishop of Canterbury, who wrote his name in red chalk, "Iohēs parker," on the verso and top of the first fly-leaf. Wanley tells us that the missing leaf Lk. xvi. was neatly written and inserted by Mr. Parker. The four Gospels are arranged not in the usual order, but St. Matt. is placed after St. Luke; thus, Mark, Luke, Matthew, and John. The only Rubric in Anglo-Saxon is this at the beginning of St. John,—Her onginþ ðæt god spell ðe Johannes se godspellere gewrat on Pathmos ðam eiglande.—The accents are few, and capriciously applied.

V. This MS. denoted by Rl. is in the Royal Library, British Museum, I. A. XIV. It is very similar to the Hatton in the 8vo. size, but a little smaller. The writing is somewhat earlier in date, and less regular than the Hatton. The Rubrics are very few, and of a brighter red than the Hatton. There are scarcely any accents; yet Ysâăc is found in fol. 33, 5. The four Gospels are placed in this order,—Mark, Matthew, Luke, and John.—St. Mark begins, Initium Scī Euangelii secundum Marcum. Her ys Godspelles angin, Halendes Cristes Godes sune, swa awriten is on þas witegan bec Isaiam.—Her onginð Matheus boc þas halga Godspelleres.—*Begins*, Soðlice wel is to understanden þ æfter Matheus gerecednysse her his oneneornysse boc Hælendes Cristes Dauides suna.—*St. Luke*, Nu we willað her eow areccen Lucas boc ðæs halgan Godspelleres.—*Begins*, Forðam ðe wytodlice manega þohte þare þinge wace ge endebyrden ðe on us gefylde sint, swa us betahten þa þe hit of frinðe gesawon, and ðare spræce þe nas wæron.—Then follows the Rubric to St. John precisely as in the Hatton MS.—This Royal MS. belonged to St. Augustine's Abbey†, Canterbury. It was also in possession of Thomas Cranmer, Archbishop of Canterbury, whose name is written on the upper margin of the first leaf.

* Wanley's Catal. p. 76. † Ibid. p. 181.

VI. O. The Oxford MS. in the Bodleian, No. 441, is closely allied to the best MSS. B, C, and Cot.; namely to I, II, and III.—This Oxford MS. of the four Anglo-Saxon Gospels is in small folio, written before the Norman Conquest*, in a fine bold Anglo-Saxon character, and has some vowels accented. The Rubrics are written in a small and recent hand, between the paragraphs; or, for want of room, in the margin. The first six leaves of St. Mark, fol. 57–62, fol. 90, fol. 131, and fol. 150, also the last three leaves of St. John, fol. 192–194, are written in a small and recent hand upon new parchment, with few accents. — The first edition of the Anglo-Saxon Gospels by John Foxe, in 1571, was printed from this Oxford MS. No. 441. It was also the basis of the edition by Junius and Marshall in 1665.

VII. The Latin of the Lindisfarne Gospels, or the Durham Book, is said to have been written about A.D. 687 by Eadfrith, a monk, and the interlinear and verbal Anglo-Saxon Gloss, by Aldred a Priest, between 946 and 968. Both Eadfrith and Aldred became Bishops of Durham. It is one of our finest MSS.

VIII. The Latin of the Rushworth Gospels appears to be written about the end of the 7th century; and the interlinear and verbal Anglo-Saxon Gloss of the 10th. The first three Gospels have been published by the Surtees Society. St. Matthew, edited by the Rev. Joseph Stevenson, M.A., 8vo. 1854. St. Mark in 1861, and St. Luke in 1863, both edited by Geo. Waring, Esq., M.A.

Printed editions.—I. The Anglo-Saxon Gospels were first printed, at the suggestion and expense of Matthew Parker, Archbishop of Canterbury, under the care of John Foxe, the Martyrologist, with this title :—"The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxons, and now published for testimonie of the same at London. Printed by John Daye dwelling ouer Aldersgate. 1571. *Cum Priuilegio Regiæ Maiestatis per Decennium.*" The text is in the clear and readable Anglo-Saxon type, used by Daye in Ælfric's "Sermon on Easter day," 1567†, the first book printed in Anglo-Saxon. The Anglo-Saxon occupies two-thirds the width of the page, and the remaining third is filled with the English Version of the Bishops' Bible in small old English. Foxe wrote the long dedication to Queen Elizabeth. The chief object for the publication of these Gospels is thus stated in the Preface :—"We haue published especially to this end, that the said boke imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gratious procedinges now in the Church agreable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God, *Matthew* Archbishop of Cant. a cheefe and a famous trauailler in thys Church of *England*, by whose industrious diligence and learned labours, this booke,

* Wanley, p. 64.

† See Origin of Eng. and Ger. Languages, iii. 9, page 18, note *.

with others moe, hath bene collected and searched out of the *Saxons* Monumētes : so likewise haue we to vnderstand and conceaue, by the edition hereof, how the religion presently taught and professed in the Church at thys present, is no new reformation of thinges lately begonne, which were not before, but rather a reduction of the Church to the Pristine state of olde conformitie, which once it had." (p. 9.)

II. A much improved edition of the Anglo-Saxon Gospels* was published, with the Gothic by Junius and Marshall, in 1665, with the following ample title,—Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquæ duæ, Gothica scil. et Anglo-Saxonica : quarum illam ex celeberrimo Codice Argenteo nunc primum depromsit Franciscus Junius, Francisci filius. Hanc autem ex Codicibus MSS. collatis emendatiùs recudi curavit Thomas Marschallus, Anglus : cujus etiam Observationes in utramque Versionem subnectuntur.—Accessit et Glossarium Gothicum : cui præmittitur Alphabetum Gothicum, Runicum, etc. operâ ejusdem Francisci Junii.—Dordrechti. Typis et sumptibus Junianis.—Excudebant Henricus et Joannes Essæi, Urbis Typographi Ordinarii. CIↃIↃCLXV.

III. A very neat and handy edition of the Anglo-Saxon Gospels appeared in 12mo, London 1842, with this title—Ða Halgan Godspel on Englisc.—The Anglo-Saxon Version of the holy Gospels, edited from the original manuscripts, by Benjamin Thorpe, F.S.A. London, Rivington : Oxford, Parker : 1842.

One peculiar feature of the Anglo-Saxon version may be noticed, before we speak of the next translation. Those terms, which are adopted in other versions from the Hebrew, Greek, and Latin, are generally translated by indigenous Anglo-Saxon compounds, so descriptive as to be intelligible to every reader. A very few examples will be sufficient to show this principle, and the compositive power of the Anglo-Saxon language. For Centurion they used hundred-man, similar to the Lat. Centurio :—Disciple, leorning-eniht, *a learning youth* :—Dropsy, a man with the dropsy was called wæter-seoc-man :—Parable, bigspel, *a near example* :—Repentance, dæd-bót, *an amends-deed* :—Resurrection, ārīst, *a rising again* :—Sabbath, reste-dæg, *a day of rest* :—Scribe, bóc-ere, bóc-wer, *a book man* : — Synagogue, gesamnung, *a congregation* : — Treasury, gold-hórd, *gold-hoard*.

WYCLIFFE.—Till the discovery of printing in the 15th century, the Holy Scriptures and other writings could only be published, or made generally known, by Lectures and by the slow process of manuscripts. Between forty and fifty years, Wycliffe was more or less closely connected with the University of Oxford. As Tutor, Head of

* See Description of this vol. in Gothic, p. vii. No. I.

a College, and Professor of Divinity, he had great facilities for making the Gospel generally known. In addition to the members of noble families, and men educated for lay professions, those especially preparing for the Church attended his Lectures, and were educated under his superintendence; taking with them into every parish throughout the whole country, the learning and impressions they had received in the University, giving lectures upon his principles, and often becoming his willing agents in transcribing his works. The important part, taken by Wycliffe in preparing for the Reformation by the translation of the Scriptures, will be best seen by a short notice of the chief incidents of his life.

John Wycliffe is said to have been born in 1324 at a small village of that name, near Richmond, in Yorkshire; and, at the age of sixteen, to have become one of the first members of Queen's College, founded in 1340. He was a fellow of Merton College in 1356. With much natural talent, unwearied assiduity, and a facility in acquiring knowledge, this diligent and unobtrusive student gained in the University great reputation for his learning, and faithful friends by his decision of character, combined with kindness of heart and unassuming manners. He was deservedly popular, and was much attached to Oxford for the literary facilities and the uninterrupted quietude which he could not find anywhere so perfect as in the University. During more than twenty years he gratified his insatiable desire for knowledge on all subjects, never neglecting to devote a specified time for reading the Bible, making all other knowledge subservient to the great object he ever kept in view, a thorough knowledge of the Scriptures. He read the Latin Fathers with great care, and studied Aristotle, the profound reasoner of the Greeks. As the Greek language and literature were little known and almost forgotten in England before the taking of Constantinople by the Turks in A.D. 1453, when the Greeks fled for refuge to other countries, where they introduced and interpreted the ancient Greek authors, Wycliffe had not the means of acquiring a knowledge of Greek. He could, therefore, study Aristotle only in the Latin translations and commentaries. Even with such inadequate assistance he became a most subtle reasoner, and an unrivalled disputant, able to encounter the intricacies of scholastic divinity. His great opponent, the Chronicler Knighton, admits that, while Wycliffe was generally esteemed a most eminent theologian, he had no equal in the employment of the scholastic art of disputation.

About the year 1360, circumstances occurred which called forth

Wycliffe's extraordinary talents. Oxford was so celebrated as a seat of learning in the reign of Henry III. that an immense number of students came to the University from all parts of England and from the Continent. Anthony Wood, in his Annals*, tells us they amounted to thirty thousand. When all allowance is made for this almost incredible estimate of the students by one of Oxford's most partial friends, it at least indicates the popularity of the University. By the undue influence of the mendicant Friars, the younger students were tempted to leave the Colleges for the Convent, till they are said to have been reduced to six thousand. The Church of Rome, to revive the monastic institutions, established the four orders of Mendicants, the Augustines, Carmelites, Dominicans and Franciscans. The first establishment of the Dominicans was at Oxford in 1221. With other privileges, the Popes had allowed the Friars the liberty of superintending education. They had their own exempt jurisdiction; and, in their unremitted endeavours to gain converts by trespassing on the statutes of the University, they were involved in continual disputes with the Chancellor and Scholars. The University and the Church suffered so much by this interference, that a Convocation was assembled, and a decree passed, that no youth, under the age of eighteen, should be received by the Friars into their orders. The contest became so warm and exasperating, that Wycliffe entered into the defence of his beloved University with such zeal, energy and success, as to confound the Friars. They could not resist his plain and honest reasoning. He overwhelmed them by his arguments and learning, and brought them into popular disgrace by his pamphlets on the "able beggary" absurdly advocated by the Friars.

The whole University was gratified by this display of Wycliffe's energy, talents and learning; and, in testimony of respect and gratitude, elected him Warden or Master of Balliol College or Hall, as it was then called. In the early part of 1361, he was presented by his College to the valuable Rectory of Fillingham in Lincolnshire, which he afterwards exchanged for Ludgershall in Buckinghamshire, that he might be within a few miles of his numerous friends in the University. In the year 1365 Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury Hall, now occupied by the Canterbury Quadrangle of Christ Church. In 1367 he defended Edward III. in refusing to pay Pope Urban the tribute which had been claimed ever since it was exacted from the weak King John. Wycliffe wrote with such ability, and used

* Vol. i. p. 206; Baber, p. 11.

such convincing arguments, as to prove, beyond any future doubt, the illegality of the claim. The See of Rome was silent but indignant, looking upon Wycliffe with a jealous eye, as the cause of the defeat. In England this defence increased the fame of its author, and procured for him the favourable regard of the Duke of Lancaster and both Houses of Parliament. Edward III. had previously made him one of his Chaplains.

In 1372 Wycliffe was gratified by obtaining the chief desire of his heart, the election to the Professorship of Divinity. His whole life had been spent in preparing himself for the faithful discharge of the duties devolving on the Divinity Professor. Being elevated to a Professorship, which enabled him to diffuse with authority that light which had already beamed on his own mind, he used great judgment in his lectures and in the theological discussions over which he presided. His experience taught him that deep-rooted principles and old customs must be treated with a gentle hand. His heart was filled with piety towards God and love to man, which were always manifested by his unaffected simplicity of manner, in language as plain and expressive as it was elegant. His lectures always attracted a large audience, as he was ever more desirous of correcting error by the statement of truth, than by direct and personal attacks. When he had felt his way, and had obtained numerous supporters in the University, the majority of whom read and studied the Scriptures not only critically but practically; with such friends, he threw off all reserve and spoke of vital religion, the religion of the heart with its practical results, and the best means of promoting them amongst the people. His lectures and sermons were full of the Scriptures, forming short treatises on Divinity, worthy of the Oxford Professor. He entertained a deep conviction, that the only way of promoting vital and practical religion in the mass of the population, was by giving them the Word of God in their own tongue. He had, therefore, for some time been engaged in translating the Scriptures into English, from the Latin Vulgate, the authorised version of the Church of that day. Many of his most able and faithful friends assisted him in this holy work. While he was increasing in Christian knowledge, and imparting it to the common people, as well as to those numerous students of the University who attended his Lectures for the acquisition of that scriptural knowledge, which would enable them to discharge faithfully the duties of parish Priests throughout the whole land,—his reputation, his piety and worldly prosperity went hand in hand. His past services to the crown were rewarded in 1374, by his being presented

to the valuable Rectory of Lutterworth. As ecclesiastics were generally the best educated men of that time, and therefore well prepared to assist in state affairs, Wycliffe was employed by the Government as a Diplomatist in several embassies. The See of Rome could not forget the rebuke and victory of Wycliffe. Though silent, Rome was ever watchful for an opportunity of crushing the successful opponent. Wycliffe and his friends went on, with great zeal and energy, in their work of translating and disseminating the Scriptures. As his knowledge of revelation increased, and his view of divine truth was cleared, he manifested greater decision and fully declared his religious opinions. When his friends, who had supported him from motives of state policy, saw that his governing principle was scriptural truth, they forsook him. The See of Rome seized the opportunity, and annoyed and persecuted him; but opposition could not retard his work.

This brief notice must not be lengthened by entering into details: it is only necessary to state, that Courtney, Archbishop of Canterbury, under the influence of the Church of Rome, with the aid of the Aristocracy and the sanction of the timid Richard II., brought a bill into the House of Lords to arrest Wycliffe and his followers, "and hold them in "strong prison till they justify themselves according to the law and "reason of Holy Church*." As soon as the Bill had passed the Lords, Courtney endeavoured to carry it into effect. The House of Commons remonstrated upon its illegality, not having passed their house. The Chancellor of the University excused himself by declaring, that his own life and the peace of the University would be endangered, if Wycliffe were taken. To allay the fury of the storm, Wycliffe thought it prudent, in Nov. 1382, to retire to the country. But persecution was so severe and unrelenting, that he was compelled to descend from what had been his throne—his professorial chair, and to leave the University for ever. He sought retirement at Lutterworth, where, despite all opposition and persecution, he fearlessly wrote in defence of his doctrines, and proceeded in his work of completing and revising the translation of the Scriptures, till his death, on the last day of Dec. 1384.

The bitter feeling and hostility of the See of Rome did not end with Wycliffe's death, but by a decree of the Council of Constance his remains were disinterred in 1428, then burnt and the ashes cast into the Swift, a streamlet which runs by Lutterworth†. But Wycliffe lives, and ever

* Gibson's Codex Jur. Eccles. Anglican. p. 399.

† See Life of Wycliffe by Foxe, 1610: Lewis, 1720: Baber, 1810: Le Bas, 1823: Tytler, 1826: Vaughan, 1845.

will live in the hearts and affections of the Anglo-Saxon race, as the first translator of the whole of the Scriptures into English.

As Oxford was the chief scene of Wycliffe's literary enjoyment and fame, the home of his heart, a retreat which he always sought with pleasure and left with regret, it is gratifying to know that Oxford has raised an imperishable monument to Wycliffe's memory by publishing, at its own expense, the splendid edition in 4 vols. 4to. of

"The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers; edited by the Rev. Josiah Forshall, F.R.S. etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H. F.R.S. etc., Keeper of the MSS. in the British Museum. Oxford, at the University Press 1850."

This is one of the best, most laborious, and accurate editions of any early English author I have ever seen. The editors have examined and described 170 MSS., and selected and most carefully printed two of the best in parallel columns, the first written before 1390, and the second before 1420. The Prologues and every available and desirable information have been given. A very excellent and ample Glossary is appended to the 4th vol. Altogether, this edition is the work of sound and ripe scholars,—an honour to the University of Oxford and their press, as well as to the literary veterans, the editors. All must acknowledge with them, that "they have spared neither time nor pains to render their work complete;" especially when it is known, that "A considerable portion of their time, during nearly twenty-two years, has been spent in accomplishing their task."—*Pref.* p. xxxviii.

Our text of Wycliffe's Gospels is founded upon the first version given in this Oxford edition of 1850, collated with the original MS. in the Bodleian, No. 369 of the Douce Collection. This MS. is written on vellum, in large fol. 2 cols. ff. 486 [429 bis], consisting of two distinct MSS., both imperfect. The first is written with marginal corrections throughout, in three different hands, all before 1390*. The second part of the volume, from fol. 251 to the end, containing the Text of our Gospels, is written about the same time as the former, that is before 1390, say the preceding year 1389, the date I have adopted. A facsimile of this MS., Matt. vi. 14, 15, is given in the plate facing the Title. Sir F. Madden says, in Pref. p. xxi., that "the version described .... is to a greater or less degree the work of Wycliffe; that it is the earliest translation of the whole Bible in the English language, admits of no reasonable doubt."

* Sir F. Madden's Pref. p. l. No. 87.

Editions of Wycliffe.—The numbers I. II. and III. were from the text before 1420, adopted as the later text in the Oxford edition of 1850.

I. The New Testament of Wycliffe was first printed in folio, London 1731, by the Rev. John Lewis, Minister of Margate, Kent, with a short Glossary or Explanation of the old and obsolete words in Dr. Wycliffe's Translation. The text was taken from two MSS., one of which was his own [now, 1850, Sir F. Madden states, in the Bodleian, Gough, Eccl. Top. 5] and the other the property of Sir Edward Deering, Bart., now, 1850, of the Very Rev. Wm. Conybeare, dean of Llandaff.

II. The Rev. Henry Baber, M. A., republished in 4to., London 1810, a reprint of the preceding with the following additions, which are very valuable, and deserve the attention of every scholar. "A short memoir of the Life, Opinions and Writings of Dr. Wycliffe: an historical account of the Saxon and English versions of the Scriptures which have been made previous to the fifteenth Century. The Glossary of Lewis at the end of the vol. is corrected and considerably enlarged." (p. v.)

III. The New Testament in the same version as that published by the Rev. John Lewis was again published in 1841, from a MS. then belonging to H.R.H. the Duke of Sussex, [now, 1850, in the collection of the earl of Ashburnham,] by Messrs. Bagster, in the English Hexapla, 4to. Lond. 1841.

IV. When the 4to. edition of 1850 was commenced, Sir F. Madden says,—Pref. p. i. note [a],—"No part of the earlier of the two versions before 1390 had ever been printed, with the exception of the Song of Solomon, given by Dr. Adam Clarke in his commentary on the Bible, [8 vols. 4to. Lond. 1810–25,] from a MS. in his own library," [now Brit. Mus. Eg. 618, 619].

V. In 1848, the New Testament in the earlier version, was printed by Mr. Lea Wilson, from a MS. in his own possession, [now, 1850, in the hands of the earl of Ashburnham,] under the title *The New Testament in English, translated by John Wycliffe, circa MCCCLXXX. etc.* 4to. Lond.

TYNDALE.—The mind cannot be fettered by man, however powerful. We yearn for freedom of heart and soul. All the gifts of God are as free as the light of the sun. So is the light of his divine revelation free to all. By the light of the divine word man sees and knows the truth, and the truth makes him free*. Free from the thraldom of evil—and to do good. His freedom is not for selfishness, dissension and strife, but for order, harmony and truth. At particular times, we see a man raised up, whose love for truth is so great, that it frees him from all fear of evil and even from the fear of *death*, when put in competition

* "Ye shall know the truth, and [ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] the truth shall make you free." St. John viii. 32.

with truth. Such was William Tyndale, as will be seen by a few particulars of his life. William Tyndale, the second of three sons of John Tyndale of Hunt's Court, in the parish of North Nibley, in Gloucestershire, is said to have been born there about the year 1484. He descended from Hugh Baron de Tyndale. At an early age he was sent to Oxford. John Foxe tells us, Wm. Tyndale "was brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts; as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he read privily to certain students and fellows of Magdalen College some parcel of divinity. His manners and conversation were such that all, who knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge." He probably went to Cambridge with the view of profiting by the instruction of Erasmus, who lectured on the Greek language in that University, from 1509 till the beginning of 1514. At Cambridge he formed an acquaintance with a young and diligent student, John Frith, who afterwards assisted him in his translation of the New Testament. It must have been about 1518, in his thirty-fourth year, when, as Foxe tells us, Tyndale "had made his abode a certain space now further ripened in the knowledge of God's word, leaving that University also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." This was Sir John Welch, of Little Sodbury, at whose house Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's table. This brought him into so much danger, that he deemed it prudent to leave the country and go to London.

It is difficult to fix the time of his ordination; we only know that, after preaching at St. Dunstan's in the West the same earnest and practical sermons delivered in the country, he attempted to obtain the patronage of Tonstall, Bishop of London, by sending his translation of the Attic Greek Orator, Isocrates. He was unsuccessful, as the Bishop's palace was full; but an eminent merchant, Humfrey Monmouth, a favourer of Luther, admitted him into his house; and when Tyndale "understode at the laste, not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there

was no place to do it in all englonde," [Prol. to Pentateuch, 1530,] he determined to go to Germany. His friend Monmouth settled upon him an annuity of ten pounds, about £150 of our money, and paid his passage that he might live abroad and finish his translation of the New Testament from Greek into English. He is said to have gone to Wittenberg to confer with Luther, who published in 1522 his first edition of his New Testament in German. Tyndale and his friend John Frith were driven from place to place, till at last they settled in the free imperial city of Worms on the Rhine, where Tyndale's first edition of the New Testament was printed at the end of 1525 or in the early part of 1526, in very small octavo.

The beautiful facsimile edition of Mr. Francis Fry, F.S.A., has been noticed and the full title given in the notes on Tyndale's translation*. He has taken so much pains to acquire accurate information, as to the printer, the place and the date of this first edition of Tyndale's New Testament, that I gladly refer to his satisfactory introduction, illustrated by facsimiles. I have only room for a very brief summary. Peter Schöffer on becoming a Lutheran, found it necessary to leave Mayence, and to settle in the free city of Worms in 1512. Fourteen works printed by Schöffer from 1518 to 1529, seven of which have the imprint Worms, have been carefully compared with the capital letters, the three sizes of type, the woodcut of St. Paul, and the numerals used in the New Testament of Tyndale, and they perfectly accord. Not only the type, but the length of the lines and their number in each page, are exactly the same in the two German editions of the Prophets as in Tyndale's Testament. The water-marks in the paper are also the same. If then the same type, the length and the number of lines in a page, the same woodcut and water-mark are found in the other works of Schöffer, printed at Worms, as in Tyndale's New Testament of 1526, can there be any reasonable doubt that it was printed at Worms by Peter Schöffer, corroborated as this inference is by the Lutheran profession of Schöffer, and the residence of Tyndale at Worms? There is not any date in the Testament; but, as Cochlæus caused Tyndale to flee to Worms in the middle of 1525, and the Testament was printed there immediately after, we may conclude it was published by the end of that year, or the beginning of the next, as it was sold in Oxford "before the 7th of Feb. 1526†."

There is an imperfect copy of Tyndale's New Testament of 1526 in the Library of St. Paul's Cathedral. The only copy known to exist, perfect from the beginning of St. Matt. to the end of Revelation, is in the Baptist's College, Bristol. Of this Bristol copy, Mr. Fry has taken a very correct facsimile, which was made on tracing paper, transferred to stone, and printed. The

* Notes, p. 584. † Anderson's Annals of the English Bible, vol. i. p. 93.

whole lithographic impression consists of one hundred and seventy-seven copies, of which twenty-six are in 4to.

Our gratitude is due to the free city of Worms, for the protection of Tyndale, while printing the first edition of his New Testament. In England's days of darkness and persecution, on the false plea of religion, which, when pure, and under the mild and sympathizing influence of the Gospel, abhors tyranny, we are deeply indebted to Hamburg and other free cities of Germany; and, in after times of still greater gloom, to Holland and Switzerland for their friendly reception and protection of our refugee countrymen, when their lives were imperilled at home, for conscientiously adhering to those truths which they had learned from the Scriptures. In these free cities and states, our countrymen were received as brethren, with honour,—their talents and learning acknowledged, and their works printed and published. Though Tyndale had the reputation of being well versed in modern as well as ancient languages, we should not have known the extent of his lingual acquirements, nor whether the first impression of his New Testament was large or small, if the following facts in the year 1526 had not been recorded, by the friendly hand of a foreigner, in the diary of Spalatinus, secretary of Frederic, the elector of Saxony, and supporter of Luther. Von Busche, Professor of Hebrew in the University of Marburg, a personal friend of Tyndale, "told us that six thousand copies of the New Testament in the English language had been printed at Worms; and that this translation had been made by an Englishman, sojourning there with two other natives of England, who was so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and German, that whichever he might be speaking, you would think it to be his native tongue*."

The quarto translation with notes, partly printed at Cologne, was finished at Worms in 1526, as well as the very small octavo already described. The Dutch booksellers found such ready sale for Tyndale's translation, that they issued several editions, without any correction or supervision of the translator, who is supposed to have gone to Hamburg after 1526 to obtain the best Hebrew criticism, from the learned Jews in that city, and to correct what he had translated of the Old Testament by the original Hebrew. There he met with Miles Coverdale, who assisted him in translating the five books of Moses into English, printed

* Schelhornii Amœnitates Literariæ, tom. iv. p. 431. Excerpta quædam e diario Geo. Spalatini.

by the Hamburg press in 1530. Tyndale's English version of Jonah issued from the same press in 1531. We next hear of Tyndale at Antwerp, where he found a faithful friend in Thomas Poyntz, an English merchant, who cordially received him into his house. While residing in this respected family, besides preaching to the English residents, he most carefully revised his translation of the New Testament, and in 1534, after the lapse of eight years, published it with this title:—

The Newe Testament, dylygently corrected and compared with the Greke by Willyam Tindale: and fynesshed in the yere of oure Lorde God anno M.D. and XXXIIII. in the moneth of Nouember.—Then follows. "W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament, or covenaunt made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last), with all dylygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therin."

Tyndale's translation of the Scriptures had been denounced by public authority in England; and, by an imperial decree promulgated at the diet of Augsburg in 1530, persons accused of heresy could be seized and cast into prison. Those who opposed the reading of the Scriptures in the language of the people were enraged when they saw the increased supply of the English version; and, availing themselves of the imperial decree, they employed secret influence and agency for the capture of Tyndale. Henry Philips was sent to Antwerp, who, under the guise of friendship, inveigled him from the house of Poyntz in August 1535, and then delivered him into the hands of the officers, sent to apprehend him as a denounced heretic. Tyndale was at once conveyed to the Castle of Vilvoord, about eighteen miles from Antwerp. Though great efforts were made for his liberation, they were all ineffectual; for, after being confined in prison more than a year, he was brought to trial; and "at last," says Foxe, "he was condemned by virtue of the Emperor's decree, made in the assembly at Augsburg; and upon the same brought forth to the place of execution; was there tied to a stake; and then first strangled by the hangman, and afterward with fire consumed, in the morning [*of October 6th], at the town of Vilvoord, in the year 1536, when he was about the age of fifty-two. Thus much of William Tyndale, who, for his notable pains and travail, may be worthily called an apostle of England."

* The date in Foxe's Calendar. See Walter's Biographical Notice, p. lxxiv, prefixed to the Works of Tyndale, 8vo. 1848.

Though Henry VIII did not appear to have any connection with carrying into effect this arbitrary, unjust and cruel decree, Tyndale earnestly and with a loud voice prayed at the stake—"Lord! open the King of England's eyes!"—The prayer of the dying martyr was heard; for, before the close of 1536, the first volume of the Holy Scriptures in English ever printed in this country, the folio edition of the *New Testament, issued from the press of the king's own printer, with the name of William Tyndale on the title. Nay more, when what is generally called *Matthew's Bible* was published in 1537, the king gave his royal "Licence that the same may be sold, and read of every person, without "danger of any act, proclamation, or ordinance heretofore granted to "the contrary." This Bible received its designation from the name of Thomas Matthew being given on the title-page. It was chiefly a republication of Tyndale's version; but those parts of the Old Testament, which he did not live to translate, were taken from Coverdale's Bible of 1535. The New Testament of Tyndale had been in circulation for eleven years; and it was the best translation and popular, because the language was familiar to the people. Some of the Prologues and notes of Tyndale had been introduced into Matthew's Bible, and given offence and raised opposition. To remove these objections Archbishop Cranmer, with the king's sanction, proposed the publication of the whole Bible without note or comment. He had the translation of Tyndale copied, and sent in portions to the Bishops for their correction, and then to be returned to him for his final revision. This version was published in 1539, and is known as *Cranmer's, or the Great Bible,* the first that was authorized "to be sett up in summe convenyent place within the churche, whereat the parishners may rede yt." The Great Bible was the authorized version in the reign of Henry and Edward; and, after the death of Mary, it was authorized by Elizabeth, and continued in general use till superseded by the revised edition of 1568 under the superintendence of Archbishop Parker, assisted by the most learned Bishops, hence called the *Bishops' Bible.* The first rule, recommended by King James I. in the preparation of our present authorized version of 1611, was this,—"The ordinary Bible read in the Church, commonly called the *Bishops'* "*Bible,* to be followed, and as little altered as the original will permit." From this very brief detail, it appears that our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, that our

* A copy is in the Bodleian.

present authorized translation is mainly that of Tyndale, made from the original Hebrew and Greek. It has stood the test of the severest criticism, from his last revision to the present time, without material alteration; because Tyndale, having a critical knowledge of Hebrew and Greek and deep Christian experience, caught the very spirit of the original, and gave the impression of it in plain, idiomatic English. His style is easy, correct and vigorous. His translation of the New Testament is a fine specimen of our language, in what may be called the first stage of maturity. It is the foundation of our *standard translation*, which is also the *standard of our language*. He avoids Latin derivatives, and generally uses indigenous words, the strong and expressive Saxon terms, known by all the people. In this respect our version happily follows him. Tyndale translates τὴν ἀγάπην τοῦ Θεοῦ, Lk. xi. 42, *the love of God*, which our established version has adopted; but Wycliffe has *the charite of God*, from the Vulgate *charitatem Dei*. Our translators seldom depart from Tyndale, but when they do, in a particular word, the spirit of the passage is often lost; for instance, in 1 Cor. xiii. 13, Tyndale has, —*Nowe abideth fayth, hope and love, even these thre; but the chefe of these is* love [ἡ ἀγάπη]. *Love* is divine affection in the *soul, for God is love* [ὅτι ὁ Θεὸς ἀγάπη ἐστίν]. *Faith* in the Saviour is the *foundation* of good works, *hope* raises the *superstructure*, and *love* completes and crowns it in eternity. *Faith* works by *love*, and *love* is the *fulfilling of the law* [πλήρωμα νόμου ἡ ἀγάπη]. The perfection of a good work is, that it springs from love. Every Christian knows this to be his ruling principle. We have an illustration of it in filial love. How different is the feeling and conduct of an affectionate child from that of a servant! The child, influenced by love, is unwearied in attention, and the only *hope* is an increase of *mutual affection;* while the servant's constraining principle is naturally the *hope* of *material wages*. Thus, while Christian love is the constraining principle of action here, and the fulfilling of the law, when our present *faith* is lost in sight, and *hope* in enjoyment, this ἀγάπη will continue, and increase throughout eternity.—Now, if this be the literal and true meaning of St. Paul's Greek, let *love* be substituted for *charity*, wherever it occurs in 1 Cor. xiii., as it is in Tyndale 1526, followed by Coverdale 1535, Matthew 1537, Archbishop Cranmer 1539, and Parker 1568,—and there can be little doubt that *love* is more in accordance with the scope of the chapter than *charity*, and that Tyndale's last clause,—*the chefe of these is* love, is far better than the Vulgate *major horum est* charitas, or than Wycliffe's,—*the moost of thes is* charite, or even than our version,—*the greatest of these is* charity.

Before I close my Preface, I must have the pleasure of alluding to the friendly assistance I have received in the preparation and printing of these Gospels. First, and most of all, I am deeply indebted to George Waring, Esq., M.A., of Trinity College, Cambridge, and Magdalen Hall, Oxford, whose contributions to Anglo-Saxon philology as editor, for the Surtees Society, of the Lindisfarne and Rushworth Glosses, are already before the public. Many years ago the text of the Gothic and Anglo-Saxon Gospels had been very carefully transcribed, and the Anglo-Saxon collated with the oldest and best MSS. The final revision had been long deferred in consequence of other pressing engagements and failing sight, till all impediments were removed in the early part of 1864 by my friend, who made an arrangement with the Publisher to take the responsibility of preparing my transcript for the press, and seeing it accurately printed:——of harmonizing the division of verses, and the punctuation of the Gothic, Anglo-Saxon, and the translation of Tyndale with Wycliffe and our authorized version: and of regulating, as far as possible, the accents, which indicate the long sound of the Anglo-Saxon vowels over which they are placed. The accent on diphthongs is here omitted, except when found in the MSS., as it was not employed by Dr. Grimm and others to denote the length of the vowel, but merely to indicate the etymological origin of the accented vowel. Every accent in the Anglo-Saxon text, therefore, denotes the long sound of the vowel over which it is placed, and the diphthongs eo, ea, etc. are accented exactly as in B. or in C.

As the simplicity of Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions, and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it was placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—Cwēn *a cween*, fēt *feet*, gēs *geese*, etc.:—Dīc *a dike*, līc *like*, līm *lime*, wīn *wine*, etc.:—Bōc *a book*, fōr *fore*, *before*, gōd *good*, gōs *a goose*, *etc.*:—Đū *thou*, hū *how*, hūs *a house*, mūs *a mouse*, etc.:—Brȳd *a bride*, fȳr *fire*, mȳs *mice*. In all these instances the Anglo-Saxon is quite plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purpose, as in c*ween*, g*eese*;—g*ood*, g*oose*, f*ore*;—th*ou*, h*ow*, h*ouse*, and m*ouse*. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in n*o* and b*one*. We use oe, oa, and o with a silent final e,

while the Anglo-Saxons, in all cases, merely accented the á, as,—Dá *a doe*, fá *a foe*, tá *a toe*, *etc.*—Bát *a boat*, ác *an oak*, fám *foam*, *etc.*—Bán *a bone*, stán *a stone*, *etc.* This superabundant employment of English vowels is troublesome to natives, and most perplexing to foreigners. On the contrary, the Anglo-Saxon system of accenting the long vowels is plain and definite. Mr. Waring has been guided by these general principles in accenting the Anglo-Saxon, but Gothic words have not been accented, because not a single accent has been found in Cod. Arg. Every possible care has, however, been taken to secure the greatest verbal accuracy in the Gothic and Anglo-Saxon texts, as well as in the other two.

I believe Mr. Waring has exerted himself to the uttermost to fulfil his engagement, and I have devoted a far longer time to the work than I anticipated would be at my disposal. Neither labour nor expense has been spared, when either could be profitably employed to benefit the work. I have, therefore, not only willingly assisted in preparing the MS. for the press, collated the B text with the C, but I have carefully read over every proof twice and the revise once, after being read in the same manner by Mr. Waring, and by a friend; every sheet has, therefore, been carefully read over at least nine times.

Mr. Waring suggested and superintended the placing of þ and ð, or the hard and soft sound of our modern *th*, as they are used in all parts of England at the present day. Though in our numerous provincial Dialects almost every letter has a diversity of sounds, I believe there is greater uniformity in the hard and soft sound of our *th*,—the Anglo-Saxon þ and ð,—than in any other letters. As the true archaism of our good old English and its nervous energy are retained in the provincial Dialects of our Island*, I have no doubt the original and genuine hard and soft sounds of the Anglo-Saxon þ and ð have been transmitted to us by the secluded peasantry of our rural districts, and confirmed by those educated in our Universities and towns. The only way then of recovering the right sound of þ and ð, and of correctly applying these characters in writing and printing Anglo-Saxon, is to adopt the true English sound of these letters. If the two distinct sounds of our modern *th* have been faithfully conveyed to us, we only ascend to Anglo-Saxon times and re-adopt their rational system by using their two distinct characters for these two distinct sounds. The Norman scribes could not distinguish between the hard and soft sound of þ and ð; they therefore, in writing Anglo-Saxon, confounded them, using the one or the other without any apparent distinction. Some scribes only employed ð or ð, which is the same letter

* See Origin of the English and Germanic Languages, part iii. § 19, p. 26.

in a modified form, as in the Rushworth Gloss, which discards the use of þ altogether in St. Mark, Luke, and John. Hence the *th* for both sounds in modern English, to the confusion of foreigners. Our present printed Anglo-Saxon text, indicating the true, the distinct hard and soft sound of *th* by þ and đ, will be a great assistance to foreigners, in showing the correct pronunciation of *th*, in English words cognate with the Anglo-Saxon.

The hard, sharp, or acute sound of the English *th* in *th*in and soo*th*, is represented by the Anglo-Saxon Þ and þ; the soft, flat, or grave sound of TH in THine and sooTHe is represented by Đ, đ or ð.

For ascertaining the hard and soft sound of *th*, equally applicable to English and Anglo-Saxon, are given the following general

RULES.

I. The hard, sharp or acute Þ or þ, is used in *the beginning* of all words, not pronominal, as þincan to *th*ink, þin *th*in.

a. And at *the end* of radical and inflectional terminations, as bæþ a ba*th*, cláþ clo*th*, sóþ soo*th*, þincþ *th*inke*th*. Except wiđ wiTH, etc.

b. And sometimes when *th* is preceded or followed by a consonant, as embþencan to *th*ink about; éþnes easiness; þritig *th*irty.

II. The soft, flat or grave Đ, đ or ð is used in the *beginning of all pronouns* and of all words derived from pronouns, as đæt THat; đe THe; đæslic *like* TH*is*, đanonne TH*ence*, đǽrđǽr TH*ere*.

a. Also often between two vowels, as bađu baTHs, bađian to baTHe, cláđum with cloTHes.

These Rules are in perfect accordance with those given in our best works on orthoepy.

In the printing department, we have had the most willing assistance and co-operation from all engaged in the work at the University Press, to whom our thanks are due.

To the Master of Corpus Christi College, Cambridge, Dr. Pulling, to the Rev. Henry Octavius Coxe, M. A., Librarian, and to the Assistant-Librarians of the Bodleian, Oxford, I am greatly indebted, for the most ready and friendly assistance, in the consultation and use of MSS. under their care. Though I had carefully collated the whole of the Bene't, or Corpus MS. of the Anglo-Saxon Gospels, with my own copy, in 1832, and examined it again in 1841, I have frequently had to consult it since 1850. While the stringent regulations, made by Archbishop Parker, for the preservation of the MSS. and printed books left to Corpus Christi College, Cambridge, have been observed, the Master, Dr. Pulling, and the Fellows of the College, have had the happy art

of giving every facility, in so friendly a manner as to avoid the least appearance of conferring a favour. The same may be said of Dr. Guest, Master of Caius College, who has most kindly removed doubts by consulting the MS. My best and most willing acknowledgments are due to the Rev. J. E. B. Mayor, M.A., Librarian of the University of Cambridge, and to Henry Bradshaw, Esq., M.A., Fellow of King's College, for their ready assistance in procuring a Grace of the Senate to take out of the Library one of their treasures, the MS. of the Anglo-Saxon Gospels. I have, therefore, had the great advantage of the unrestrained possession and use of this MS. for reference, during the time the Anglo-Saxon text has been passing through the Oxford University Press.

J. B.

Oxford; June 27th, 1865.

THE CHIEF CONTRACTIONS.

a, after a number, denotes the right hand page, *recto*; and b, the left hand page, *verso*.

a indicates the first word in a verse, *b*=2, *c*=3, *d*=4 etc. to *z*=25: *ab* denote words 1 and 2, *cd*=3 and 4: *a-d* denote the words from 1 to 4, both inclusive: *dd* indicate a double alphabet, i.e. 2× letters of one alphabet, and *d*=4 of the next or 2× + 4=30, the number of the word in the verse. Thus, in Notes, p. 571, col. 2, 15*e*=chap. v. verse 15; *e*=5, the fifth word in verse 15.

Arg. or *Arg.* v. Cod. Arg.

A.S. Anglo-Saxon.

B The Bene't or Corp. Christi MS. v. Pref. p. xiii. § i.

b, v. a.

b, v. a.

C The Cambridge MS. v. Pref. p. xiii. § ii.

Cast. Mai. Count Castigliono and Angelo Mai, v. Notes, p. 571: v. 3 and vii. 28*e*.

Cod. Arg. Codex Argenteus, v. Pref. p. iv-ix.

Cod. Aug. Codex Augustinius Bodl. D. 2. 11.

Col. Column.

Corp. Corpus Christi Coll. Camb. v. B.

Cot. Cotton, v. Pref. p. xiv. § iii.

D. 2. 11, v. Cod. Aug.

etc. or *etc. et cætera*.

Fol. or fol. folio or leaf.

ȝ=*g*, *gh* and *y*.

Gab. Löb. Gabelentz and Löbe, v. Pref. p. viii. § vii.

Grk. Greek.

H. or Hat. The Hatton MS. v. Pref. p. xv. i. e. *id est*.

Jn. St. John's Gospel.

Lk. St. Luke.

Mass. Massman, v. Pref. p. ix. § x.

Mk. St. Mark.

Mt. St. Matthew.

O. The Oxford MS. v. Pref. p. xvi. § vi.

Rl. Royal MS. v. Pref. p. xv. § v.

Rush. or Rushw. Rushworth, v. Pref. p. xvi.

Skeir. Skeireins, v. Pref. p. viii. § vi.

Upps. Uppström's Cod. Arg. 4to. Upsala 1854-1857, v. Notes, p. 570.

Upps. Frag. Goth. v. Notes, p. 570.

v. vide, see.

Vet. Ital. The Old Italic Version, v. Pref. p. xi.

w. wanted or omitted in MSS.

·MA· ΠΝΤΕϹΑΒΑΙΑϜΛΕΤΙΨΜΑΝΝΑΜ
MD. UNTE YABAI AFLETIþ MANNAM
xliv. Enim si remittitis hominibus

ΜΙSSΑΔΕΔΙΝSÏΖΕ·ΑϜΛΕΤΙΨϹΑΗ
MISSADEDINS ÏZE, AFLETIþ YAH
transgressiones eorum, remittit et

ÏΖΥΙSΑΤΤΑÏΖΥΑΚSΑΠϜΑΚΗΙΜΙΝΑ·
ÏZWIS ATTA ÏZWAR SA UFAR HIMINAM.
vobis pater vester ὁ super coelis.

ÏΨϹΑΒΑΙΝΙΑϜΛΕΤΙΨΜΑΝΝΑΜΜΙS
Ïþ YABAI NI AFLETIþ MANNAM MIS-
Autem si non remittitis hominibus trans-

SΑΔΕΔΙΝSÏΖΕ·ΝΙΨΑΠΑΤΤΑÏΖ
SADEDINS ÏZE, NI þAU ATTA ÏZ-
gressiones eorum, neque pater ves-

ΥΑΚΑϜΛΕΤΙΨΜΙSSΑΔΕΔΙΝSÏΖΥΑ
WAR AFLETIþ MISSADEDINS ÏZWA-
ter remittit transgressiones vest-

·ΜΕ· ΚΩS:ΑΨΨΑΝΒΙΨΕϜΑSΤΑΙΨΝΙΥΑΙΚ
ME. ROS. AþþAN BIþE FASTAIþ, NI WAIR-
xlv. tras. Autem quum jejunatis, non fia-

Matt. vi. 14–16, v. *Alphabet, p.* xxxvi.

ANGLO-SAXON, THE BENET OR CORP. MS. B.†

nunȝe ac alÿs us of ÿfele soþlice; Witodlice ȝÿf
cost-nunge, ac alys us of yfele soþlice. Witodlice gyf
temp-*tation, but loose us from evil. Amen. Verily, if*

ȝe forȝÿfad mannũ hÿra sÿnna þoñ for ȝÿfþ
ge forgyfađ mannum hyra synna þonne forgyfþ
ye forgive men their sins, then forgiveth

eoper se heofenlica fæder eow eowre ȝyltas;
eower se heofenlica fæder eow eowre gyltas.
your ‡ heavenly father you, your guilt.

Gÿf ȝe sod lice ne forȝÿfad mannũ. ne eoper fæ
Gyf ge sođlice ne forgyfađ mannum, ne eower fæ-
If ye soothly forgive not men, neither your fa-

der ne forȝÿfd eow eowre sÿnna;
der ne forgyfđ eow eowre synna.
ther forgiveth you, your sins.

{*Matt.* vi. 13–15.
{*Pref. p.* xiii.

on coſtnunge· ac alẏſ uſ of ẏfele. ſoðlice· Witoðlice
on costnunge, ac alys us of yfele. soðlice. Witodlice

ȝif ȝe forȝifað mannũ heora ſẏnna· þonne for-
gif ge forgifað mannum heora synna, þonne for-

ȝifeð eoþer ſe heofenlica fæder eoþ eoþre ȝil-
gifeð eower se heofenlica fæder eow eowre gil-

taſ· ȝif ȝe ſoðlice ne forȝifað mannũ· ne eoþer
as. gif ge soðlice ne forgifað mannum, ne eower

fæder ne for ȝẏfð eoþ eoþre ſẏnna· Ðẏſ ȝe bẏrað
æder ne forgyfð eow eowre synna. Ðys gebyrað **

Matt. vi. 13–15, v. *Pref. p.* xiii. § ii.

WYCLIFFE. D.

yuel amen. þat is so be it / forsoþe
ȝif ȝee shulen forȝeue to men her
synnys: & ȝoure heuenly fadir. shal
forȝeue to ȝou ȝoure trespassis / so
þely ȝif ȝee shulen forȝeue not to
men: neiþ ȝoure fadir shal forȝeue
to ȝou ȝoure synnes. But when ȝee

Matt. vi. 13–16. *Pref. p.* xx[illegible].

TYNDALE. E.

tempta-cion. but delyvre vs ffrom yvell / Amen. For ād
yff yeshall forgeve other men there treaspases /
youre father ī hevē shal also forgeve you. but ād
ye wyll not forgeve men there trespases / nomo-
re shall youre father forgeve youre treaspases.

Moreovre when ye faste / be not sad as the y-
poeryts are. For they disfigure there faces / that
hit myght apere vnto men that they faste. Vere-
ly y say vnto you / they have there rewarde. But
thou / whē thou fastest / añoynte thyneheed / ād

Matt. vi. 13–17.

* v. Facsimile facing the Title; and Preface, p. vi. vii. † v. Notes, p. 574, col. 1; and eface, p. xiii. ‡ Verbally, *the heavenly Father of you.* ‖ The Cambridge MS.: v. Preface, xiii. § ii. The verbal English of C is given in the preceding example, marked B. ** The Rubric: the entire Rubric, in Notes, p. 575, col. 1. Matt. vi. 16*a*. The literal English of this Rubric is, *This longeth* to the head of the fast on Wednesday.

GOTHIC[1].

Form	Sound		Number
𐌰	A	a	1
𐌱	B	b	2
𐌲[2]	G	g	3
𐌳	D	d	4
𐌴	E	e	5
𐌵[3]	Q	q	6
𐌶	Z	z	7
𐌷	H	h	8
𐌸[4]	Þ	þ	9
𐌹, 𐌹̈	I	i	10[9]
𐌺	K	k	20
𐌻	L	l	30
𐌼	M	m	40
𐌽	N	n	50
𐌾[5]	Y	y	60
𐌿	U	u	70
𐍀	P	p	80
[𐍁]			90
𐍂	R	r	100
𐍃	S	s	200
𐍄	T	t	300
𐍅[6]	W	w	400
𐍆	F	f	500
𐍇[7]	CH	ch	600
𐍈[8]	WH	wh	700
𐍉	O	o	800

Notes on the Gothic Alphabet.

[1] The Gothic alphabet is evidently formed from the Greek. It was first used by Ulphilas about A.D. 360. *See Facsimile, and Preface, p. iii.*

[2] Most of the *Gothic letters* have the same sound as their English representatives; but, as in Greek so in Gothic, *g* has always a hard sound, as in *give;* and *g* before another *g*, or before *k*, has the sound of *n:* thus, Lk. i. 11, aggilus, *an angel*, is pronounced *angilus*, as the Grk. ἄγγελος: Lk. v. 21, þagkyan, *to think*, is pronounced *thankyan*.

[3] Is represented by our *q* sounded as *kw*, thus qens *a wife*, Lk. i. 18, is pronounced *kweens*.

[4] Our indefinite *th* would have been used, but the A.S. þ was necessary to distinguish ψ from th as separate letters in such words as athaitands, Lk. vii. 19.

[5] As ya *yea*, yuk *a yoke*.

[6] As *oy* between two consonants.

[7] The hard *ch* as the Grk. χ.

[8] As in wheila *while*, whan *when;* hw could not be used, as hw occur as separate letters in hwssopo, pronounced *hoyssopo*, Skeir. p. 179.

[9] 𐌹𐌰 = 11 : 𐌺𐌰 = 21 : 𐌽𐌲 = 53 : 𐍀𐌸𐌷 = 188 : 𐍆𐌰𐍶 = 537.

Notes on the Anglo-Saxon Alphabet.

Eng. Vowels.	Ang.-Sax. Vowels.	Eng. Vowels.	Ang.-Sax. Vowels.
[b] a	a as *a* in m*a*n.	[e] o	o as o in c*o*ck.
	æ[b] as *ai* in m*ai*n.		ā as o in c*o*ke.
[c] e	e as *e* in m*e*t.		ō as *oo* in c*oo*k.
	ǣ as *ea* in m*ea*t.	[f] u	u as *u* in f*u*ll.
	ē as *ee* in m*ee*t.		ū as *ou* in f*ou*l.
[d] i	i as *i* in w*i*n.	[g] y	y as *y* in l*y*faþ.
	ī as *i* in w*i*ne.		ȳ as *y* in l*ȳ*f *life*.

[i] Ð, đ, ð have the sound of *th* in *th*ine and soo*th*e. See p. xxxii.

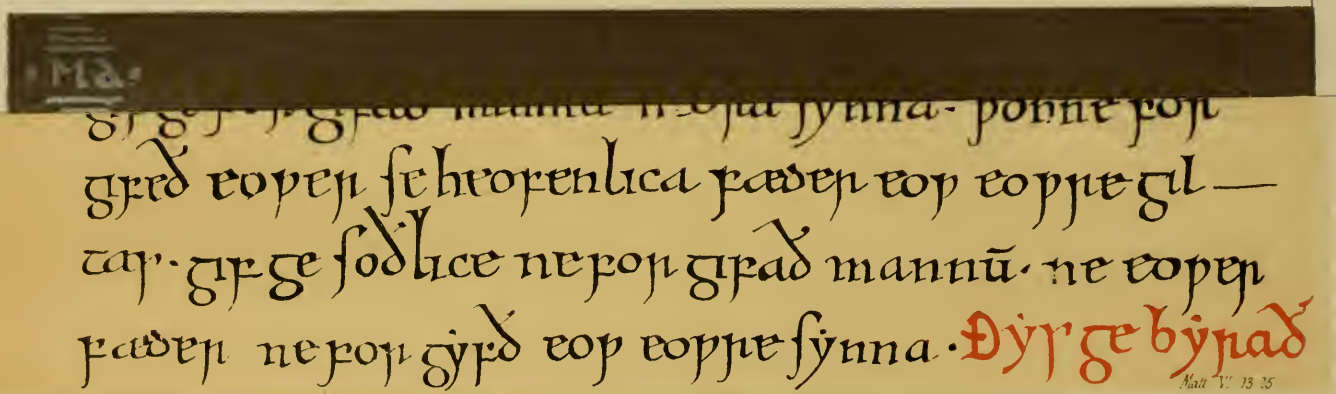
[k] Þ, þ have the sound of *th* in *th*in and soo*th*. See p. xxxii.

Note—The accent, in Anglo-Saxon, indicates the long vowels [see notes [b–g] and p. xxx] and must not be confounded with syllabic emphasis, or the stress of the voice, which falls upon the chief syllable in a word. This emphasis, in Gothic and Anglo-Saxon, is always upon *the first radical syllable* of a word, and never upon prefixes, such as a, be, ge, etc.

ANGLO-SAXON.

Form		Sound	
𐌰 𐌰	a	A	a[b]
𐌱	b	B	b
𐌲 𐌲	c	C	c
𐌳 𐌳	d	D	d
𐌴 𐌴	e e	E	e[c]
𐌵 𐌵	f	F	f
𐌶 𐌶	g	G	g
𐌷 𐌷	h	H	h
𐌹	i	I	i[d]
𐌺	k	K	k
𐌻	l	L	l
𐌼 𐌼	m	M	m
𐌽 𐌽	n	N	n
𐌾	o	O	o[e]
𐌿	p	P	p
𐍀	q	Q	q
𐍁	r	R	r
𐍂 𐍂	r	S	s
𐍃 𐍃	t	T	t
𐍄	u	U	u[f]
𐍅 𐍅	w	W	w
𐍆	x	X	x
𐍇	y y	Y	y[g]
𐍈 𐍈	z	Z	z
𐍉 𐍉	æ	Ai	ai
𐍊 𐍊	đ ð[i]	þ	þ[k]
𐍋 𐍋 that: 𐍌 and.			

GOTHIC CODEX ARGENTEUS A



[redacted]

gifed eoper se heofenlica fæder eop eoppe gil—
tar. gif ge sodlice ne for gifad mannū. ne eoper
fæder ne for gyfd eop eoppe synna. Dyr ge byrad

Matt VI. 13 25

WYCLIFFE D

yuel amen. yat is so be it (for sope
zif zee shulen forzeue to men her
synnys: & zoure heuenly fadir. shal
forzeue to zou zoure trespassis) so
vely zif zee shulen forzeue not to
men: neiꝫ zoure fadir shal forzeue
to zou zoure synnes ¶ but when zee

Matt VI. 13-16

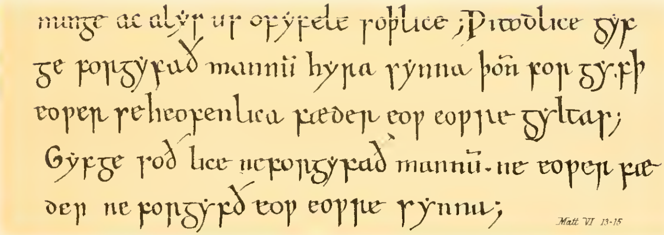
TYNDALE E

cion. but delyvre vs ffrom yvell/Amen. For ād
yff ye shall forgeve other men there treaspases/
youre father i hevē shal also forgeve you. but ād
ye wyll not forgeve men there trespases/nomo-
re shall youre father forgeve youre treaspases.
Moreovre when ye faste/be not sad as the y-
pocryts are. For they disfigure there faces/ that
hit myght apere vnto men that they faste. Vere-
ly y say vnto you/they have there rewarde. But
thou/whē thou fastest/añoynte thyne heed/ād

Matt VI 13 17

GOTHIC CODEX ARGENTEUS A

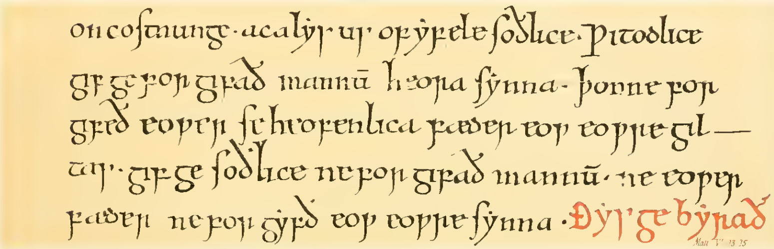
ANGLO-SAXON B



munge ac alys us of yfele soþlice; Witodlice gyf
ge forgyfað mannum hyra synna þonne forgyfþ
eower se heofenlica fæder eow eowre gyltas;
Gyf ge soðlice ne forgyfað mannum. ne eower fæ-
der ne forgyfð eow eowre synna;

Matt. VI 13-15

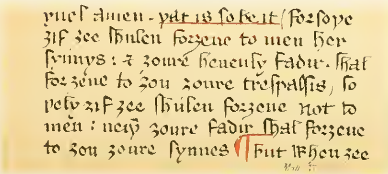
ANGLO-SAXON C



on costnunge. ac alys us of yfele soðlice. Witodlice
gif ge forgifað mannum heora synna. þonne for
gifð eower se heofenlica fæder eow eowre gil-
tas. gif ge soðlice ne forgifað mannum. ne eower
fæder ne forgyfð eow eowre synna. Ðys ge byrað

Matt. VI 13-15

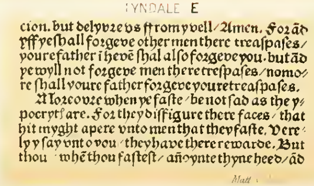
WYCLIFFE D



yuel Amen. yat is so be it/ For soþe
3if 3ee shulen for3eue to men her
synnys: & 3oure heuenly Fadir. shal
for3eue to 3ou 3oure trespassis, so
þely 3if 3ee shulen for3eue not to
men: neiþ 3oure fadir shal for3eue
to 3ou 3oure synnes ¶ But when 3ee

Matt. VI

TYNDALE E



cion. but delyvre vs from yvell/ Amen. For ād
yff ye shall forgeve other men there treaspases/
youre father i hevē shal also forgeve you. but ād
ye wyll not forgeve men there trespases/ no mo-
re shall youre father forgeve youre treaspases.
Moreover when ye faste/ be not sad as the y-
pocrytes are. For they disfigure there faces/ that
hit myght apere vnto men that they faste. Vere-
ly y say vnto you/ they have there rewarde. But
thou/ whē thou fastest/ anoynte thyne heed/ ād

Matt.

THE

FOUR GOSPELS.

GOTHIC:	ANGLO-SAXON:	WYCLIFFE:	TYNDALE:
AIWAGGELYO þairh ΜΑÞÞΑΙU, MARKU, LUKAN, yah ΪOHANNEN:	ÐA FEOWER CRISTES BÉC, on Engliscum gereorde:	THE GOSPEL of MATHEU, MARK, LUKE, and JOON in Englische:	THE GOSPELL of S. MATHEW, S. MARKE, S. LUKE, and S. IHON:
Translated from THE GREEK, by ULPHILAS, Bishop of THE MOESO-GOTHS, between A. D. 348 and 388, about A. D. 360.	Translated from the VETUS ITALICA, and printed chiefly from a MS. written between A. D. 990 and A. D. 1050; probably about A. D. 995.	Translated from the LATIN VULGATE, by JOHN WYCLIFFE, and printed from a manuscript, written about A. D. 1389.	Translated from THE GREEK, by WILLIAM TYNDALE, and printed from the first edition, published in A. D. 1526.

AIWAGGELYO†

þAIRH

MAÞÞAIU

Is wanting till Chapter V, 15: except a few verses and fragments of verses, the sources of which are indicated in the notes†.

† *Refers to the Chapter and Verse of the Notes at the end of the Volume, belonging to that Version, and the Word of the Verse after which the † stands.*

HÉR ONGINNEÞ

ÐÆT GÓDSPELL†

ÆFTER

MATHEUS GERECEDNYSSE.

Chap. I. 1 Hér is on cneorisse bóc Hǽlendes Cristes, Dauides suna, Abrahames suna.

2 Sóþlice Abraham gestrýnde Ísaac. Isaac gestrýnde Iacob. Iacob gestrýnde Iudam and his gebróðra.

3 Iudas gestrýnde Phares and Zaram, of ðam wife ðe wæs genemned Thamar. Phares gestrýnde Esrom. Esrom gestrýnde Aram.

4 Aram gestrýnde Aminadab. Aminadab gestrýnde Naason. Naason gestrýnde Salmon.

5 Salmon gestrýnde Booz, of ðam wife Raab. Booz gestrýnde Obeth, of ðam wife Ruth. Obeth gestrýnde Iesse.

6 Iesse gestrýnde ðone eyning Dauid. Dauid cyning gestrýnde Salomon, of ðam wife ðe wæs Urias wif.

7 Salomon gestrýnde Roboam. Roboas gestrýnde Abiam. Abia gestrýnde Asa.

8 Asa gestrýnde Iosaphath. Iosaphath gestrýnde Ioram. Ioras gestrýnde Oziam.

9 Ozias gestrýnde Ioatham. Ioatham gestrýnde Achaz. Achaz gestrýnde Ezechiam.

10 Ezechias gestrýnde Mannasen. Mannases gestrýnde Amon. Amon gestrýnde Iosiam.

11 Iosias gestrýnde Iechoniam and his gebróðru, on Babilonis geleorednysse.

12 And æfter Babilonys geleorednysse, Iechonias gestrýnde Salathiel. Salathiel gestrýnde Zorobabel.

HEERE BIGYNNETH

THE GOSPEL OF MATHEU.

CHAP. I. 1 The boke of generacioun of Jhesu Crist, the sone of Dauyd, the sone of Abraham.

2 Abraham gendride† Ysaac. Ysaac forsothe bigate Jacob. Jacob forsothe bigate Judas and his bretheren.

3 Judas forsothe bigate Phares and Zaram, of Thamar. Phares forsothe bigate Esrom. Esrom forsothe bigate Aram.

4 Aram forsothe bigate Amynadab. Amynadab forsothe bigate Nason. Nason forsothe bigate Salmon.

5 Salmon forsothe bigate Booz, of Raab. Booz forsothe bigate Obeth, of Ruth. Obeth forsothe bigate Gesse.

6 Jesse forsothe bigate Dauith the kyng. Dauith forsothe kyng bigate Salomon, of that *womman* that was Uries *wijf*.

7 Salomon forsothe bigate Roboam. Roboam forsothe bigat Abias. Abias forsothe bigate Asa.

8 Asa forsothe bigate Josophat. Josophat forsothe bigate Joram. Joram forsothe bigate Osias.

9 Osias forsothe bigate Joathan. Joathan forsothe bigate Achaz. Achaz forsothe bigate Ezechie.

10 Ezechie forsothe bigate Manasses. Manasses forsothe bigate Amon. Amon forsothe bigate Josias.

11 Josias forsothe bigate Jechonyas and his bretheren, in to transmigracyoun of Babiloyne.

12 And after the transmygracyoun of Babiloyne, Jechonias bigate Salatiel. Salatiel forsothe bigate Zorobabel.

THE

GOSPELL OF S. MATHEW.

CHAP. I. 1 Tys is the boke off the generacion off Jhesus Christ, the sonne of David, the sonne also of Abraham.

2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

3 Judas begat Phares and Zaram, off Thamar. Phares begat Esrom. Esrom begat Aram.

4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

5 Salmon begat Boos, of Rahab. Boos begat Obed, of Ruth. Obed begat Jesse.

6 Jesse begat David the kynge. David the kynge begat Solomon, of her that was the wyfe of Ury.

7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias.

9 Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

10 Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

11 Josias begat Jechonias and hys brethren, aboute the tyme of the captivete of Babilon.

12 After they wer ledd captive to Babilon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

21 . . . ïþ gabairiþ sunu, yah haitais namo ïs Ïesu :†

13 Zorobabel gestrýnde Abiud. Abiud gestrýnde Eliachim. Eliachim gestrýnde Azor.

14 Azor gestrýnde Sadoc. Sadoc gestrýnde Achim. Achim gestrýnde Eliud.

15 Eliud gestrýnde Eleazar. Eleazar gestrýnde Mathan. Mathan gestrýnde Iacob.

16 Iacob gestrýnde Ioseph, Marian wer, of ðære wæs ácenned se Hǽlend, ðe is genemned Crist.

17 Eornostlice ealle cneoressa fram Abrahame oð Dauid synd feowertyne cneoressa, and fram Dauide oð Babilonis geleorednysse feowertyne cneoressa, and fram Babilonis geleorednesse oð Crist feowertyne cneoressa†.

18 Sóþlice ðus wæs Cristes cneores. Ðá ðæs Hǽlendes módor, Maria, wæs Iosepe beweddod, ǽr hí to somne becomun, heo wæs gemét on innoðe hæbbende of ðam Hálegan Gáste.

19 Sóþlice Iosep, hyre wer, ðá he wæs rihtwís, and nolde hí gewídmǽrsian, he wolde hí dihlice forlǽtan.

20 Him ðá sóþlice ðás þing þencendum, Drihtnes engel on swefnum ætýwde, and him to cwæþ, Iosep, Dauides sunu, nelle ðú ondrǽdan Marian, ðine gemæccean, to onfónne ; ðæt on hyre ácenned ys hyt ys of ðam Hálgan Gáste.

21 Witodlice heo cenþ sunu, and ðú nemst hys naman Hǽlend : He sóþlice hys folc hál gedéþ fram hyra synnum.

22 Sóþlice eal ðys wæs geworden, ðæt gefylled wǽre, ðæt fram Drihtne gecweden wæs þurh ðone witegan.

23 Sóþlice ! seo fǽmne hæfþ on innoðe, and heo cenþ sunu, and hí nemnaþ his naman Emanuhel, ðæt ys gereht on úre geþeode, God mid us.

24 Ðá árás Iosep of swefene, and dyde swá Drihtnes engel him bebead, and he onféng hys gemæccean ;

25 And he ne grétte hí, [oð ðæt]† heo cende hyre frum-cennedan sunu, and nemde hys naman Hǽlend.†

13 Zorobabel forsothe begate Abyut. Abyut forsothe bygate Eliachim. Eliachym forsothe bigate Asor.

14 Asor forsothe bigate Sadoc. Sadoc forsothe bygate Achym. Achym forsothe bygate Elyut.

15 Elyut forsothe bygate Eleasar. Eleasar forsothe bigate Mathan. Mathan forsothe bigate Jacob.

16 Jacob forsothe bigate Joseph, the husbond of Marie, of whiche *Marie* Jesus is born, that is clepid Crist.

17 And so alle generaciouns from Abraham til to Dauith *ben* fourtene generaciouns, and fro Dauith vnto transmygracioun of Babiloyne *ben* fourtene generaciouns, and from the transmygracioun of Babiloyne vnto Crist *ben* fourtene generaciouns.

18 Forsoth the generacioun of Crist was thus. Whane Marie, his modir, was spousid to Joseph, bifore that thei shulden come to gidre, she is foundun hauynge in the wombe of the Holy Gost.

19 Joseph forsothe, hir husbond, when he was iust man,† and wolde not pupliche† hir, wolde priuyly forsake hire.

20 Sothely hym thenkynge these thingus, lo! the angel of the Lord aperide in sleepe† to hym, sayinge, Joseph, the sone of Dauyd, nyl thou drede to take Marie, thi wyf; forsothe that thing that is born in hire is of the Holy Goost.

21 Sothely she shal bere a sone, and thou shalt clepe his name Jesus; for he shal make his peple saif fro her synnes.

22 Forsothe al this thing was don, that it shulde be fulfillid, that thing that was seid by a prophete, seiynge,

23 Loo! a virgyne shal haue in wombe, and she shal bere a sone, and his name shal be clepid Emanuel, that is interpretid,† God with us.

24 Sothely Joseph rysynge vp fro sleep, did as the angel of the Lord comaundide hym, and toke his wijf;

25 And he knewe hir nat, til she had boren hir first bygoten sone, and clepide his name Jhesus.

13 Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor.

14 Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud.

15 Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob.

16 Jacob begat Joseph, the husbande off Mary, of whome was boren that Jhesus, which is called Christ.

17 All the generacions from Abraham to David are fowretene generacions, and from David vnto the captivete of Babilon are fowrtene generacions, and from the captivete of Babilon vnto Christ are also fowrtene generacions.

18 The byrthe off Christe was on thys wyse. When hys mother, Mary, was maryed vnto Joseph, before they cam to dwell togedder, she was founde with chylde by the Holy Goost.

19 Then her husbande, Joseph, beinge a parfect man, and loth to defame her, was mynded to put her awaye secretly.

20 Whill he thus thought, behold! the angell of the Lord apered vnto him in slepe, sainge, Joseph, the sonne of David, feare not to take vnto the Mary, thy wyfe; for that which is conceaved in her is of the Holy Goost.

21 She shall brynge forthe a sonne, and thou shalt call his name Jesus; for he shall save his people from theire synnes.

22 All thys was done to fulfill that which was spoken of the lorde be the prophet, saynge,

23 Beholde! a mayde shalbe with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is as moche to saye be interpretacion, as God with vs.

24 Joseph as sone as he awoke out of slepe, did as the angell off the Lorde bade him, and toke hys wyfe vnto hym;

25 And knewe her not, tyll she had brought forth her fyrst sonne, and called hys name Jesus.

Chap. II. 1 Eornustlîce đâ se Hælend âcenned wæs on Iudeiscre Bethleem, on đæs cyninges dagum Herodes, đâ comon đa tungol-wîtegan fram east-dæle to Hierusalem,

2 And cwædon, Hwær ys se, Iudea cyning đe âcenned ys? sôþlîce we gesâwon hys steorran on east-dæle, and we comon us him to ge-eadmêdenne.

3 Đâ Herodes đæt gehŷrde đâ wearþ he gedrêfed, and eal Hierosolim-waru mid him.

4 And đâ gegaderode Herodes ealle ealdras đæra sacerda, and folces wrîteras, and âxode, hwær Crist âcenned wære.

5 Đâ sædon hî him, On Iudeiscere Bethlem; witodlîce đus ys âwriten þurh đone wîtegan,

6 And đû, Bethleem, Iudea land, witodlice ne eart đû læst on Iuda ealdrum; of đê forþ-gæþ se here-toga, se đe recþ mîn folc Israhel.

7 Herodes đâ clypode on sunderspræce đa tungel-wîtegan, and befran hî georne hwænne se steorra him æteowde.

8 And he âsende hî to Bethlem, and đus cwæþ, Faraþ, and âxiaþ geornlice be đam cîlde, and đonne ge hyt gemêtaþ, cŷđaþ eft me, đæt ic cume and me to him gebidde.

9 Đâ hî đæt gebod gehŷrdon, đâ fêrdon hî. And sôþlîce! se steorra, đe hî on east-dæle gesâwon, him beforan fêrde, oð he stôd ofer, đær đæt cîld wæs.

10 Sôþlîce đâ, đa tungel-wîtegan đone steorran gesâwon, [hig][†] fægenodon swŷđe myclum gefean.

11 And ganggende into đam hûse, hî gemêtton đæt cîld mid Marian, hys mêder; and hî âþênedon hî, and hî to him gebædon. And hî untŷndon hyra goldhordas, and him lâc brohton, đæt wæs gold, and rêcels, and myrre.

12 And hî âfêngon andsware on swefnum, đæt hî eft to Herode ne hwyrfdon, ac hî on ôđerne weg on hyra rîce fêrdon.[†]

13 Đâ hî đâ fêrdon, đâ ætŷwde Drihtnes

CHAP. II. 1 Therfore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo! kyngis† camen fro the eest to Jerusalem,

2 Sayinge, Wher is he, that is borun kyng of Jewis? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.

3 Sothely kyng Herode herynge is trublid, and al Jerusalem with him.

4 And he, gedrynge to gidre alle the princis of prestis, and scribis of the peple, enquiride of hem, wher Crist shulde be borun.

5 And thei seiden to hym, In Bethlem of Juda; for so it is writen bi a prophete,

6 And thou, Bethlem, the lond of Juda, thou art nat the leste in the princis of Juda; for of thee a duk shal gon out, that shal gouerne my peple of Yrael.

7 Than Herode, priuyli the kyngis clepid to hym, bisily lernyde of hem the tyme of the sterre that apperide to hem.

8 And he, sendynge hem in to Bethlem, saide, Go 3ee, and axe 3ee bisily of the chyld, and whan 3ee han founden, telle a3ein to me, that and Y cummynge wirshipe hym.

9 The whiche, when thei hadden herde the kyng, wenten awey. And loo! the sterre, the whiche thei sayen in este, wente bifore hem, til that it cummynge stood aboue, wher the child was.

10 Forsothe thei, seeynge the sterre, ioyeden with a ful grete ioye.

11 And thei, entrynge the hous, founden the child with Marie, his modir; and thei fallynge doun worshipiden hym. And her tresours opnyd, thei offreden to hym 3iftis, gold, encense, and merre.

12 And answer taken in sleep, that thei shulden not turne a3ein to Herode, thei ben turned by an other wey in to her cuntree.

13 And when thei hadden gon awey,

CHAP. II. 1 WHEN Jesus was borne in Bethleem a toune of Jury, in the tyme of king Herode, beholde! there cam wyse men from the est to Jerusalem,

2 Saynge, Where is he, that is borne kynge of the Jues? we have sene his starre in the est, and are come to worship hym.

3 Herode the kynge after he hadd herde thys was troubled, and all Jerusalem with hym.

4 And he sent for all the chefe prestes, and scribes off the people, and demaunded off them, where Christ shulde be borne.

5 They sayde vnto hym, In Bethleem a toune of Jury; for thus it is written be the prophet,

6 And thou, Bethleem, in the londe of Jury, shalt not be the leest as perteyninge to the princes of Juda; for out of the shal come a captaine, whych shall govern my people Israhel.

7 Then Herod prevely called the wyse men, and dyligently enquyred of them the tyme of the starre that appered.

8 And sent them to Bethleem, saynge, When ye be come thyder, searche dyligentily for the childe, and when ye have founde hym, bringe me worde, that Y maye come and worshippe hym also.

9 When they had herde the kynge, they departed. And lo! the starre, whych they sawe in the este, went before them, vntyll it cam and stod over the place, where the chylde was.

10 When they sawe the starre, they were marveylously gladd.

11 And entred into the house, and founde the childe with Mary, hys mother; and kneled doune and worshipped hym. And opened there treasecures, and offred unto him gyftes, gold, franckynsence, and myr.

12 And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they retourned into ther awne countre another way.

13 After that they were departed, lo!

engel Iosepe on swefnum, and ðus cwæþ, Áris, and nim ðæt cild and his módor, and fleoh on Egypta-land, and beo ðær, oð ðæt ic ðé secge; toweard ys, ðæt Herodes séceþ ðæt cild, to forspillenne.

14 He árás ðá, and nam ðæt cild and his módor on niht, and férde on Egyptum,

15 And wæs ðær oð Herodes forþ-síþ; ðæt wǽre gefylled, ðæt ðe fram Drihtne gecweden wæs þurh done witegan, Of Egyptum ic minne sunu geclypode.

16 Ðá wæs Herodes swýðe gebolgen, forðam ðe he bepǽht wæs fram ðam tungel-witegum; and he ásende ðá and ofslóh ealle ða cild, ðe on Bethleem wǽron, and on eallum hyre gemǽrum, fram twý-wintrum cilde and binnan ðam, æfter ðære tíde ðe he ge-axode fram ðam tungel-witegum.

17 Ðá wæs gefylled, ðæt gecweden wæs þurh Hieremiam, done witegan,

18 Stefn wæs on héhnysse gehýred, wóp and mycel þotorung, Rachel weop hyre bearn, and heo nolde beon gefréfred, forðam ðe hí nǽron.†

19 Sóþlice ðá Herodes wæs forþfaren, witodlice! on swefne Drihtnes engel ætýwde Iosepe on Egyptum,

20 And ðus cwæþ, Áris, and nim ðæt cild and his módor, and far on Israhela land; nú synd forþfarene ðe ðæs cildes sáwle sóhton.

21 He árás ðá, and onféng ðæt cild and his módor, and com on Israhela land.

22 Ðá he gehýrde ðæt Archelaus rixode on Iudea þeode, for ðæne Herodem, he ondréd ðyder to farende. And, on swefnum gemynegod, he férde on Galileisce dǽlas;

23 And he com ðá and eardode on ðære ceastre, ðe is genemned Nazareth, ðæt wǽre gefylled, ðæt gecweden wæs þurh done witegan, Forðam ðe he Nazarenisc byþ genemned.†

loo! the aungel of the Lord apperide in sleep to Joseph, sayynge, Ryse vp, and take the child and his modir, and flee in to Egipt, and be thou there, til that ı̄ seye to thee; sothely it is to eume, that Herode seeke the child, for to lese hym.

14 The whiche *Joseph*, rysynge vp, toke the chijld and his modir by ny3te, and wente into Egipt,

15 And was there til to the deth of Erode; that it shuld be fulfillid, that thing that was said of the Lord by the prophete, sayinge, Fro Egypt Y haue clepide my sone.

16 Thanne Erode seeynge that he was scorned† of the kyngis, was gretely wroth; and he sendynge slew3 alle the children, that weren in Bethlem, and in alle the eendis of it, fro two 3eer age and with ynne, after the tyme that he hadde sou3t out of the kyngis.

17 Than it was fulfillide, that thing that was said by Jeremye, the prophete, sayinge,

18 A voice is herd an hee3e, weepynge and myche weilynge, Rachel weepynge hir sonys, and she wolde not be comfortid, for thei ben not.

19 Sothely Erode dead, loo! the angel of the Lord apeeride in sleep to Joseph in Egipt,

20 Sayinge, Ryse vp, and take the childe and his modir, and go in to the lond of Yrael; for thei that sou3ten the lijf of the chyld ben dead.

21 The whiche *Joseph*, rysynge vp, toke the child and his modir, and cam in to the lond of Yrael.

22 Forsothe he heerynge that Archelaus regnede in Jude for Eroude, his fadir, dred for to go thidir. And he, monestid in sleep, wente in to the parties of Galilee;

23 And he cummynge dwelte in a citee, that is clepid Nazareth, that it shulde be fulfillid, that thing that is said by prophetis, For whi he shal be clepid of Nazareth.

14 Then he arose, and toke the chylde and his mother by night, and departed in to Egipte,

15 And was there vnto the deeth of Herod; to fulfill that which was spoken of the Lorde by the prophet, which sayeth, Out of Egipte have Y called my sonne.

16 Then Herod perceavynge that he was moocked off the wyse men, was exceedynge wroth; and sent forth and slue all the chyldren, that were in Bethleem, and in all the costes there of, as many as were two yere old and vnder, accordynge to the tyme which he had diligently searched oute of the wyse men.

17 Then was fulfilled that which was spoken be the prophet, Jeremi, saynge,

18 On the hilles was a voyce herde, mournynge wepynge and greate lamentacion, Rachel wepynge ffor her chyldren, and wolde nott be comforted, because they were not.

19 When Herod was deed, lo! an angell off the Lorde apered vnto Joseph in Egipte,

20 Saynge, Arise, and take the chylde and his mother, and go in to the londe of Israhel; for they are deed which sought the chyldes deeth.

21 Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israhel.

22 But when he herde that Archelaus did raygne in Jury in the roume off hys father, Herode, he was afrayde to goo thether. Notwithstondynge, after he was warned in his slepe, he tourned a syde into the parties off Galile;

23 And went and dwelt in a cite called Nazareth, to ffulfill that which was spoken be the prophetes, He shalbe called of Nazareth.

3 Stibna wopyandins ïn auþidai, Manweid wig Frauyins ; raihtos waurkeiþ staigos ïs. †

7 ... Kuni nadre, whas gataiknida ïzwis þliuhan faura þamma anawairþin hatiza ?†

8 Waurkyaiþ nu akran wairþata ïdreigos. †

9 Yah ni [þuggkyaiþ] qiþan ïn ïzwis, Attan aigum Abraham ; qiþa auk ïzwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahama. †

10 Aþþan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmaitada, yah ïn fon galagyada.†

11 Ïk allis ïzwis daupya ïn watin, [du idreigai] ; ïþ sa afar mis gagganda swinþoza mis ïst, þizei ïk ni ïm wairþs [skohans bairan] ; sah [þan] ïzwis daupeiþ ïn Ahmin Weihamma [yah funin].†

Chap. III. 1 On ðam dagum com Iohannes se Fulluhtere, and bodude on ðam wéstene Iudeæ,

2 And cwæþ, Dóþ dǽd-bóte, sóþlice genealǽceþ heofona rice.

3 Ðis ys se, be ðam ðe gecweden ys þurh Esaiam, ðone witegan, Clypiendes stefn wæs on wéstene, Gegearwiaþ Drihtnes weg ; dóþ his sidas rihte.

4 Se Iohannes witodlice hæfde reaf of olfenda hǽrum, and fellenne gyrdel embe hys lendenu ; and hys mete wæs gærstapan, and wudu hunig.

5 Ðá férde to him Hierosolim-waru, and eal Iudea þeod, and eal ðæt rice wið geondam Iordanen ;

6 And hí wǽron gefullode on Iordane fram him, and hí andettan hyra synna.

7 Sóþlice ðá he geséh manega ðæra Sunder-hálgena, and ðæra Riht-wisendra to his fulluhte cumende, he cwæþ to him, Lá næddrena cyn, hwá geswútelode cow to fleonne fram ðam towearðan yrre ?

8 Eornostlice dóþ médemne weastm ðæra dǽd-bóte,

9 And ne cweðaþ betwux eow, We habbaþ Abraham us to fæder ; sóþlice ic secge eow, ðæt God ys swá mihtig ðæt he mæg of ðysum stánum áweccean Abrahames bearn.

10 Eallunga ys seo æx to ðæra treowa wurtrumum ásett ; eornustlice ælc treow ðe gódne wæstm ne bringþ, byþ forcorfen, and on fýr áworpen.

11 Witodlice ic eow fullige on wætere, to dǽd-bóte ; se ðe æfter me toweard ys he ys strengra ðonne ic, ðæs gescý neom ic wyrðe to berenne ; he eow fullaþ on Hálgum Gáste and on fýre.

12 Ðæs fann ys on his handa, and he áfeormaþ his þyrscel-flóre, and he gegaderaþ his hwǽte on his bern ; ða ceafu he forbærnþ on unádwæscendlicum fýre.†

13 Ðá com se Hǽlend fram Galilea to Iordane to Iohanne, ðæt he hine fullode.

14 Iohannes ðá sóþlice forbead him,

CHAP. III. 1 In thilke days came Joon Baptist, prechynge in the desert of Jude,

2 Sayinge, Do 3e penaunce, for the kyngdom of heuens shal nei3.†

3 Forsothe this is he, of whom it is said by Ysaye, the prophete, A voice of a cryinge in desert, Make 3e redy the wayes of the Lord; make 3e ri3tful the pathes of hym.

4 Forsothe that ilk Joon hadde cloth of the heeris of cameylis, and a girdil of skyn aboute his leendis; sothely his mete weren locustis, and hony of the wode.

5 Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan;

6 And thei weren cristenyd of hym in Jordan, knowlechynge there synnes.

7 Sothely he seeynge many of Phariseis and of Saducese commynge to his bapteme, saide to hem, Generaciouns of eddris, who shewide to 3ou for to flee fro wrath to cumme?

8 Therfore do 3ee worthi fruytis of penaunce,

9 And nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi God is mi3ti to reyse vp of these stonys the sonys of Abraham.

10 For now the axe is putt to the rote of the tree; sothely euery tree that makith nat good fruyt, shal be kitt doun, and shal be sent in to fijr.

11 Forsothe Y cristene 3ou in water, in to penaunce; forsothe he that is to cumme after me is strenger than Y, whos shon Y am not worthi to bere; he shal baptise† 3ow in the Holy Goost and fijr.

12 Whos wynwing cloth† in his hond, and he shal fully clense his corne floore, and shal gedre his corne in to his berne; but chaffis he shal brenne with fyr unquenchable.†

13 Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be cristned of hym.

14 Soothly Joon forbeed hym, sayinge,

CHAP. III. 1 In those dayes Jhon the Baptiser cam, and preached in the wildernes off Jury,

2 Saynge, Repent, the kyngdome of heven is at honde.

3 This is he, of whom it is spoken be the prophet, Esay, which sayeth, The voyce off a cryer in wyldernes, Prepare the Lordes way; and make hys pathes strayght.

4 This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes; hys meate was locustes, and wylde hony.

5 Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan;

6 And were baptised of hym in Jordan, knoledging their synnes.

7 When he sawe many off the Phariseis and off the Saduces come to hys baptism, he sayde vnto them, O generacion of vipers, who hath taught you to fle from the vengeaunce to come?

8 Brynge forth therefore the frutes belongynge to repentaunce.

9 And se that ye ons thinke not to saye in yourselves, We have Abraham to oure father; for I say vnto you, that God is able off these stones to rayse vp chyldren vnto Abraham.

10 Even nowe is the ax put vnto the rote of the trees; soo that every tree which bringeth not fforthe goode frute, shalbe hewne doune, and cast into the fyre.

11 I baptise you in water, in token of repentaunce; but he that cometh after me is myghtier then I, whose shues I am not worthy to beare; he shal baptise you with the Holy Gost and with fyre.

12 Which hath also his fan in his hond, and will pourge his floore, and gadre the wheet into his garner; and will burne the chaffe with everlastynge fyre.

13 Then cam Jesus from Galile into Jordan to Jhon, ffor to be baptised off hym.

14 But Jhon fforbade hym, saynge, I

and cwæþ, Ic sceal fram ðé beon gefullod, and cymst ðú to me?

15 Ðá andswarode se Hǽlend him and cwæþ, Lǽt nú, ðus unc gedafenaþ ealle rihtwísnesse gefyllan. Ðá forlét he hine.

16 Sóþlice ðá se Hǽlend gefullod wæs, hrædlice he ástáh of ðam wætere; and him wurdon ðær rihte heofenas ontýnede, and he geseah Godes Gást niderstigende swá swá culfran, and wunigende ofer hyne;

17 And sóþlice! ðá com stefn of heofenum, and ðus cwæþ, Hér is mín se gecorena sunu, on ðam me gelícode.†

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4 . . . Ni bi hlaib ainana libaid manna, ak bi all waurde . . . .†

5 . . . yah gasatida ïna ana giblin allhs, yah qaþ du ïmma,†

6 Yabai sunus siyais Guþs, wairp þuk dalaþ; gamelid ïst auk, þatei aggilum seinaim anabiudiþ bi þuk, yah ana handum þuk ufhaband, ei whan ni gastagqyais by staina fotu þeinana.†

7 . . . . Ni fraisais Frauyan Guþ þeinana.†

Chap. IV. 1 Ðá wæs se Hǽlend gelǽd fram Gáste on wésten, ðæt he wǽre fram deofle costud.

2 And ðá ðá he fæste feowurtig daga and feowurtig nihta, ðá ongan hyne syððan hingrian.

3 And ðá genealǽhte se costnigend,† and cwæþ, Gyf ðú Godes sunnu sý, cweþ ðæt ðás stánas to hláfe gewurðon.

4 Ðá andswarode se Hǽlend, Hit ys áwriten, Ne leofaþ se man be hláfe ánum, ac be ǽlcon worde ðe of Godes múþe gǽþ.

5 Ðá gebrohte se deofol hine on ða hálgan ceastre, and ásette hine ofer ðæs temples heahnesse, and cwæþ to him,

6 Gyf ðú Godes sunu eart, ásend ðé ðonne nyðer; sóþlice hit ys áwriten, Ðæt he his englum bebead be ðé, ðæt hig ðé on hyra handum beron, ðe-læs ðe ðín fót æt stáne ætsporne.

7 Ðá cwæþ se Hǽlend eft to him, Hit ys áwriten, Ne costna ðú Drihten ðinne God.

8 Eft se deofol hine genam and lǽdde hine on swíðe heahne múnt, and æteowde him ealle middan-eardes rícu, and hyra wuldor;

9 And cwæþ to him, Ealle ðás ic sylle ðé, gyf ðú feallende to me ge-eadmétst.

10 [Þanuh] ïmma Ïesus qaþ . . . gamelid

10 Ðá cwæþ se Hǽlend to him, Gang

I owe for to be cristned of thee, and thou commest to me?

15 Forsothe Jhesus answeringe saide to hym, Suffre now, for so it becummeth vs for to fulfille all riȝtwisnesse. Than *Joon* leete hym.†

16 Forsothe Jhesus cristened steiȝ vp anoon fro the water; and loo! heuens ben opened to hym, and he say the Spirit of God cummynge doun as a culuer, and cummynge vpon hym;

17 And loo! a voice fro heuenes, sayinge, This is my byloued sone, in the whiche Y haue plesid to me.

Chap. IV. 1 Thaune Jhesus was led in to desert of a spirit, that he shulde be temptid of the deuel.

2 And whanne he hadde fastid fourty days and fourety niȝtis, afterward he hungride.

3 And the tempter cummynge niȝ, saide to hym, ȝif thou be Goddis sone, say that these stoons be maad looues.

4 The whiche answerynge said to hym, It is wryten, A man lyueth not in breed aloon, bot in euery word that cometh forth fro the mouthe of God.

5 Thanne the deuyl toke hym in to an hooly citee, and sette hym on the pynacle of the temple, and saide to hym,

6 ȝif thou be Goddis sone, sende thee doun; sothely it is wryten, For to his aungels he comaundide of thee, and thei shulden take thee in hoondis, lest peraventure thou hurte thi tote at a stoon.

7 Eftsone Jhesus saith to hym, It is writen, Thou shalt not tempte the Lord thi God.

8 Eftsone the deuel toke hym in to a ful heeȝ hill, and shewide to hym alle the rewmys of the world, and the glorie of hem;

9 And saide to hym, Alle these thingis Y shal ȝeue to thee, ȝif thou fallynge doun shalt worshipe me.

10 Than Jhesus saide to hym, Go,

ought to be baptysed off the, and commest thou too me?

15 Jesus answered and sayde to hym, Lett hyt be so nowe, for thus hit becommeth us to fulfyll all rightewesnes. Then he suffred hym.

16 And Jesus as sone as he was baptised eam strayght out of the water; and lo! heven was open vnto hym, and he sawe the Spirite of God descende lyke a dove, and lyght vppon hym;

17 And lo! there eam a voice from heven, sayng, Thys ys my deare sonne, in whom is my delyte.

Chap. IV. 1 Then was Jesus ledd awaye of the spirite in to a desert, to be tempted of the devyll.

2 And when he had fasted fourtye dayes and fourtye nyghtes, att the last he was an hungred.

3 Then came vntyll hym the tempter, and sayde, Yff thou be the sonne of God, commande that these stones be made bred.

4 He answered and sayde, Yt is wrytten, Man shall nott live only by breede, but by every worde that proceadeth out off the mouth off God.

5 Then the devyil tooke him vpp in to the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym,

6 Yf thou be the sonne of God, cast thysylfe doune; for hit ys wrytten, He shall geve his angels charge over the, and with there handes the shall stey the vpp, that thou dashe not thy fote agaynst a stone.

7 Jesus sayde to hym, Hit ys wrytten also, Thou shalt not tempte thy Lorde God.

8 The devyll toke hym up agayne and ledde hym in to an exceedynge hye mountayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them;

9 And sayde vnto hym, All these will I geve the, iff thou wilt faull doune and worship me.

10 Then sayde Jesus vnto hym, Avoyd

ïst, [Auk] Frauyan Guþ þeinana ïnweitais, yah ïmma ainamma fullafahyais. †

17 . . . Ïdreigoþ, atnewhida sik þiudangardi himine. †

18 ... Wharbonds þan faur marein Galeilaias, gasawh twans broþruns, Seimona, [saei heitada] Paitrus, yah Andraian, broþar ïs, wairpandans nati ïn marein; wesun auk fiskyans.

19 Yah qaþ ïm [Ïesus], Hiryats afar mis, yah gatauya ïgqis nutans manne.†

20 [Ïþ þai] sunsaiw afletandans þo natya, laistidedun afar ïmma.

21 Yah ïnngaggans framis yainþro, gasawh [anþarans twans broþruns,] Ïakobu þana Zaibaidaiaus, yah Ïohannen, broþar ïs, ïn skipa [miþ Zaibaidaiau, attin seinamma, manwyandans natya [seina], yah haihait ïns.

22 Ïþ þai sunsaiw afletandans þata skip yah attan seinana, [laistidedun] afar ïmma.†

đú sceocca onbæc; sóþlice hit ys áwriten, To Drihtne đinum Gode đú đé ge-eađmétsþ, and him ánum þeowast.

11 Đá forlét se deofol hine; and englas genealæhton, and him þénodon.†

12 Sóþlice đá se Hælend gehýrde đæt Iohannes belæwed wæs, đá férde he to Galileam.

13 And forlætenre đære ceastre Nazareth, he com, and eardode on Capharnaum, on đam sæ-gemærum, on endum Zabulon and Neptalim,

14 Đæt wære gefylled, đæt đe gecweden wæs þurh Esaiam, đone witegan,

15 †[Zabulones eorþu and Neptalimes eorþe, sæs weg ofer Iordane, đara þeoda Galilea,]

16 Þeoda-folc đe on þýstrum sæt geseah mycel leoht, and sittendum on gearde deaþes sceade, is leoht up-ásprungen.

17 Syđđan ongan se Hælend bodian, and cweđan, Dóþ dæd-bóte, sóþlice heofona ríce genealæcþ.†

18 Đá se Hælend eode wiđ đa Galileiscean sæ, he geséh twegen gebróđru, Simonem, se wæs genemned Petrus, and Andream, his bróđor, sendende hyra nett on đa sæ; sóþlice hí wæron fisceras.

19 And he sæde him, Cumaþ æfter me, and ie dó đæt gyt beoþ manna fisceras.

20 And hí đær rihte forléton hyra net, and him fyligdon.

21 And đá he đanon eode, he geséh twegen ódre gebróđru, Iacobum Zebedei, and Ioannem, his bróđur, on scype mid hyra fæder, Zebedeo, remigende hyra net, and he clypode hí.

22 Hí đá sóna forléton hyra nett and hyra fæder, and him fyligdon.†

23 And đá beférde se Hælend ealle Galileam, lærende on hyra gesomnungum, and he wæs bodiende gódspel đæs ríces, and hælende ælce ádle, and ælce untrumnysse on đam folce.

24 And đá férde his hlisa into ealle Syriam; and hí brohton him ealle yfel-

Sathanas; forsothe it is wrytin, Thou shalt worshipe the Lord thi God, and to hym alone thou shalt serue.

11 Than the deuel lafte hym; and loo! aungelis camen niȝe, and serueden to hym.

12 Sothely whanne Jhesus hadde herde that Joon was taken, he wente into Galilee.

13 And the cite of Nazaret laft, he came, and dwelte in the citee of Caphernaum, beside the see, in the eendis of Zabulon and Neptalym,

14 That it shulde be fulfillid, that thing that was said by Ysay, the prophete,

15 The lond of Zabulon and the lond of Neptalym, the weye of the see ouer Jordan, of Galilee of hethene men,

16 The peple that dwelte in derknessis say grete liȝt, and men sittynge in the cuntree of shadew of deth, liȝt is sprunge to hem.

17 Fro thennus Jhesus bygan for to preche, and say, Do ȝe penaunce, forsothe the kyngdom of heuens shal cume niȝe.

18 Sothely Jhesus, walkynge bisidis the see of Galilee, say two bretheren, Symon, that is clepid Petre, and Andrew, his brother, sendynge nett in to the see; forsothe thei weren fisheris.

19 And he saide to hem, Come ȝe after me, and I shal make ȝou to be maad fisheris of men.

20 And anon her nettis forsakyn, they sueden hym.

21 And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee, and Joon, his brother, in the ship with Zebedee, her fadir, makynge aȝein† her nettis, and he clepide hem.

22 Sothely anoon the nettis forsaken and the fadir, thei sueden hym.

23 And Jhesus enuyraunyde al Galilee, techynge in the synagogis of hem, and prechynge the gospel of kyngdam, and helynge al sorow,† and al sekenesse in the peple.

24 And his opynyoun† wente in to al Syrie; and thei offriden to hym alle *men*

Satan; for it is written, Thou shalt worshyp thy Lorde God, and hym only shalt thou serve.

11 Then the dyvell left hym; and lo! the angels cam, and ministred vnto hym.

12 When Jesus had herde that Jhon was taken, he departed in to Galile.

13 And left Nazareth, and went, and dwelte in Capernaum, which is a cite apon the see, in the coostes off Zabulon and Neptalim,

14 To ffulfill that whiche was spoken be Esay, the prophet, saynge,

15 Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Gentyls,

16 The people whiche sat in dercknes sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is spronge.

17 From thatt tyme Jesus began to preache, and to say, Repent, for the kingdome of heven is at honde.

18 As Jesus walked by the see off Galile, he sawe two brethren, Simon, which was called Peter, and Andrew, his brother, castynge a neet into the see; for they were fisshers.

19 And he sayde unto them, Folowe me, and I will make you fisshers of men.

20 And they strayght waye lefte there nettes, and folowed hym.

21 And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon, his brother, in the shippe with Zebede, their father, mendynge their nettes, and called them.

22 And they with out taryinge lefte the shyp and their father, and folowed hym.

23 And Jesus went aboute all Galile, teachyng yn their sinagoges, and preachynge the gospell of the kyngdome, and healinge all manner of sicknes, and all manner dyseases amonge the people.

24 And hys ffame spreed abroode through oute all Siria; and they brought

hæbbende missenlicum ádlum, and on tintregum gegripene, and ða ðe deofelscocnyssa hæfdon, and mónoð-seoce, and laman; and he ða gehælde.

25 And him fyligdon mycele menigu fram Galilea, and fram Decapoli, and fram Hierusalem, and fram Iudea, and fram begeondan Iordanen.†

Chap. V. 1 Sóþlice ðá se Hælend geséh ða menigu, he ástáh on done múnt; and ðá he sæt, ðá genealæhton his leorning-cnihtas to him.

2 And he ontýnde his múþ, and lærde hí, and cwæþ,

3 Audagai þai unledans ahmin, unte [ize] ist þiudangardi himine.†

3 Eadige synd† ða gástlican þearfan, forðam hyra ys heofena rice.

5 Eadige synd ða liþan, forðam ðe hí eorþan águn.

4 Eadige synd ða ðe nú wépaþ, forðam ðe hí beoþ gefréfrede.†

6 Eadige synd ða ðe for rihtwisnesse hingriaþ and þyrstaþ, forðam ðe hí beoþ gefyllede.

7 Eadige synd ða mild-heortan, forðam ðe hí mild-heortnysse begytaþ.

8 Audagai þai hrainyahairtans, unte þai Guþ gasaiwhand.†

8 Eadige synd ða clæn-heortan, forðam ðe hí God geseoþ.

9 Eadige synd ða gesybsuman, forðam ðe hí beoþ Godes bearn genemnede.

10 Eadige synd ða ðe ehtnysse þoliaþ for rihtwisnysse, forðam ðe hyra ys heofonan rice.

11 Eadige synd ge, ðonne hí wyriaþ eow, and ehtaþ eow, and secgeaþ ælc yfel ongén eow leogende, for me,

12 Geblissiaþ and gefægniaþ, forðam ðe eower méd ys mycel on heofonum; swá hí ehtun ða witegan ðe beforan eow wæron.

13 [Yus siyuþ] salt [airþos]; iþ ya-bai salt baud wairþiþ, whe gasupoda ?†..

13 Ge synd eorþan sealt; gyf ðæt sealt áwyrþ, on ðam ðe hit gesylt biþ? Hit ne mæg syððan to náhte, búton

hauynge yuele, takyn with dyuers sorowis and tourmentis, and hem that hadden deuelis, and lunatijk men, and men in palsie, and he helide hem.

25 And there sueden hym many cumpanyes of Galilee, and of Decapoly, and of Jerusalem, and of Judee, and of be3onde Jordan.

vnto hym all sicke people, that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, and he healed them.

25 And there folowed hym a greate nombre off people from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions that lye beyonde Jordan.

CHAP. V. 1 Jhesus forsothe, seynge cumpanyes, wente vp in to an hill; and when he hadde sete, his disciplis camen ni3e to hym.

2 And he, openynge his mouthe, tau3te to hem, sayinge,

3 Blessid *be* the pore in spirit, for the kingdam in heuenes is heren.

5 Blessid *be* mylde *men*, for thei shuln welde the eerthe.

4 Blessid *be* thei that mournen, for thei shuln be comfortid.†

6 Blessid *be* thei that hungren and thristen ri3twisnesse, for thei shuln ben fulfillid.

7 Blessid *be* mercyful *men*, for thei shuln gete mercye.

8 Blessid *be* thei that ben of clene herte, for thei shuln see God.

9 Blessid *be* pesible *men*, for thei shuln be clepid the sonys of God.

10 Blessid *be* thei that suffren persecucioun for ri3twisnesse, for the kyngdam of heuenes is herun.

11 3ee shulen be blessid, when men shulen curse 3ou, and shulen pursue 3ou, and shulen say al yuel a3eins 3ou leesing, for me.

12 Ioye 3ee with yn forth, and glade 3ee with out forth, for 3oure meede is plenteuouse in heuenes; forsothe so thei han pursued and prophetis that weren before 3ou.

13 3ee ben salt of the erthe; that 3if the salt shal vanyshe awey, wherynne shal it be saltid? To no thing it is

CHAP. V. 1 When he sawe the people, he went vp into a mountayne; and when he was set, his disciples cam vnto hym.

2 And he openned his mought, and taught them, saynge,

3 Blessed are the poore in sprete, for theirs is the kyngdome off heven.

4 Blessed are they that morne, for they shalbe comforted.

5 Blessed are the meke, for they shall inheret the erth.

6 Blessed are they which honger and thurst for righteousnes, for they shalbe filled.

7 Blessed are the mercifull, for they shall obteyne mercy.

8 Blessed are the pure in herte, for they shall se God.

9 Blessed are the mayntayners of peace, for they shalbe called the chyldren of God.

10 Blessed are they which suffre persecucion for righteousnes sake, for theirs ys the kyngdome off heven.

11 Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell sayinges agaynst you, ffor my sake.

12 Reioyce, and be glad, for greate is youre rewarde in heven; for so persecuted they the prophets which were before youre dayes.

13 Ye are the salt of the erthe; but and if the salt be once vnsavery, what can be salted ther with? It is thence-

15 . . . . . ak ana lukarnastaþ-
in, yah liuhteiþ † allaim þaim ïn þamma
garda.

16 Swa liuhtyai liuhaþ ïzwar ïn and-
wairþya manne, ei gasaiwhaina ïzwara
goda waurstwa, yah hauhyaina attan
ïzwarana þana ïn himinam.

17 Ni hugyaiþ ei qemyau gatairan
witoþ, aiþþau praufetuns; ni qam ga-
tairan, ak usfullyan.

18 Amen auk qiþa ïzwis, und þatei
usleiþiþ himins yah airþa, yota ains, aiþ-
þau ains striks, ni usleiþiþ af witoda,
unte allata wairþiþ.

19 Ïþ saei nu gatairiþ aina anabusne
þizo minnistono, yah laisyai swa mans,
minnista haitada ïn þiudangardyai hi-
mine; ïþ sæi tauyiþ, yah laisyai swa, sah
mikils haitada ïn þiudangardyai himine.

20 Qiþa auk ïzwis, þatei nibai manag-
izo wairþiþ ïzwaraizos garaihteins þau
þize bokarye yah Fareisaie, ni þau qimiþ
ïn þiudangardyai himine.

21 Hausideduþ þatei qiþan ïst þaim
airizam, Ni maurþryais; ïþ saei maurþr-
eiþ, skula wairþiþ stauai.

22 Aþþan ïk qiþa ïzwis, þatei whazuh
modags broþr seinamma sware, skula
wairþiþ stauai; ïþ saei qiþiþ broþr sein-
amma, Raka, skula wairþiþ gaqumþai;
aþþan saei qiþiþ, Dwala, skula wairþiþ
ïn gaiainnan funins.

23 Yabai nu bairais aibr þein du hunsl-
astada, yah yainar gamuneis, þatei broþ-
ar þeins habaiþ wha bi þuk,

24 Aflet yainar þo giba þeina ïn and-
wairþya hunslastadis, yah gagg faurþis
gasibyon broþr þeinamma, yah biþe at-
gaggands atbair þo giba þeina.

dæt hit sỹ út-áworpen, and sỹ fram mann-
um fortreden.

14 Ge synd middan-eardes leoht; ne
mæg seo ceaster beon behýd ðe byþ
uppan múnt áset;

15 Ne hi ne ælaþ hyra leoht-fæt, and
hit under cyfe settaþ, ac ofer candel-stæf,
dæt hit onlihte eallum ðam ðe on ðam
húse synd.

16 Swá onlihte eower leoht beforan
mannum, dæt hi geseon eowre gódan
weorc, and wuldrian eowerne fæder ðe
on heofonum ys.†

17 Nelle ge wénan dæt ic come towurp-
an ða æ, oððe ða witegan; ne com ic
ná towurpan, ac gefyllan.

18 Sóþes on eornost ic secge eow,
ærðam ðe gewite heofon and eorþe, án i,
oððe án prica, ne gewit fram ðære æ,
ærðam ealle þing gewurðan.

19 Eornostlice se ðe towyrpþ án of
ðysum læstum bebodum, and ða men
swá lærþ, se byþ læst genemned on heof-
onan ríce; sóþlice se ðe hit déþ, and
lærþ, se biþ mycel genemned on heofonan
ríce.†

20 Sóþlice ic secge eow, búton eower
rihtwísnys máre sỹ ðonne ðæra wrítera
and Sundor-hálgena, ne gá ge on heof-
onan ríce.

21 Ge gehýrdon dæt gecweden wæs
on ealdum tídum, Ne ofsleh ðú; se ðe
ofslihþ, se byþ dóme scyldig.

22 Ic secge eow, sóþlice dæt ælc ðe
yrsaþ hys bréðer, byþ dóme scyldig;
sóþlice, se ðe segþ hys bréðer, Ðú áword-
ena, he biþ geþeahte scyldig; se ðe segþ,
Ðú stunta, se byþ scyldig helle fýres.

23 Eornostlice gyf ðú bringst ðine lác
to weofode, and ðú ðær geþencgst, dæt
ðin bróðor hæfþ ænig þing ágén ðé,

24 Læt ðær ðine lác beforan ðam alt-
áre, and gang ær and gesybsuma wið
ðinne bróðer, and ðonne cum ðú syððan
and bring ðine lác.†

worth ouer, no bot that it be sent out, and defoulid of men.

14 ȝe ben liȝt of the world; a citee putt on an hill may nat be hid;

15 Nether *men* tendyn a lanterne, and putten it vndir a busshel, but on a candilstike, that it ȝeue liȝt to alle that ben in the hous.

16 So shyyne ȝoure liȝt before men, that thei see ȝoure good werkis, and glorifie ȝoure fadir that is in heuens.

17 Nyle ȝe gesse † that Y came to vndo † the lawe, or the prophetis; I came not to vndo the lawe, but to fulfille.

18 Forsothe I say to ȝou trewthe, til heuen and erthe passe, oon i†, or titil, shal nat passe fro the lawe, til alle thingis be don.

19 Therfore he that vndoth † oon of these leste maundementis, and techith thus men, shal be clepid the leste in the rewme of heuenes; forsothe this that doth, and techith, shal be clepid grete in the kyngdame of heuenes.

20 Forsothe Y say to ȝou, no but ȝif ȝoure riȝtwisnesse shal be more plenteouse than of scribis and Pharisees, ȝee shulen not entre into kyngdam of heuenes.

21 ȝee han herde that it is said to olde men, Thou shal nat slea; forsothe he that sleeth, shal be gylty of dome.

22 But I say to ȝou, that euereche that is wrothe to his brother, shal be gylty of dome; forsothe, he that shal say to his brother, Racha †, shal be gylty of counseile; sothly he that shal say, Fool †, shal be gylti of the fijr of helle.

23 Therfore ȝif thou offrist thi ȝift at the auter, and there shalt bythenke, that thi brother hath sum what aȝeins thee,

24 Leeue there thi ȝift before the auter, and go first for to be recounseilid † to thi brother, and thanne thou cummynge shalt offre thi ȝifte.

forthe goode for nothynge, but to be cast oute at the dores, and that men treade it vnder fete.

14 Ye are the light of the worlde; a cite that is set on an hill cannot be hid;

15 Nether do men lyght a candell, and put it vnder a busshell, but on a candelstick, and it lighteth all them which are in the housse.

16 Se that youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

17 Ye shall not thynke that I am come to disanull the lawe, or the prophets; no I am nott come to disanull them, but to fulfyll them.

18 For truely I saye vnto you, till heven and erth perisshe, one iott, or one tytle, of the lawe shall not scape, tyll all be fulfilled.

19 Whosoever breaketh one of these lest comaundmentes, and shall teache men so, he shalbe called the leest in the kyngdome off heven; but whosoever shall observe, and teache them, that persone shalbe called greate in the kyngdome off heven.

20 For I saye vnto you, except youre rightewesnes excede the rightewesnes off the scribes and Pharises, ye cannot entre into the kyngdome off heven.

21 Ye have herde howe it was sayd vnto them off the olde tyme, Thou shalt not kyll; whosoever shall kyll, shalbe in daunger of iudgement.

22 But I say vnto you, whosoever his angre with hys brother, shalbe in daunger off iudgement; whosoever shall saye vnto his brother, Racha, shalbe in daunger off a counsell; but whosoever shall saye vnto his brother, Thou fole, shalbe in daunger off hell fyre.

23 Therfore when thou offerest thy gyfte att the altre, and there remembrest, that thy brother hath eny thynge agaynst the,

24 Leve there thyne offrynge before the altre, and go thy waye first and reconcile thy silfe to thy brother, and then come and offre thy gyffte.

25 Siyais wailahugyands andastauïn þeinamma sprauto, und þatei ïs ïn wiga miþ ïmma, ïbai whan atgibai þuk sa andastaua stauïn, yah sa staua þuk atgibai andbahta, yah ïn karkara galagyaza.

26 Amen qiþa þus, Ni usgaggis yainþro, unte usgibis þana minnistan kintu.

27 Hausideduþ þatei qiþan ïst, Ni horinos.

28 Aþþan ïk qiþa ïzwis, þatei whazuh saei saiwhiþ qinon du luston ïzos, yu gahorinoda ïzai ïn hairtin seinamma.

29 Ïþ yabai augo þein þata taihswo marzyai þuk, usstigg† ïta, yah wairp af þus; batizo ïst auk þus, ei fraqistnai ains liþiwe þeinaize, yah ni allata leik þein gadriusai ïn gaiainnan.

30 Yah yabai taihswo þeina handus marzyai þuk, afmait þo, yah wairp af þus; batizo ïst auk þus, ei fraqistnai ains liþiwe þeinaize, yah ni allata leik þein gadriusai ïn gaiainnan.

31 Qiþanuh þan ïst, Þatei whazuh saei afletai qen, gibai ïzai afstassais bokos.

32 Ïþ ïk qiþa ïzwis, þatei whazuh saei afletiþ qen seina, ïnuh fairina kalkinassaus, tauyiþ þo horinon, yah sa ïze afsatida liugaiþ, horinoþ.

33 Aftra hausideduþ, þatei qiþan ïst þaim airizam, Ni ufarswarais, ïþ usgibais Frauyin aiþans þeinans.

34 Aþþan ïk qiþa ïzwis, ni swaran allis; ni bi himina, unte stols ïst Guþs;

35 Nih bi airþai, unte fotubaurd ïst fotiwe ïs; nih bi Ïairusaulwmai, unte baurgs ïst þis mikilins þiudanis;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheit, aiþþau swart gatauyan;

37 Siyaiþ-þan waurd ïzwar, Ya, ya; Ne, ne; ïþ þata managizo þaim, us þamma ubilin ïst.

25 Beo đú onbúgende đínum wiđerwinnan hrađe, đa hwíle đe đú eart on wege mid him, đe-læs đe đín wiđerwinna đé sylle đam déman, and se déma đé sylle đam þéne, and đú sý on cwertern send.

26 Sóþes ic secge đé, Ne gæst đú đanone, ǽr đú ágylde đone ýtemestan feorþlinge.

27 Ge gehýrdon đæt on ealdum cwydum gecweden wæs, Ne unriht-hǽme đú.

28 Sóþlíce ic secge eow, đæt ǽlc đæra đe wíf gesyhþ and hyre gewilnaþ, eallunga đæt se gesyngaþ on hys heortan.

29 Gyf đín swýdre eage đé ǽswície, áhola hit út, and áwurp hyt fram đé; sóþlíce đé ys betere, đæt án đínra lima forwurđe, đonne eal đín líchama sí on helle ásend.

30 And gyf đín swíđre hand đé áswíce, áceorf hí of, and áwurp hí fram đé; wítodlíce đé ys betere, đæt án đínra lima forwurđe, đonne eal đín líchama fare to helle.†

31 Sóþlice hit ys gecweden, Swá hwylc swá his wíf forlǽt, he sylle hyre hyra híw-gedáles bóc.

32 Ic secge eow to sóþum, đæt ǽlc đe his wíf forlǽt, búton forlegenysse þingum, he déþ đæt heo unriht-hǽmþ, and se unriht-hǽmþ, đe forlǽtene æfter him genimþ.

33 Eft ge gehýrdon, đæt gecweden wæs on ealdum cwydum, Ne forswere đú, sóþlíce Drihtne đú ágyltst díne áþas.

34 Ic secge eow sóþlíce, đæt ge eallunga ne swerion; ne þurh heofon, forđam đe heo ys Godes þrym-setl;

35 Ne þurh eorþan, forđam đe heo ys hys fót-scamul; ne þurh Hierusalem, forđam đe heo ys mǽres cyninges cester;

36 Ne đú ne swere þurh đín heafod, forđam đe đú ne miht ǽnne locc gedón hwítne, ođđe blacne;

37 Sóþlíce sí eower spræc, Hyt ys, hyt ys; Hyt nys, hyt nys; sóþlíce gyf đær mâre byþ, đæt biþ of yfele.

25 Be thou consentynge to thin aduersarie soon, the whijle thou art in the way with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sente in to prisoun.

26 Trewely I say to thee, Thou shalt not go thennes, til thou 3elde the last ferthing.

27 3e han herd for it was said to olde men, Thou shalt nat do lecherye.

28 Forsothe Y say to 3ou, for why euery man that seeth a womman for to coueite hire, now he hath do lecherie by hire in his herte.

29 That 3if thi ri3t ei3e sclaundre thee, pulle it out, and cast it fro thee; for it speedith to thee, that oon of thi membris perishe, than al thi body go in to helle.

30 And 3if thi ri3t hond sclaundre thee, kitt it awey, and cast it fro thee; for it spedith to thee, that oon of thi membris perishe, than that al thi body go in to helle.

31 Forsothe it is said, Who euere shal leeue his wyf, 3eue he to hir a libel.†

32 Sothely Y say to 3ou, that euery man that shal leeue his wyf, outaken cause of fornicacioun, he makith hire do lecherie, and he that weddith the forsaken *wijf*, doth auoutrie.

33 Efte soonys 3ee han herd, that it was said to olde men, Thou shalt not forswere, sothely to the Lord thou shalt 3eeld thin oothis.

34 Forsothe Y say to 3ou, to nat swere on al manere; neither by heuene, for it is the trone of God;

35 Nether by the erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a greet kyng;

36 Neither thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak;

37 But be 3oure word 3ea, 3ea; Nay, nay; forsothe that that is more than this, is of yuel.

25 Agre with thine adversary at onee, whyles thou arte in the waye with hym, lest thine adversary delyvre the to the iudge, and the iudge delivre the to the minister, and then thou be cast in to preson.

26 I say unto the verely, Thou shalt not come out thence, till thou have payed the vtmost farthinge.

27 Ye have herde howe yt was sayde to them off olde tyme, Thou shalt nott committ advoutrie.

28 But I say vnto you, that whosoever eyeth a wyfe lustynge after her, hathe committed advoutrie with her alredy in his hert.

29 Wherfore yf thy right eye offende the, plucke hym out, and caste him from the; better hit is for the, that one of thy membres perisshe, then that thy whole body shuld be easte in to hell.

30 Also yf thy right honde offend the, cut hym off, and caste hym from the; better hyt ys, that one off thy membres perisshe, then that all thy body shulde be easte in to hell.

31 Hit ys sayd, Whosoever put awaye his wyfe, let hym geve her a testymonyall of her devorcement.

32 But I say vnto you, whosoever put awaye hys wyfe, except hyt be for fornication, causeth her to breake matrimony, and whosoever maryeth her that is divorsed, breketh wedlocke.

33 Agayne ye have herde, howe it was sayd to them off olde tyme, Thou shalt not forswere thy silfe, but shaltt performe thyne othe to God.

34 But I say vnto you, swere not at all; nether by heven, for hit ys Goddes seate;

35 Nor yet by the erth, ffor it ys hys fote stole; nether by Jerusalem, ffor hit ys the cite of the grete kynge;

36 Nether shalt thou sweare by thy heed, because thou canst not make one heer whyte, or blacke;

37 But your communicacion shalbe Ye, ye; Nay, nay; for what soever is more than that, cometh off yvell.

38 Hausideduþ þatei qiþan ïst, Augo und augin, yah tunþu und tunþau.
39 Iþ ïk qiþa ïzwis, ni andstandan allis þamma unselyin; ak yabai whas þuk stautai bi taihswon þeina kinnu, wandei ïmma yah þo anþara;
40 Yah þamma wilyandin miþ þus staua, yah paida þeina niman, aflet ïmma yah wastya;
41 Yah yabai whas þuk ananauþyai rasta aina, gaggais miþ ïmma twos.

42 Þamma bidyandin þuk gibais, yah þamma wilyandin af þus leiwhan sis ni uswandyais.
43 Hausideduþ þatei qiþan ïst, Friyos newhundyan þeinana, yah fiais fiand þeinana.†
44 Aþþan ïk qiþa ïzwis, friyoþ fiyands ïzwarans, þiuþyaiþ þans wrikandans ïzwis, waila tauyaiþ þaim hatyandam ïzwis, yah bidyaiþ bi þans usþriutandans ïzwis;

45 Ei wairþaiþ sunyus attins ïzwaris þis ïn himinam, unte sunnon seina urranneiþ ana ubilans yah godans, yah rigneiþ ana garaihtans yah ana ïnwindans.

46 Yabai auk friyoþ þans friyondans ïzwis ainans, who mizdono habaiþ? niu yah þai þiudo þata samo tauyand?
47 Yah yabai goleiþ þans friyonds ïzwarans þatainei, whe managizo tauyiþ? niu yah motaryos þata samo tauyand.

48 Siyaiþ nu yus fullatoyai, swaswe atta ïzwar sa ïn himinam fullatoyis ïst.

38 Ge gehŷrdon† ðæt gecweden wæs, Eage for eage, and tóþ for téþ.
39 Sóþlice ic secge eow, ne winne ge ongén ða ðe eow yfel dóþ; ac gyf hwá ðé slea on ðín swŷðre wenge, gegearwa him ðæt óðer;
40 And ðam ðe wylle on dóme wið ðé flítan, and niman ðine tunecan, lǽt him tó ðinne wæfels;
41 And swá hwá swá ðé genŷt þúsend stapa, gá mid him óðre twá þúsend.

42 Syle ðam ðe ðé bidde, and ðam ðe [wylle]† æt ðé borgian ne wyrn ðú him.†
43 Ge gehŷrdon ðæt gecweden wæs, Lufa ðinne nextan, and hata ðinne feond.

44 Sóþlice ic secge eow, lufiaþ eowre fŷnd, and dóþ wel ðam ðe eow yfel dóþ, and gebiddaþ for eowre ehteras, and tǽlendum eow;

45 Ðæt ge sín eowres fæder bearn ðe on heofonum ys, se ðe déþ ðæt his sunne up-ásspringþ ofer ða gódan and ofer ða yfelan, and he lǽt rínan ofer ða rihtwísan and ofer ða unrihtwísan.
46 Gyf ge sóþlice ða lufiaþ ðe eow lufiaþ, hwylce méde habbaþ ge? hú ne dóþ mánfulle swá?
47 And gyf ge ðæt án dóþ ðæt ge eowre gebróðra wylcumiaþ, hwæt dó ge máre? hú ne dóþ hǽðene swá?

48 Eornustlice beoþ fulfremede, swá eower heofonlíca fæder is fullfremed.

Chap. VI. 1 Atsaiwhiþ, armaion ïzwara ni tauyan ïn andwairþya manne, du saiwhan ïm, aiþþau laun ni habaiþ fram attin ïzwaramma þamma ïn himinam.

2 Þan nu tauyais armaion, ni haurnyais faura þus, swaswe þai liutans tauyand ïn gaqumþim yah ïn garunsim, ei hauhyaindau fram mannam; amen qiþa ïzwis, andnemun mizdon seina.

Chap. VI. 1 Begŷmaþ, ðæt ge ne dón eowre rihtwísnesse beforan mannum, ðæt ge sín geherede fram him, elles næbbe ge méde mid eowrum fæder ðe on heofonum ys.
2 Eornustlice ðonne ðú ðíne ælmessan sylle, ne bláwe man bŷman beforan ðé, swá liceteras dóþ on gesomnungum and on wícum, ðæt hí sín ge-árwurþode fram mannum; sóþ ic secge eow, hí onfængon hyra méde.

38 ȝee han herde that it is said, Eiȝe for eiȝe, toth for toth.
39 But Y say to ȝou, to nat aȝein stonde yuel; but ȝif any shal smyte thee in the riȝt cheeke, ȝeue to hym and the tother;

40 And to hym that wole stryue with thee in dome, and take awey thi coote, leeue thou to hym and thin ouer clothe;
41 And who euere constrayneth thee a thousand paeis, go thou with hym other tweyne.
42 Forsothe ȝif to hym that axith of thee, and turne thou nat awey fro hym that wol borwe of thee.
43 ȝee han herd that it is said, Thou shalt loue thin neiȝbore, and hate thin enmy.
44 But Y say to ȝou, loue ȝee ȝoure enmyes, do ȝee wel to hem that haten ȝou, and preye ȝee for *men* pursuynge, and falsly chalengynge ȝou;

45 That ȝee be the sonys of ȝoure fadir that is in heuenes, that makith his sune to springe vp vpon good and yuel *men*, and rayneth vpon iuste men and vniuste men.
46 For ȝif ȝe louen hem that louen ȝou, what meed shul ȝee haue? whether and puplicans don nat this thing?
47 And ȝif ȝee greten† ȝoure bretheren oonly, what more ouer shul ȝee don? whether and paynymmys don nat this thing?
48 Therfore be ȝee parfit, as and ȝoure heuenly fadir is parfit.

Chap. VI. 1 Take ȝee hede, lest ȝe don ȝour riȝtwisnesse before men, that ȝee be seen of hem, ellis ȝe shule nat han meed at ȝoure fadir that is in heuenes.

2 Therfore when thou dost almesse, nyle thou synge byfore thee in a trumpe, as ypocritis don in synagogis and stretis, that thei ben maad worshipful of men; forsothe Y saye to ȝou, thei han resceyued her meede.

38 Ye have herde howe it ys sayd, An eye for an eye, a tothe for a tothe.
39 But I saye vnto you, that ye withstond not wronge; but yf a man geve the a blowe on thy right cheke, tourne to him the othre;
40 And yff eny man will sue the at the lawe, and take thy coote from the, lett hym have thy cloocke also;
41 And whosoever wyll compell the to goo a myle, goo wyth him twayne.

42 Geve to him that axeth, and from him that wolde borowe tourne not awaye.

43 Ye have herde howe it is sayde, Thou shalt love thyne neghbour, and hate thine enemy.
44 But Y saye vnto you, love youre enemies, blesse them that coursse you, do good to them that hate you, praye ffor them which doo you wronge, and persecute you;
45 That ye maye be the chyldren of youre hevenly father, ffor he maketh his sunne to aryse on the yvell and on the good, and sendeth his reyne on the iuste and on the iniuste.
46 For yf ye shall love them which love you, what rewarde shall ye have? doo not the publicans even so?
47 And if ye be frendly to youre brethren onli, what singuler thynge doo ye? doo nott the publicans lykewyse?

48 Ye shall therfore be perfecte, even as youre hevenly father is perfecte.

Chap. VI. 1 Take hede to youre almes, that ye geve it not in the syght of men to the intent that ye wolde be sene off them, or els ye gett no rewarde off youre father in heven.
2 Whensoever therfore thou gevest thine almes, thou shalt not make a trompet to be blowne before the, as the ypocrites do in the synagoges and in the stretes, ffor to be preysed off men; verily I say vnto you, they have there rewarde.

3 Ïþ þuk tauyandan armaion, ni witi bleidumei þeina wha tauyiþ taihswo þeina,

4 Ei siyai so armahairtiþa þeina ïn fulhsnya, yah atta þeins saei saiwhiþ ïn fulhsnya, usgibiþ þus ïn bairhtein.

5 Yah þan bidyaiþ, ni siyaiþ swaswe þai liutans, unte friyond ïn gaqumþim yah waihstam plapyo standandans bidyan, ei gaumyaindau mannam ; amen qiþa ïzwis, þatei haband mizdon seina.

6 Ïþ þu þan bidyais, gagg ïn heþyon þeina, yah galukands haurdai þeinai, bidei du attin þeinamma þamma ïn fulhsnya, yah atta þeins saei saiwhiþ ïn fulhsnya, usgibiþ þus ïn bairhtein.

7 Bidyandansuþ-þau ni filuwaurdyaiþ, swaswe þai þiudo, þugkeiþ ïm auk ei ïn filuwaurdein seinai andhausyaindau.

8 Ni galeikoþ nu þaim, wait auk atta ïzwar þizei yus þaurbuþ, faurþizei yus bidyaiþ ïna.

9 Swa nu bidyaiþ yus, Atta unsar þu ïn himinam, weihnai namo þein ;

10 Qimai þiudinassus þeins ; wairþai wilya þeins swe ïn himina yah ana airþai ;

11 Hlaif unsarana þana sinteinan gif uns himma daga ;

12 Yah aflet uns þatei skulans siyaima, swaswe yah weis afletam þaim skulam unsaraim ;

13 Yah ni briggais uns ïn fraistubnyai, ak lausei uns af þamma ubilin ; unte þeina ïst þiudangardi, yah mahts, yah wulþus ïn aiwins. Amen.

14 Unte yabai afletiþ mannam missadedins ïze, afletiþ yah ïzwis atta ïzwar sa ufar himinam.

15 Ïþ yabai ni afletiþ mannam missadedins ïze, ni þau atta ïzwar afletiþ missadedins ïzwaros.

16 Aþþan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai, frawardyand auk andwairþya seina, ei gasaiwhaindau mannam fastandans ; amen qiþa ïzwis, þatei andnemun mizdon seina.

17 Ïþ þu fastands, salbo haubiþ þein, yah ludya þeina þwah,

3 Sóþlice ðonne ðú ðine ælmessan dó, nyte ðin wynstre hwæt dó ðin swýðre,

4 Ðæt ðin ælmesse sý on dïglum, and ðin fæder hit ágylt ðé, se ðe gesyhþ on dïglum.

5 And ðonne ge eow gebiddon, ne beo ge swylce liceteras, ða lufiaþ ðæt hig gebiddon hï standende on gesomnungum and strǽta hyrnum, ðæt men hig geseon ; sóþ ic seege eow, hï onféngon hyra méde.

6 Ðú sóþlïee ðonne ðú ðé gebidde, gang into ðinum bed-clyfan, and ðinre dura beloeenre, bide ðinne fæder on dïhlum, and ðin fæder ðe gesyhþ on dïhlum, hyt ágylt ðé.

7 Sóþlice ðonne ge eow gebiddon nellon† ge sprecan fela, swá swá hǽðene, hig wénaþ ðæt hï sín gehýrede on hyra menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlǽcan, sóþlice eower fæder wát hwæt eow þearf ys, ǽrðam ðe ge hyne biddaþ.

9 Eornustlice gebiddaþ eow ðus, Fæder úre ðú ðe eart on heofonum, sï ðin nama gehálgod ;

10 To-becume ðin ríce ; gewurðe ðin willa on eorþan swá swá on heofonum ;

11 U'rne dæghwamlïcan hláf syle us to-dæg ;

12 And forgyf us úre gyltas, swá swá we forgyfaþ úrum gyltendum ;

13 And ne gelǽd ðú us on costnunge ac álýs us of yfele. . . . . Sóþlice.

14 Witodlice gyf ge forgyfaþ mannum hyra synna, ðonne forgyfþ eower se heofenlïca fæder eow eowre gyltas.

15 Gyf ge sóþlice ne forgyfaþ mannum, ne eower fæder ne forgyfþ eow eowre synna.†

16 Sóþlïee ðonne ge fæston, nellon ge wesan swylee lease-lïcceteras, hig fornymaþ hyra ansýna, ðæt hig æteowun mannum fæstende ; sóþlice ic secge eow, ðæt hig onféngon hyra méde.

17 Ðú sóþlïee ðonne ðú fæste, smýra ðin heafod, and þweah ðine ansýne,

3 But thee doynge almesse, knowe nat the left hond what thi riȝt hond doth,

4 That thi almes be in hidlis, and thi fadir that *seeth* in hidlis, shal ȝelde to thee.

5 And when ȝe shuln preye, ȝee shuln nat be as ypocritis, the whiche stondynge louen to preye in synagogis and corners of streetis, that thei be seen of men; trewly Y say to ȝou, thei han resseyued her meede.

6 But whan thou shalt preye, entre in to thi couche, and the dore schet, preye thi fadir in hidlis, and thi fadir that seeth in hidlis, shal ȝeelde to thee.

7 Sothely preyinge nyle ȝee speke moche, as hethen men don, for thei gessen that thei ben herd in theire moche speche.

8 Therfore nyl ȝe be maad liche to hem, for ȝoure fadir woot what is need to ȝou, before that ȝe axen hym.

9 Forsothe thus ȝe shulen preyen, Oure fadir that art in heuenes, halwid be thi name;

10 Thi kyngdom cumme to; be thi wille don as in heuen and in erthe;

11 ȝif to vs this day oure breed ouer other substaunce;

12 And forȝeue to vs oure dettis, as we forȝeue to oure dettours;

13 And leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen.†

14 Forsothe ȝif ȝee shulen forȝeue to men her synnys, and ȝoure heuenly fadir shal forȝeue to ȝou ȝoure trespassis.

15 Sothely ȝif ȝee shulen forȝeue not to men, neither ȝoure fadir shal forȝeue to ȝou ȝoure synnes.

16 But when ȝee fasten, nyl ȝe be maad as ypocritis sorweful, for thei putten her facis out of *kyndly* termys, that thei seme fastynge to men; trewly Y say to ȝou, thei han resseyued her meede.

17 But whan thou fastist, anoynte thin hede, and washe thi face,

3 But when thou doest thine almes, let not thy lyfte hond knowe what thy righte hand doth,

4 That thyne almes may be secret, and thy father which seith in secret, shall rewarde the openly.

5 And when thou prayest, thou shalt nott be as the ypocrites are, for they love to stond and praye in the synagogges and in corners of the stretes, because they wolde be sene of men; vereley I saye vnto you, they have there rewarde.

6 But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secrete, and thy father which seith in secret, shal rewarde the openly.

7 But when ye praye bable not moche, as the gentyls do, for they thincke that they shalbe herde ffor there moche bablynges sake.

8 Be ye not lyke them there fore, for youre father knoweth wherof ye have neade, before ye axe off him.

9 After thys maner there fore praye ye, O oure father which arte in heven, halowed be thy name;

10 Let thy kingdom come; thy wyll be fulfilled as well in erth as hit ys in heven;

11 Geve vs this daye oure dayly breade;

12 And forgeve vs oure treaspases, even as we forgeve them which treaspas vs;

13 Leede vs not into temptacion, but delyvre vs ffrom yvell. Amen.

14 For and yff ye shall forgeve other men there treaspases, youre father in heven shal also forgeve you.

15 But and ye wyll not forgeve men there trespases, no more shall youre father forgeve youre treaspases.

16 Moreovre when ye faste, be not sad as the yprocrites are, for they disfigure there faces, that hit myght apere vnto men that they faste; verely Y say vnto you, they have there rewarde.

17 But thou when thou fastest, annoynte thyne heed, and washe thy face,

18 Ei ni gasaiwhaizau mannam fastands, ak attin þeinamma þamma ïn fulhsnya, yah atta þeins saei saiwhiþ ïn fulhsnya, usgibiþ þus.

19 Ni huzdyaiþ ïzwis huzda ana airþai, þarei malo yah nidwa frawardeiþ, yah þarei þiubos ufgraband yah hlifand;

20 Ïþ huzdyaiþ ïzwis huzda ïn himina, þarei nih malo nih nidwa frawardeiþ, yah þarei þiubos ni ufgraband, nih stiland.

21 Þarei auk ïst huzd ïzwar, þaruh ïst yah hairto ïzwar.

22 Lukarn leikis ïst augo; yabai nu augo þein ainfalþ ïst, allata leik þein liuhadein wairþiþ;

23 Ïþ yabai augo þein unsel ïst, allata leik þein riqizein wairþiþ. Yabai nu liuhaþ þata ïn þus riqiz ïst, þata riqiz whan filu?

24 Ni manna mag twaim frauyam skalkinon, unte yabai fiyaiþ ainana, yah anþarana friyoþ; aiþþau ainamma ufhauseiþ, ïþ anþaramma frakann. Ni maguþ Guþa skalkinon yah mammonin.†

25 Duþþe qiþa ïzwis, ni maurnaiþ saiwalai ïzwarai, wha matyaiþ yah wha drigkaiþ; nih leika ïzwaramma, whe wasyaiþ. Niu saiwala mais ïst fodeinai, yah leik wastyom?

26 Ïnsaiwhiþ du fuglam himinis, þei ni saiand, nih sneiþand, nih lisand ïn banstins; yah atta ïzwar sa ufar himinam fodeiþ ïns. Niu yus mais wulþrizans siyuþ þaim?

27 Ïþ whas ïzwara maurnands mag anaaukan ana wahstu seinana aleina aina?

28 Yah bi wastyos wha saurgaiþ? Gakunnaiþ blomans haiþyos, whaiwa wahsyand. Nih arbaidyand, nih spinnand;

29 Qiþuh þan ïzwis, þatei nih Saulaumon ïn allamma wulþau seinamma gawasida sik swe ains þize.

30 Yah þande þata hawi haiþyos, himma daga wisando, yah gistradagis ïn auhn

18 Đæt đú ne sỹ gesewen fram mannum fæstende, ac đinum fæder đe ys on dýglum, and đin fæder đe gesyhþ on dýglum, hyt ágylt đé.

19 Nellen ge gold-hordian eów gold-hordas on eorþan, đær óm and moþþe hit fornimþ, and đær þeofas hit delfaþ and forstelaþ;

20 Gold-hordiaþ eów sóþlice gold-hordas on heofenan, đær náđor óm ne moþþe hit ne fornimþ, and đar þeofas hit ne delfaþ, ne ne forstelaþ.

21 Witodlice đær đin gold-hord is, đær is đin heorte.

22 Đines lichaman leohtfæt is đin eage; gyf đin eage biþ ánfeald, eall đin lichama biþ beorht;

23 Gif đin eage sóþlice biþ mánfull, eall đin lichama byþ þýsterfull. Eornustlice gyf đæt leoht đe on đé is synt þýstru, hú mycle beoþ đa þýstru?†

24 Ne mæg nán man twám hláfordum þeowian, ođđe he sóþlice ænne hataþ, and óđerne lufaþ; ođđe he biþ ánum gehýrsum, and óđrum ungehýrsum. Ne mágon ge Gode þeowian and woruldwelan.

25 Forđam ic secge eow, đæt ge ne sín ymbhýdige eowre sáwle, hwæt ge eton; ne eowrum lichaman, mid hwam ge sýn ymbscrýdde. Hú nys seo sáwl sélre đonne mete, and eower lichama betera đonne đæt reaf?

26 Behealdaþ heofonan fuglas, forđam đe hig ne sáwaþ, ne hig ne rípaþ, ne hig ne gadriaþ on berne; and eower heofonlica fæder hig fét. Hú ne synt ge sélran đonne hig?

27 Hwylc eower mæg sóþlice geþencan đæt he ge-eacnige áne elne to hys anlicnesse?

28 And to hwí synt ge ymbhýdige be reáfe? Besceawiaþ æcyres lilian, hú hig weaxaþ. Ne swincaþ hig, ne hig ne spinnaþ;

29 Ic secge eow sóþlice, đæt furđon Salomon on eallum hys wuldre næs oferwrigen swá swá án of đyson.

30 Sóþlice gyf æcyres weod, đæt đe to-dæg is, and biþ to-morgen on ofen

18 That thou be nat seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis, shal 3eelde to thee.

19 Nyle 3e tresoure to 3ou tresours in erthe, wher rust and mou3the distruyeth, and wher theeues deluen out and stelen;

20 But tresoure 3ee to 3ou tresouris in heuene, wher neither rust ne mou3the distruyeth, and wher theues deluen nat out,† ne stelen.

21 Forsothe wher thi tresour is, there and thin herte is.

22 The lanterne of thi body is thin e3e; 3if thin e3e be symple, al thi body shal be li3tful;

23 Bot 3if thyn e3e be weyward, al thi body shal be derkful. Therfore 3if the li3t that is in thee be derknessis, how grete shulen thilk derknessis be?

24 No man may serue to two lordis, forsothe ethir he shal haat the toon, and loue the tother; other he shal susteyn the toon, and dispise the tothir. 3e mown nat serue to God and richessis.

25 Therfore Y say to 3ou, that 3e ben nat besie to 3oure lijf, what 3e shulen ete; othir to 3oure body, with what 3e shuln be clothid. Wher 3oure lijf is nat more than mete, and the body more than clothe?

26 Beholde 3e the flee3inge foulis of the eir, for thei sowen nat, ne repyn, neither gadren in to bernys; and 3oure fadir of heuen fedith hem. Wher 3e ben nat more worthi than thei?

27 Sothely who of 3ou thenkinge may putte to to his stature oo cubite?

28 And of clothing what ben 3e besye? Beholde 3e the lilies of the feelde, how thei wexen. Thei traueilen nat, nether spynnen;

29 Trewly I say to 3ou, for whi neither Salamon in al his glorie was keuerid as oon of thes.

30 For 3if God clothith thus the heye of the feeld, that to day is, and to morwe

18 That it appere nott vnto men howe that thou fastest, but vnto thy father which is in secrete, and thy father which seith in secret, shall rewarde the openly.

19 Gaddre not treasure together on erth, where rust and mothes corrupte, and where theves breake through and steale;

20 But gaddre ye treasure togedder in heven, where nether rust nor mothes corrupte, and wher theves nether breake vp, nor yet steale.

21 For whearesoever youre treasure ys, there are youre hertes also.

22 The light off thy body is thyne eye; wherfore if thyne eye be single, all thy body ys full of light;

23 But and if thyne eye be wycked, then is all thy body full of dercknes. Wherefore yf the light that is in the be dereknes, howe greate ys that dereknes?

24 No man can serve two masters, for other he shall hate the one, and love the other; or els he shall lene the one, and despise the other. Ye can nott serve God and mammon.

25 Therefore I saye vnto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall dryncke; nor yet for youre boddy, what rayment ye shall weare. Ys not the lyfe more worth then meate, and the boddy more off value then rayment?

26 Beholde the foules of the aier, for they sowe not, neder reepe, nor yet cary into the barnes; and yett youre hevenly father fedeth them. Are ye not better then they?

27 Whiche off you though he toke tought therefore coulde put one cubit vnto his stature?

28 And why care ye then for rayment? Beholde the lyles off the felde, howe thy growe. They labour not, nether spynn;

29 And yet for all that I saie vnto you, that even Solomon in all his royalte was nott arayed lyke vnto one of these.

30 Wherfore yf God so clothe the grasse, which ys to daye in the felde, and

galagiþ, Guþ swa wasyiþ, whaiwa mais izwis leitil galaubyandans ?

31 Ni maurnaiþ nu, qiþandans, Wha matyam ? aiþþau, Wha drigkam ? aiþþau, Whe wasyaima ?

32 All auk þata þiudos sokyand; waituh þan atta ïzwar sa ufar himinam þatei þaurbuþ. . . . . .

ásend, God scrýt, ealá ge gehwædes geleafan, ðam mycle má he scrýt eow ?

31 Nellen ge eornustlice beon ymbhýdige, ðus cwedende, Hwæt ete we? oððe, Hwæt drinee we ? oððe, Mid hwam beo we oferwrogene ?

32 Sóþlice ealle ðás þing þeoda séceaþ; witodlice eower fæder wát ðæt ge ealra ðyssa þinga beþurfon.

33 Eornustlice séceaþ ærest Godes rice and hys rihtwisnesse, and ealle ðás þing eow beoþ dær-to ge-eacnode.

34 Ne beo ge ná hogiende ymb ða morgenlican neode, sóþlice se morgenlica dæg caraþ ymb hyne sylfne; æghwylc dæg hæfþ genóh on hys ágenum ymbhogan.

†Chap VII. 1 Nellen ge déman, ðæt ge ne sýn fordémede ;

2 Witodlice ðam ylcau dóme ðe ge démaþ, eow biþ gedémed, and on ðam ylcan gemete ðe ge metaþ, eow byþ gemeten.

3 To hwí gesihst ðú ðæt mot on ðines bróðor égan, and ðú ne gesyhst ðone beam on ðinum ágenum eagan ?

4 Oððe húmeta ewyst ðú to ðinum bréðer, Bróður, þafa ðæt ic út-áðó ðæt mot of ðinum eagan, ðonne se beam biþ on ðinum ágenum eagan ?

5 Lá ðú liecetere, áðó ærest út ðone beam of ðinum ágenum eagan, and behâwa ðonne ðæt ðú út-áðó ðæt mot of ðines bróður eagan.

6 Nellen ge syllan ðæt hâlige húndum, ne ge ne wurpen eowre mere-grotu tofóran eowrum swýnon, ðe-læs hig mid hyra fótum hig fortredon, and hig ðonne ongean gewende eow toslýton.†

7 Biddaþ, and eow biþ gesealdt ; séceaþ, and ge hit findaþ ; cnuciaþ, and eow biþ ontýned.

8 Witodlice ælc ðæra ðe bit, he onfehþ ; and se ðe séceþ, he hyt fint ; and ðam cnuciendum biþ ontýned.

is sente in to the fourneyse, how moche more 3ou of litil feith?

31 Therfore nyl 3e be bisie, sayinge, What shulen we ete? or, What shulen we drynke? or, With what thing shulen we be keuered?

32 Forsothe heithen men seechen alle these thingis; trewly 3oure fadir wote that 3e han need to alle these thingis.

33 Therfore seke 3ee first the kyngdam of God and his ri3twisnesse, and alle these thingis shulen be cast to 3ou.

34 Therfore nyle 3e be besie in to the morwe, for the morew day shal be besie to it self; sothely it sufficith to the day his malice.

to morowe shalbe cast into the fournace, shall he not moche more do the same vnto you, o ye off lytle fayth?

31 Therfore take no thought, saynge, What shall we eate? or, What shall we dryncke? or, Wherewith shall we be clothed?

32 Aftre all these thynges seke the gentyls; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therfore for the daye foloynge, for the daye foloynge shall care ffor yt sylfe; eche dayes trouble ys sufficient for the same silfe day.

Chap. VII. 1 Nyle 3e deme, that 3e be nat demyd;

2 For in what dome 3e demen, 3e shulen ben demyd, and in what mesure 3e meten, it shal be meten to 3ou.

3 But what seest thou a festu† in the ei3e of thi brother, and thou seest nat a beme in thin owne ei3e?

4 Or what maner saist thou to thi brother, Brother, suffre that I caste out a festu fro thin ei3e, and loo! a beme is in thin owne ei3e?

5 Ypocrite, cast out first a beme of thin ei3e, and than thou shalt see for to cast out a festu of the ei3e of thi brother.

6 Nyl 3e 3eue holy thing to houndis, nether sende 3e 3our margaritis† before swyne, lest perauenture thei defoulen hem with theire feet, and lest *houndis* turned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou; seke 3e, and 3e shulen fynde; knocke 3e, and it shal be opnyd to 3ou.

8 For eche that axith, takith; and he that sechith, fyndith; and it shal be opnyde to a man knokynge.

Chap. VII. 1 Iudge not, lest ye be iudged;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thy brothers eye, and percevest not the beame that ys in thyne awne eye?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold! a beame is in thyne awne eye?

5 Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you; seke, and ye shall fynd; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth; and he that seketh, fyndeth; and to hym that knocketh it shalbe opened.

12
. . . . . yaina ïzwis mans, swa yah yus tauyaiþ ïm, þata auk ïst witoþ yah praufeteis.
13 Ïnngaggaiþ þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda ïn fralustai, yah managai sind þai ïnngaleiþandans þairh þata.

14 Whan aggwu þata daur, yah þraihans wigs, sa brigganda ïn libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhiþ sweþauh faura liugnapraufetum, þaim ïzei qimand at ïzwis ïn wastyom lambe, ïþ ïnnaþro sind wulfos wilwandans ;
16 Bi akranam ïze ufkunnaiþ ïns. Ïbai lisanda of þaurnum weinabasya, aiþþau af wigadeinom smakkans ?

17 Swa all bagme godaize akrana goda gatauyiþ ; ïþ sa ubila bagms akrana ubila gatauyiþ.
18 Ni mag bagms þiuþeigs akrana ubila gatauyan, nih bagms ubils akrana þiuþeiga gatauyan.
19 All bagme ni tauyandane akran god, usmaitada, yah ïn fon atlagyada.

20 Þannu bi akranam ïze ufkunnaiþ ïns.
21 Ni whazuh saei qiþiþ mis, Frauya, Frauya, ïnngaleiþiþ ïn þiudangardya himine ; ak sa tauyands wilyan attins meinis þis ïn himinam.

22 Managai qiþand mis ïn yainamma daga, Frauya, Frauya, niu þeinamma namin praufetidedum, yah þeinamma namin unhulþons uswaurpum, yah þeinamma namin mahtins mikilos gatawidedum ?

9 Hwylc man is of eow, gyf his sunu hyne bit hlâfes, sylst đú him stân ?

10 Ođđe gyf he bytt fisces, sylst đú him næddran ?
11 Eornustlice nú ge, đe yfele synt, cunnun gôde sylena eowrum bearnum syllan, mycle má eower fæder đe on heofenum ys syleþ gôd đam đe hyne biddaþ ?
12 Eornustlice ealle đa þing, đe ge wyllen đæt men eow dón, dóþ ge him đæt sylfe, đæt ys sóþlice æ and witegena bebod.
13 Gangaþ inn þurh đæt nearwe geat ; forđon đe đæt geat is swýđe wíd, and se weg is swíđe rúm đe to forspillednesse gelæt, and swýđe manega synt đe þurh đone weg faraþ.
14 Ealá hú neara and hú angsum is đæt geat, and se weg, đe to life gelædt, and swýđe feawa synt đe đone weg findon.†
15 Warniaþ eow fram leasum witegum, đa cumaþ to eow on sceapa gegyrelum, ac hig beoþ innane reafigende wulfas ;

16 Fram hyra wæstmun ge hí undergytaþ. Cwyst đú gaderaþ man winberian of þornum, ođđe fic-æppla of þyrnicinum ?
17 Swá ælc gôd treow byrþ gôde wæstmas ; and ælc yfel treow byrþ yfele wæstmas.
18 Ne mæg đæt gôde treow beran yfle wæstmas, ne đæt yfele treow gôde wæstmas.
19 Ælc treow đe ne byrþ gôdne wæstm, sý hyt forcorfen, and on fýr áworpen.

20 Witodlice be hyra wæstmum ge hig oncnáwaþ.
21 Ne gæþ ælc đæra on heofena ríce, đe cwyþ to me, Drihten, Drihten ; ac se đe wyrcþ mínes fæder willan đe on heofenum is, se gæþ on heofena ríce.

22 Manege cweđaþ on đam dæge to me, Drihten, Drihten, hú ne witegode we on đinum naman, and on đinum naman we út-áwurpon deoflu, and on đínum naman we worhton mycle mihta ?

9 Other who of 3ou is a man, whom 3if his sone axe breed, wher he shal dresse to hym a stoon?
10 Other 3if he shal axe a fishe, wher he shal dresse to hym a serpent?
11 Therfore 3if 3e, whan 3e ben yuel men, han knowen for to 3eue good thingus 3ouen to 3oure sonys, hou myche more 3oure fadir that is in heuenes shal 3eue good thingis to men axinge hym?
12 Therfore alle thingis, what euer thingis 3ee wolen that men don to 3ou, and 3e do to hem, forsothe these thingis *ben* the lawe and prophetis.
13 Entre 3e bi the streyt 3ate; for the gate that ledith to perdicioun† is brode, and the weye large, and ther ben many that entren bi it.

14 How streit is the 3ate, and narewe the weye, that ledith to lijf, and there ben fewe that fynden it.

15 Pereeyue 3e, and flee fro fals prophetis, the whiche cummen to 3ou in clothingis of sheepis, bot wythynne thei ben rauyshynge wolues;
16 Of her fruytis 3e shulen knowe hem. Whether men gaderen grapis of thornys, or fijgis of breeris?

17 So euery good tree makith good fruytis; sothely an yuel tree makith yuel fruytis.
18 A good tree may nat make yuel fruytis, nether an yuel tree make good fruytis.
19 Euery tree that makith nat good fruyt, shal be kitte doun, and shal be sent in to the fire.
20 Therfore of her fruytis 3ee shulen knowe hem.
21 Nat eche man that saith to me, Lord, Lord, shal entre into the kyngdam of heuenes; but he that doth the wille of my fadir that is in heuenes, he shal entre in to the kyngdam of heuenes.
22 Many shul say to me in that day, Lord, Lord, whether we han nat prophecied in thi name, and han cast out deuelis in thi name, and han don many vertues in thi name?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed?
10 Or if he axed fysshe, wolde he proffer hyme a serpent?
11 Yff ye then, whiche are evyll, eann geve to youre chyldren good gyftes, howe moche moore shall youre father which ys in heven geve good thynges to them that axe off hym?
12 Therfore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.
13 Enter in at the strayte gate; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which goo yn there att.

14 For strayte ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off falce prophettes, whiche come to you in shepes clothynge, but inwardly they are ravenynge wolves;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figges of bryres?

17 Even soo evry good tree bryngethe forthe good frute; butt a corrupte tree bryngethe forthe evyll frute.
18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.
19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.
20 Wherfore by there frutes ye shall knowe them.
21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven; but he that fulfilleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles?

23 Yah þan andhaita ïm, þatei ni whanhun kunþa ïzwis; afleiþiþ fairra mis, yus waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda meina, yah tauyiþ þo, galeiko ïna waira frodamma, saei gatimrida razn sein ana staina.

25 Yah atïddya dalaþ rign, yah qemun awhos, yah waiwoun windos, yah bistugqun bi þamma razna yainamma; yah ni gadraus, unte gasuliþ was ana staina.

26 Yah whazuh saei hauseiþ waurda meina, yah ni tauyiþ þo, galeikoda mann dwalamma, saei gatimrida razn sein ana malmin.

27 Yah atïddya dalaþ rign, yah qemun awhos, yah waiwoun windos, yah bistugqun bi yainamma razna; yah gadraus, yah was drus ïs mikils.

28 Yah warþ, þan ustauh Ïesus† þo waurda, biabridedun manageins ana laiseinai ïs;

29 Was auk laisyands ïns, swe waldufni habands, yah ni swaswe bokaryos.

Chap. VIII. 1 Dalaþ þan atgaggandin ïmma af fairgunya, laistidedun afar ïmma ïumyons managos.

2 Yah sai! manna þrutsfill habands durinnands ïnwait ïna, qiþands, Frauya, yabai wileis, magt mik gahrainyan.

3 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrains. Yah suns hrain warþ þata þrutsfill ïs.

4 Yah qaþ ïmma Ïesus, Saiwh, ei mann ni qiþais; ak gagg, þuk silban ataugei gudyin, yah atbair giba þoei anabauþ Moses, du weitwodiþai ïm.

5 Afaruh þan þata ïnnatgaggandin ïmma ïn Kafarnaum, duatïddya ïmma hundafaþs, bidyands ïna,

6 Yah qiþands, Frauya, þiumagus meins ligiþ ïn garda usliþa, harduba balwiþs.

23 Ðonne cweðe ic to him, Ðæt ic eow nǽfre ne cúðe; gewítaþ fram me, ge ðe worhton unryhtwýsnesse.

24 Eornustlíce ǽlc ðæra ðe ðás mîne word gehýrþ, and ða wyrcþ, biþ gelíc ðam wisan were, se hys hús ofer stán getimbrode.

25 Ðá com ðær rén, and mycele flód, and ðær bleowun windas, and áhruron on ðæt hús; and hyt ná ne feoll, sóþlice hit wæs ofer stán getimbrod.

26 And ǽlc ðæra ðe gehýrþ ðás mîne word, and ða ne wyrcþ, se biþ gelíc ðam dysigan men, ðe getimbrode hys hús ofer sand-ceosel.

27 Ðá rínde hit, and ðær comun flód, and bleowun windas, and áhruron on ðæt hús; and ðæt hús feoll, and hys hryre wæs mycel.†

28 Ðá wæs geworden, ðá se Hǽlend ðás word ge-endode, ðá wundrode ðæt folc his láre;

29 Sóþlice he lǽrde, swylce he anweald hæfde, and ná swá swá hyra bóceras, and Sundor-hálgan.

Chap. VIII. 1 Sóþlice ðá se Hǽlend† of ðam múnte nyðer-ástáh, ðá fyligdon hym mycle mænio.

2 Ðá genealǽhte án hreofla to him, and hine to him ge-eaðmédde, and ðus cwæþ, Drihten, gyf ðú wylt, ðú miht me geclǽnsian.

3 Ðá ástrehte se Hǽlend hys hand, and hrepode hyne, and ðus cwæþ, Ic wylle, beo geclǽnsod. And hys hreofla wæs hrædlice geclǽnsod.

4 Ðá cwæþ se Hǽlend to him, Warna ðé, ðæt ðú hyt nǽnegum men ne secge; ac gang, æteowe ðé ðam sacerde, and bring hym ða lác ðe Moyses bebead, on hyra gecýðnesse.

5 Sóþlice ðá se Hǽlend ineode on Capharnaum, ðá genealǽhte hym án hundredes ealdor, hyne biddende,

6 And ðus cwæðende, Drihten, mín cnapa liþ on mînum húse lama, and mid yfle geþread.

23 And than Y shal knowliche to hem, For I knewe 3ou neuer; departe awey fro me, 3e that worchen wickidnesse.

24 Therfore eche man that herith these my wordis, and doth hem, shal be maad liche to a wijse man, that hath bildid his hous vpon a stoon.

25 And rayn came doun, and flodis camen, and wyndis blewen, and rusheden in to that hous; and it felle nat doun, for it was foundid on a stoon.

26 And euery man that herith these my wordis, and doth hem nat, is liche to a man fool, that hath bildid his hous on grauel:†

27 And rayn came doun, and floodis camen, and wyndis blewen, and thei hurliden in to that hous; and it felle doun, and the fallyng doun therof was grete.

28 And it is maad, when Jhesus hadde eendid these wordis, the cumpanyes wondreden on his techyng;

29 Sothely he was techynge hem, as *a man* hauynge power, and nat as the scribis of hem, and Pharisees.

Chap. VIII. 1 Forsothe when Jhesus hadde comen doun fro the hil, many cumpanyes folewiden hym.

2 And loo! a leprouse man cummynge worshipide hym, sayinge, Lord, 3if thou wolt, thou maist make me clene.

3 And Jhesus, holdynge forthe the hond, touchide hym, sayinge, I wole, be thou maad clene. And anoon the lepre of hym was clensid.

4 And Jhesus saith to hym, See, say thou to no man; but go, shewe thee to prestis, and offre that 3ifte that Moyses comaundide, in to witnessing to hem.

5 Sothely when he hadde entride in to Capharnaum, centurio nei3ide to hym, preyinge hym,

6 And saide, Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid.

23 And then will I knowlege vnto them, That I never knewe them; depart from me, ye workers of iniquite.

24 Whosoever hearethe off me these saynges, and doethe the same, I wyll lyken hyme vnto a wyseman, which byllt his housse on a roeke.

25 And aboundance off rayne descended, and the fluddes cam, and the wynddes blewe, and bett vppon that same housse; and it was not over throwen, because it was grounded on the rocke.

26 And whosoever heareth of me these sainges, and doth not the same, shalbe lykened vnto a folysh man, which bilt his housse apon the sonde.

27 And abundaunce of rayne descended, and the fluddes cam, and the wynddes blewe, and beet vppon that housse; and it was over throwen, and great was the fall off it.

28 And it cam to passe, that when Jesus had ended these saynges, the peple were astonnied at his doctryne;

29 For he taught them, as one havynge power, and not as the scribes.

Chap. VIII. 1 When Jesus was come downe from the mountayne, moch people folowed him.

2 And lo! there cam a lepre and worsheped him, saynge, Master, if thou wylt, thou canst make me clene.

3 He putt forthe his hond, and touched him, saynge, I wyll, be clene. And immediatly his leprosy was clensed.

4 And Jesus said vnto him, Se, thou tell no man; but go, and shewe thysilf to the preste, and offer the gyfte that Moses commaunded to be offred, in witnes to them.

5 When Jesus was entred in to Capernaum, there cam vnto him a certayne Centurion, besechyng him,

6 And saynge, Master, my servaunt lyeth sicke att home off the palsye, and is grevously payned.

7 Yah qaþ du ïmma Ïesus, Ïk qimands gahailya ïna.
8 Yah andhafyands sa hundafaþs qaþ, Frauya, ni ïm wairþs, ei uf hrot mein ïnngaggais ; ak þatainei qiþ waurda, yah gahailniþ sa þiumagus meins.

9 Yah auk ïk manna ïm habands uf waldufnya meinamma gadrauhtins ; yah qiþa du þamma, Gagg, yah gaggiþ ; yah anþaramma, Qim, yah qimiþ ; yah du skalka meinamma, Tawei þata, yah tauyiþ.
10 Gahausyands þan Ïesus sildaleikida, yah qaþ du þaim afarlaistyandam, Amen qiþa ïzwis, ni ïn Ïsraela swalauda galaubein bigat.

11 Aþþan qiþa ïzwis, þatei managai fram urrunsa yah saggqa qimand, yah anakumbyand miþ Abrahama yah Ïsaka yah Ïakoba ïn þindangardyai himine ;
12 Ïþ þai sunyus þindangardyos uswairpanda ïn riqis þata hindumisto ; yainar wairþiþ grets, yah krusts tunþiwe.

13 Yah qaþ Ïesus þamma hundafada, Gagg, yah swaswe galaubides, wairþai þus. Yah gahailnoda sa þiumagus ïs ïn yainai wheilai.
14 Yah qimands Ïesus ïn garda Paitraus, yah gasawh swaihron ïs ligandein ïn heitom.

15 Yah attaitok handau ïzos, yah aflailot ïya so heito ; yah urrais, yah andbahtida ïmma.
16 At andanahtya þan waurþanamma, atberun du ïmma daimonaryans managans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaïan, praufetu, qiþandan, Sa unmahtins unsaros usnam, yah sauhtins usbar.

18 Gasaiwhands þan Ïesus managans hiuhmans bi sik, haihait galeiþan siponyans hindar marein.
19 Yah duatgaggands ains bokareis, qaþ du ïmma, Laisari, laistya þuk, þiswhaduh þadei gaggis.

7 Đá cwæþ se Hǽlend to him, Ic cume, and hyne gehǽle.
8 Đá andswarode se hundredes ealdor and đus cwæþ, Drihten, ne eom ic wyrđe, đæt đú ingange under mîne þecene ; ac cweþ đin án word, and mîn cnapa biþ gehǽled.
9 Sóþlice ic eom man under anwealde geset, and ic hæbbe þegnas under me ; and ic cweđe to đysum, Gang, and he gǽþ ; and ic cweđe to ôđrum, Cum, and he cymþ ; to minum þeowe, Wyrc đis, and he wyrcþ.
10 Witodlice đá se Hǽlend, đis gehŷrde, đá wundrode he, and cwæþ to đam đe hym fyligdon, Sóþ ic secge eow, ne gemêtte ic swá mycelne geleafan on Israhel.
11 To sóþum ic secge eow, đæt manige cumaþ fram east-dǽle and west-dǽle, and wuniaþ mid Abrahame and Isahace and Iacobe on heofena rice ;
12 Witodlice đises rices bearn beoþ ·áworpene on đa ýtemestan þŷstro ; đær biþ wóp, and tóþa gristbîtung.

13 And se Hǽlend cwæþ to đam hundrydes ealdre, Gá, and gewurđe đé, swá swá đú gelŷfdest. And se cnapa wæs gehǽled on đære tîde.†
14 Đá se Hǽlend com on Petres hûse, đá geseah he hys swegre licgende, and hriþigende.

15 And he æthrân hyre hand, and se fefor hig forlêt ; đá árás heo, and þénode him.
16 Sóþlice đá hyt æfen wæs, hig brohton him manege deofol-seoce, and heût-ádræfde đa unclænan gâstas mid hys worde, and he calle gehǽlde đa yfelhæbbendan ;
17 Đæt wære gefylled, đæt đe gecweden is þurh Esâiam, đone witegan, đus cweđende, He onféng ûre untrumnessa, and he ábær ûre ádla.
18 Đá geseah se Hǽlend mycle menigeo ymbútan hyne, đá hêt he hig faran ofer đone mûþan.†
19 Đá genealǽhte him án bócere, and cwæþ, Lâreow, ic fylige đé, swá hwæder swá đú færst.

7 And Jhesus saith to hym, I shal cume, and shal hele hym.

8 And centurio answerynge saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

9 For whi and I am a man ordeynd vnder power, hauynge vndir me kni3tis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thou this thing, and he doth.

10 Sothely Jhesus, heerynge these thingis, wondride, and saide to men suynge hym, Trewly I saye to 3ou, I fonde nat so grete feith in Yrael.

11 Sothely Y say to 3ou, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

12 Forsothe the sonys of the rewme shulen be cast out in to vttremest derknessis; there shal be weepynge, and beetynge togidre of teeth.

13 And Jhesus saide to centurio, Go, and as thou hast bileeued, be it don to thee. And the child was helid fro that houre.

14 And when Jhesus hadde comen in to the hous of Symond Petre, he say his wyues moder liggynge, and shakun with feueris.

15 And he touchide hir hond, and the feuer lefte hir; and she roose, and seruyde hem.

16 Sothely whan the euenyng was maad, thei brou3te to hym many hauynge deuelys, and he castide out spiritis by word, and helide alle hauynge yuel;

17 That it shulde be fulfillid, that thing that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure sykenessis.

18 Sothely Jhesus seeynge many cumpanyes about hym, bad *his disciplis* go ouer the water.

19 And oo scribe[t] commynge to, saide to hym, Maistre, I shal sue thee, whidir euer thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.

8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my servaunt shalbe healed.

9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goeth; and to anothre, Come, and he cometh; and to my servaunt, Do this, and he doeth it.

10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.

11 I say therfore vnto you, that many shall come from the east and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heven;

12 And the children of the kingdom shalbe cast out in to the vtmoost derckenes; there shalbe wepinge, and gnasshing of tethe.

13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his servaunt was healed that same houre.

14 And Jesus went into Peters housse, and sawe his wyves mother lyinge sicke of a fevre.

15 And he thouched her hande, and the fevre leeft her; and she arose, and ministred vnto them.

16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spirites with a worde, and healed all that were sicke;

17 To fulfill that whiche was spoken by Esay, the prophet, sainge, He toke on him oure infirmytes, and bare oure sicknesses.

18 When Jesus saw moche people about him, he commaunded to go over the water.

19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whythersumever thou goest.

20 Yah qaþ du ïmma Ïesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ïþ sunus mans ni habaiþ whar haubiþ sein anahnaiwyai.

21 Anþaruh þan siponye ïs qaþ du ïmma, Frauya, uslaubei mis frumist galeiþan, yah gafilhan attan meinana.

22 Ïþ Ïesus qaþ du ïmma, Laistei afar mis, yah let þans dauþans filhan seinans dauþans.

23 Yah ïnnatgaggandin ïmma ïn skip, afariddyedun ïmma siponyos ïs.

24 Yah sai! wegs mikils warþ ïn marein, swaswe þata skip gahuliþ wairþan fram wegim; ïþ ïs saislep.

25 Yah duatgaggandans siponyos ïs, urraisidedun ïna, qiþandans, Frauya, nasei unsis; fraqistnam.

26 Yah qaþ du ïm Ïesus, Wha faurhteiþ leitil galaubyandans? Þanuh urreisands gasok windam yah marein, yah warþ wis mikil.

27 Ïþ þai mans sildaleikidedun, qiþandans, Whileiks ïst sa, ei yah windos yah marei ufhausyand ïmma?

28 Yah qimandin ïmma hindar marein ïn gauya Gairgaisaine, gamotidedun ïmma twai daimonaryos, us hlaiwasnom rinnandans, sleidyai filu, swaswe ni mahta manna usleiþan þairh þana wig yainana.

29 Yah sai! hropidedun, qiþandans, Wha uns yah þus, Ïesu, sunau Guþs? qamt her faur mel balwyan unsis?

30 Wasuh þan fairra ïm hairda sweine managaize haldana.

31 Ïþ þo skohsla bedun ïna, qiþandans, Yabai uswairpis uns, uslaubei uns galeiþan ïn þo hairda sweine.

32 Yah qaþ du ïm, Gaggiþ. Ïþ eis usgaggandans galiþun ïn hairda sweine; yah sai! run gawaurhtedun sis alla so hairda and driuson ïn marein, yah gadauþnodedun ïn watnam.

33 Ïþ þai haldandans gaþlauhun, yah galeiþandans gataihun ïn baurg all bi þans daimonaryans.

34 Yah sai! alla so baurgs usïddya

20 Đá cwæþ se Hælend to him, Foxas habbaþ holu, and heofenan fuglas nest, sóþlice mannes sunu næfþ hwær he hys heafod áhylde.

21 Đá cwæþ to him óðer of hys leorning-cnihtum, Drihten, álýfe me ærest to farenne, and bebyrigean minne fæder.

22 Đá cwæþ se Hælend to him, Fylig me, and læt deade bebyrigean hyra deadan.†

23 And he ástáh on seyp, and hys leorning-cnyhtas hym fyligdon.

24 Đá wearþ mycel styrung geworden on ðære sæ, swá ðæt ðæt scyp wearþ ofergoten mid ýðum; witodlice he slép.

25 And hig genealæhton, and hý áwehton hyne, ðus cweðende, Drihten, hæle us; we móton forwurðan.

26 Đá cwæþ he to him, To hwí synt ge forhte ge lytles geleafan? Đá árás he and bebead ðam winde and ðære sæ, and ðær wearþ geworden mycel smyltness.

27 Gewisslice ða men wundrodun, and ðus cwædon, Hwæt is ðes, ðæt windas and sæ him hýrsumiaþ?

28 Đá se Hælend com ofer done múþan on Geraseniscra rice, đá urnon him togénes twegen ðe hæfdon deofol-seocnesse, of byrgenum útgangende, ða wæron swíðe réðe, swá ðæt nán man ne mihte faran þurh done weg.

29 And hig hrýmdon, and cwædon, Lá! Hælend, Godes sunu, hwæt ys ðé and us gemæne? come ðú hider ær tíde us to þreagenne?

30 Đær wæs sóþlice unfeorran swýna heord manegra manna læswiende.

31 Đa deofla sóþlice hyne bædon, ðus cweðende, Gyf ðú us út-ádrífst, ásende us on ðas swína heorde.

32 Đá cwæþ he to hym, Faraþ. And hig đá útgangende férdon on ða swín; and đær rihte férde eall seo heord myclum onræse niwel on ða sæ, and hig wurdon deade on ðam wætere.

33 Đa hyrdas witodlice flugon, and comun on ða ceastre, and cýddon ealle ðás þing, and be ðam ðe ða deofulseocnyssa hæfdon.

34 Đá eode eall seo ceaster-waru to-

20 And Jhesus said to hym, Foxis han dichis,† and briddis of the eir *han* nestis, but mannes sone hath nat wher he reste his heued.

21 Sotheli an other of his disciplis saide to hym, Lord, suffre me go first, and birye my fadir.

22 Forsothe Jhesus saide to hym, Sue thou me, and late dede men birye her dead men.

23 And Jhesu steyinge vp in to a litel ship, his disciplis sueden hym.

24 And loo! a grete steryng was maad in the see, so that the litil ship was hilid with wawis; but he slepte.

25 And his disciplis camen niȝ to hym, and rayseden hym, sayinge, Lord, saue vs; we perishen.

26 And Jhesus seith to hem, What ben ȝee of litil feith agast? Thanne he rysynge comaundide to the wyndis and the see, and a grete pesiblenesse is maad.

27 Forsothe men wondreden, sayinge, What manere *man* is *he* this, for the wyndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer the water in to the cuntre of men of Genazereth, twey men hauynge deuelis runnen to hym, goynge out fro birielis, ful feerse,† so that no man miȝte passe by that wey.

29 And loo! thei crieden, sayinge, What to vs and to thee, Jhesu, the sone of God? hast thou comen hidir before the tyme for to tourmente vs?

30 Sothely a floc† of many hoggis lesewynge was nat fer from hem.

31 But the deuelis preyeden him, seyinge, ȝif thou castist out vs hennes, sende vs in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And thei goynge out wente in to the hoggis; and loo! in a greet bire al the droue wente heedlynge in to the see, and thei ben dead in watris.

33 Forsothe the hirdes fledden awey, and cummynge in to the citee, tolden alle these thingis, and of hem that hadden the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes have holes, and the bryd of the aier have nestes, but the sonne of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyd vnto him, Master, suffre me fyrst to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a greate storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awocke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endewed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the countre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure fearce, so that no man myght go by that waye.

29 And lo! they cryed out, saynge, O Jesu, the sonne off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good waye off from them a greate heerd of swyne fedinge.

31 Then the devyles besought him, saynge, If thou cast vs out, suffre vs to go oure waye into the heerd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the heerd of swyne; and lo! all the heerd of swyne was caryed with violence hedlinge into the see, and perisshed in the water.

33 Then the heerdmen fleed, and went there ways into the cite, and tolde every thinge, and what had fortuned vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wiþra Ïesu; yah gasaiwhandans ïna, bedun ei usliþi hindar markos ïze.

Chap. IX. 1 Yah atsteigands ïn skip, ufarlaiþ, yah qam ïn seinai baurg.

2 Þanuh atberun du ïmma usliþan, ana ligra ligandan. Yah gasaiwhands Ïesus galaubein ïze, qaþ du þamma usliþin, Þrafstei þuk, barnilo; afletanda þus frawaurhteis þeinos.

3 Þaruh sumai þize bokarye qeþun ïn sis silbam, Sa wayamereiþ.

4 Yah witands Ïesus þos mitonins ïze, qaþ, Duwhe yus mitoþ ubila ïn hairtam ïzwaraim?

5 Whaþar ïst raihtis azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg?

6 Aþþan ei witeiþ, þatei waldufni habaiþ sa sunus mans ana airþai afleitan frawaurhtins, þanuh qaþ du þamma usliþin, Urreisands; nim þana ligr þeinana, yah gagg ïn gard þeinana.

7 Yah urreisands, galaiþ ïn gard seinana.

8. Gasaiwhandeins þan manageins, ohtedun sildaleikyandans, yah mikilidedun Guþ, þana gibandan waldufni swaleikata mannam.

9 Yah þairhleiþands Ïesus yainþro, gasawh mannan sitandan at motai, Maþþaiu haitanana. Yah qaþ du ïmma, Laistei afar mis. Yah usstandands, ïddya afar ïmma.

10 Yah warþ, biþe ïs anakumbida ïn garda, yah sai! managai motaryos yah frawaurhtai qimandans miþanakumbidedun Ïesua yah siponyam ïs.

11 Yah gaumyandans Fareisaieis qeþun du þaim siponyam ïs, Duwhe miþ motaryam yah frawaurhtaim matyiþ sa laisareis ïzwar?

12 Ïþ Ïesus gahausyands, qaþ du ïm, Ni þaurbun hailai lekeis, ak þai unhaili habandans.

13 Aþþan gaggaiþ ganimiþ wha siyai,

geanes ðam Hǽlende; and ða ðá hig hyne gesáwun, ðá bǽdon hig hyne, ðæt he férde fram heora gemǽrum.

†Chap. IX. 1 Ðá ástáh he on scyp, and ofer-seglode, and com on his ceastre.

2 Ðá brohton hig hym ǽnne laman, on bedde licgende. Ðá geseah se Hǽlend hyra geleafan, and cwæþ to ðam laman, Lá beárn, gelýfe ðé; beoþ ðine synna forgifene.

3 Ðá cwǽdon† sume ða bóceras him betwínan, Ðes sprycþ bysmor-spræce.

4 Ðá se Hǽlend geseah hyra geþanc, ðá cwæþ he, To hwí þence ge yfel on eowrum heortum?

5 Hwæt is eaðelicre to cweðenne, Ðé beoþ forgyfene ðine synna, oððe to cweðanne, Árís, and gá?

6 Ðæt ge sóþlice witon, ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfenne, ðá cwæþ he to ðam laman, Árís; nym ðín bedd, and gang on ðín hús.

7 And he árás, and férde to hys húse.

8 Sóþlice ðá ðá seo mænigeo ðis gesáwon ðá ondrédon hig hym, and wuldrodon God, ðe sealde swylcne anweald mannum.†

9 Ðá se Hǽlend ðanon férde, he geseah ǽnne man sittende æt toll-sceamule, ðæs nama wæs Matheus. And he cwæþ to him, Fylig me. And he árás, and fyligde him.

10 And hyt wæs geworden, ðá he sæt innan húse, ðá comun manega mánfulle and synfulle and sǽton mid ðam Hǽlende and mid hys leorning-cnyhtum.

11 Ðá ða Sundor-hálgan ðæt gesáwon ðá cwǽdon hig to hys leorning-cnyhtum, Hwí yt eower láreow mid mánfullum and synfullum?

12 And se Hǽlend cwæþ ðis gehýrende, Nys hálum lǽces nán þearf, ac seocum.

13 Gáþ sóþlice and leornigeaþ hwæt is,

Jhesu, metynge hym; and hym seen, thei preiden *hym*, that he shulde passe fro her coostis.

Chap. IX. 1 And Jhesus, goyng vp in to a boot, passide ouer the water, and came in to his citee.

2 And loo! thei offreden to hym a man syke in palsie, liggynge in a bed. Forsothe Jhesus, seeynge the feith of hem, saide to the man sike in palsie, Sone, haue thou trust; thi synnes ben forzeuen to thee.

3 And lo! sum of the scribis said with ynne hem self, This blasfemeth.

4 And when Jhesus hadde seen her thouztis, he said, Wherto thenken ze yuel thingis in zour hertis?

5 What is lizter to saye, Thi synnes ben forzeuen to thee, other to saye, Ryse thou, and walke?

6 Forsothe that ze wite, that mannes sone hath power to forzeue synnes in erthe, thanne he saide to thilke man in palsie, Ryse vp; take thi bed, and go in to thin house.

7 And he roose, and wente in to his house.

8 Sothely the companyes seeynge dredden, and glorifieden God, that zaue siche power to men.

9 And when Jhesus passide thennis, he seiz a man sittynge in a tolbothe, Matheu by name. And he saide to hym, Sue thou me. And he, rysynge, folowide hym.

10 And it is don, hym sittynge at the mete in the house, loo! many puplicanys and synneful men cummynge saten at the mete with Jhesu and his disciplis.

11 And Pharisees seeynge saiden to his disciplis, Whi etith zoure maister with puplicanys and synful men?

12 And Jhesus herynge saide, A leche is nat nede to men that faren wel, but to men hauynge yuel.

13 Sothely zee goynge lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

Chap. IX. 1 And he entred into the shippe, and passed over, and cam into his awne cite.

2 And lo! they brought vnto him a man sicke off the palsey, lyinge in his bed. And when Jesus sawe there faith, he said to the seeke off the palsey, Sonne, be off good chere; thy sinnes are foryeven the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi sinnes ar foryeven the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hathe power to foryeve synnes in erth, then sayd he vnto the sicke of the palsey, Aryse; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his housse.

8 The people that sawe it marveylled, and glorified God, which had geven suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receeyte off custume, named Matheu. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciples.

11 When the Pharyses had perceaved that they sayd vnto hys disciples, Why eateth youre master with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visicion, but they thatt are sicke.

13 Goo and learne what that meaneth,

Armahairtiþa wilyau, yah ni hunsl; niþþan qam, laþon uswaurhtans, ak frawaurhtans.

14 Þanuh atïddyedun siponyos Ïohannes, qiþandans, Duwhe weis yah Fareisaieis fastam filu, ïþ þai siponyos þeinai ni fastand?

15 Yah qaþ du ïm Ïesus, Ïbai magun sunyus bruþfadis qainon, und þata wheilos þei miþ im ïst bruþfaþs? Ïþ atgaggand† dagos, þan afnimada af ïm sa bruþfaþs, yah þan fastand.

16 Aþþan ni whashun lagyiþ du plata fanan þarihis ana snagan fairnyana; unte afnimiþ fullon af þamma snagin, yah wairsiza gataura wairþiþ.

17 Niþ-þan giutand wein niuyata ïn balgins fairnyans, aiþþau distaurnand balgeis, biþeh þan yah wein usgutniþ, yah balgeis fraqistnand. Ak giutand wein yuggata ïn balgins niuyans, yah bayoþum gabairgada.

18 Miþþanei ïs rodida þata du ïm, þaruh reiks ains qimands, ïnwait ïna, qiþands þatei, Dauhtar meina nu gaswalt; akei qimands, atlagei handu þeina ana ïya, yah libaiþ.

19 Yah urreisands Ïesus ïddya afar ïmma, yah siponyos ïs.

20 Yah sai! qino bloþariunandei . *ib*. wintruns, duatgaggandei aftaro, attaitok skauta wastyos ïs.

21 Qaþuh auk ïn sis, Yabai þatainei atteka wastyai ïs, ganisa.

22 Ïþ Ïesus gawandyands sik, yah gasaiwhands þo, qaþ, Þrafstei þuk, dauhtar; galaubeins þeina ganasida þuk. Yah ganas so qino fram þizai wheilai yainai.

23 Yah qimands Ïesus ïn garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondein,

24 Qaþ du ïm, Afleiþiþ, unte ni gaswalt so mawi, ak slepiþ. Yah bihlohun ïna.

Ic wylle mîld-heortnesse, næs onsægdnesse; sóþlice ne com ic, rihtwise to gecigeanne, ac ða synnfullan.†

14 Đá genealǽhton Iohannes leorningcnihtas to hym, and ðus† cwǽdon, Hwí fæste we and ða Sundor-hálgan gelómlice, sóþlice ðine leorning-cnihtas ne fæstaþ?

15 And se Hǽlend cwæþ to him, Cweðe ge sceolun ðæs brýdguman cnihtas wépan, ða hwíle ðe se brýdguma mid hym byþ? Sóþlice ða dagas cumaþ, ðæt se brýdguma byþ áfyrred fram hym, and ðonne on ðam dagum† hig fæstaþ.

16 Ne déþ witodlice nán man niwes cláðes scyp on eald reaf; he to-bryceþ hys stede on ðam reafe, and se slite biþ ðe wyrsa.

17 Ne hig ne dóþ niwe wín on ealde bytta, gyf hí dóþ, ða bytta beoþ to-brocene, and ðæt wín ágoten, and ða bytta forwurðaþ. Ac hig dóþ niwe wín on niwe bytta, and ǽgðer byþ gehealden.†

18 Đá he† ðás þing to him spræc, đá genealǽhte án ealdor, and ge-eaðmédde hyne to him, ðus cweðende, Drihten, mín dóhtor is dead; ac cum, and sete ðine hand uppan hig, and heo lyfaþ.

19 And se Hǽlend árás and fyligde hym, and hys leorning-cnihtas.

20 And đá án wíf ðe þolode blód-ryne twelf gear, genealǽhte wiðæftan, and æthrán hys reafes fnæd.

21 Heo cwæþ sóþlice on hyre móde, For án ic beo hál, gyf ic hys reafes æthrine.

22 And se Hǽlend bewende hyne, and hig geseah, and cwæþ, Gelýf, dóhtor; ðin geleafa ðé gehǽlde. And ðæt wíf wæs gehǽled on ðære tíde.

23 And đá se Hǽlend com into ðæs ealdres healle, and geseah hwistleras, and hlýdende menigeo,

24 He cwæþ, Gáþ heonun, nys ðys mǽden dead, sóþlice ac heo slǽpþ. And hig tǽldon hyne.

Y wole mercye, and nat sacrifice; forsothe Y came, nat to clepe riȝtful men, bot synful men.

14 Thanne the disciplis of Joon camen niȝe to hym, sayinge, Whi we and Pharisees fasten ofte, but thi disciplis fasten nat?

15 And Jhesus saide to hem, Whether the sonys of the spouse† mow weilen,† how longe the spouse is with hem? Sothely days shulen come, when the spouse shal be taken awey fro hem, and thanne thei shulen faste.

16 Sothely no man sendith ynne a medlynge of rudee† clothe in to an olde clothe; sothely he takith awey the plente of it fro the clothe, and a wors kittyng is maad.

17 Nether men senden newe wijne in to olde botelis,† ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis, and bothe ben kept.

18 Jhesu spekynge these thingis to hem, loo! oo prince came to, and worshipid hym, sayinge, Lord, my douȝtir is now dead; but cume thou, and put thin hond vpon hire, and she shal lyue.

19 And Jhesus rysynge suede hym, and his disciplis.

20 And loo! a womman that suffride the flix† of blood twelue ȝeer, cam to byhynde, and touchide the hemme of his clothe.

21 Sothely she saide with ynne hir self, ȝif I touche oonly the clothis of hym, I shal be saaf.

22 And Jhesus turnyde, and seeynge hir, saide, Douȝter, haue thou trust; thi faith hath made thee saaf. And the womman was maad saaf fro that houre.

23 And when Jhesus came in to the hous of the prince, and seȝ mynstrelis, and the companye makynge noyse,

24 He saide, Go ȝe awey, for the wenche is nat dead, but slepith. And thei scornyden hym.

I have pleasure in mercy, and not in offerynge; for I am not come to call the rightewes, but the sinners to repentaunce.

14 Then cam the deseciples of Jhon to hym, saynge, Why do we and the Farises fast ofte, but thy disciples fast not?

15 And Jesus sayde vnto them, Can the weddynge chyldren morne, as longe as the bridegrom is with them? The tym will come, when the brydgrome shalbe tacken awaye from them, and then shall they faste.

16 Noo man peeceth an olde garment with a pece off newe cloothe; for then tacketh he away the pece agayne from the garment, and the rent ys made worsse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo! there cam a certayne ruler, and worshipped hyme, saynge, My doghter is deed all redy; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde! a woman which was diseased with an issue of bloud xij yeres, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, saynge, Doughter, be off goode comforte; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the rulers housse, and sawe the minstrels, and the people wondrynge,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Þanuh þan usdribana warþ so managei, atgaggands ïnn, habaida handu ïzos ; yah urrais so mawi.

26 Yah usïddya meriþa so and alla yaina airþa.

27 Yah wharbondin Ïesua yainþro, laistidedun afar ïmma twai blindans, hropyandans, yah qiþandans, Armai uggkis, sunau Daweidis.

28 Qimandin þan ïn garda, duatïddyedun ïmma þai blindans; yah qaþ ïm Ïesus, Gaulaubyats, þatei magyau þata tauyan? Qeþun du ïmma, Yai, Frauya.

29 Þanuh attaitok augam ïze, qiþands, Bi galaubeinai ïggqarai wairþai ïggqis.

30 Yah usluknodedun ïm augona. Yah ïnagida ïns Ïesus, qiþands, Saiwhats, ei manna ni witi.

31 Ïþ eis usgaggandans, usmeridedun ïna ïn allai airþai yainai.

32 Þanuh biþe ut usïddyedun eis, sai! atberun ïmma mannan baudana, daimonari.

33 Yah biþe usdribans warþ unhulþo, rodida sa dumba. Yah sildaleikidedun manageins, qiþandans, Ni aiw swa uskunþ was ïn Ïsraela.

34 Ïþ Fareisaieis qeþun, Ïn fauramaþlya unhulþono usdreibiþ unhulþons.

35 Yah bitauh Ïesus baurgs allos yah haimos, laisyands ïn gaqumþim ïze, yah meryands aiwaggelyon þiudangardyos, yah hailyands allos sauhtins, yah alla unhailya.

36 Gasaiwhands þan þos manageins, ïnfeinoda ïn ïze ; unte wesun afdauïdai, yah frawaurpanai swe lamba ni habandona hairdeis.

37 Þanuh qaþ du siponyam seinaim, Asans raihtis managa, ïþ waurstwyans fawai.

38 Bidyiþ nu frauyan asanais, ei ussandyai waurstwyans ïn asau seina.

25 And ðá he ða menigeo út-ádráf, he eode† in, and nam hyre hand ; and ðæt mæden árás.

26 And ðes hlisa sprang ofer eall ðæt land.†

27 Ðá se Hælend ðanun fór, ðá fyligdun hym twegyn blinde, hrýmynde. and cweðende, Lá Dáuides sunu, gemiltsa unc.

28 Sóþlice ðá he hám com, ða blindan genealæhton to him ; and se Hælend cwæþ to him, Gelýfe gyt, ðæt ic inc mæg gehælan? Hig cwædon to him, Witodlice, Drihten.

29 Ðá æthrán he hyra eagena, cweðynde, Sý inc æftyr incrun geleafan.

30 And hyra eagan wǽrun ontýnede. And se Hælynd bebead him, cweðende, Warniaþ, ðæt ge hyt nánum men ne secgeon.

31 Hig sóþlice útgangynde, gewídmærsudun hyne ofer eall ðæt land.

32 Ðá hig wǽron sóþlice út-ágáne, hig brohton him dumbne man, se wæs deofol-seoc.

33 And út-ádryfenum ðam deofle, se dumba spræc. And ða menigeo wundredon, cweðende, Náfre ætýwde swyle on Israhela folce.

34 Sóþlice ða Sundor-hálgan cwædon, On deofla ealdre he drífþ út deoflu.

35 And se Hælend ymbfór ealle burga and ceastra, lærende on hyra gesomnungum, and bodiende ríces gódspell, and hælende ælce ádle, and ælce untrumnesse.

36 He gemíltsude sóþlice ðære menigeo, ðá he hí geseah ; forðan hig wǽrun gedrehte, and licgende swá swá sceap ðe hyrde nabbaþ.

37 Ðá he sæde hys leorning-cnihtun, Witodlice micel rip ys, and feawa wyrhtyna.

38 Biddaþ ðæs ripes hláford, ðæt he sende wyrhtan to hys ripe.

25 And when the cumpanye was cast out, he entride in, and held hir honde; and the wenche roose vp.

26 And this fame wente out in to al the londe.

27 And Jhesu passynge thennes, twey blynde men sueden hym, cryinge, and sayinge, Thou sone of Dauith, haue mercy of vs.

28 Sothely when thei came home, the blynde men camen ni3 to hym; and Jhesus saith to hem, What wole 3e, that I do to 3ou? And thei seiden, Lord, that oure ee3en ben opnyd. And Jhesus saide, Bileeue 3e, that I may do this thing to 3ou? And thei sayn, Sothely,† Lord.

29 Than he touchide her ee3en, sayinge, Vp 3our feith be it don to 3ou.

30 And the ee3en of bothe ben opnyde. And Jhesus thretynyde to hem, sayinge, See 3ee, that no man wite.

31 But thei goynge out, defameden hym thorw3 al that lond.

32 Sothely thei gon out, loo! thei offriden to hym a man doumb, hauynge a deuel.

33 And whan the deuel was cast out, the doumbe man spac. And the cumpanyes wondreden, sayinge, It aperede neuere so in Yrael.

34 But the Pharisees saiden, In the prince of deuelis he castith out deuelis.

35 And Jhesus compaside aboute alle citees and castels, techynge in synagogis of hem, and prechynge the gospel of kyngdam, and helynge al languyshynge†, and al siknesse.

36 Forsothe Jhesus, siynge cumpanyes, hadde rewthe of hem; for thei weren traueilid, and liggynge as sheep nat hauynge a sheperde.

37 Thanne he saide to his disciplis, Sothely *there is* moche rype corne, but fewe werkmen.

38 Therfore preye 3e the lord of the rijpe corn, that he sende workmen into his rijp corn.

25 As sone as the people wer put forthe a dores, he went in, and toke her by the hond; and the mayde arose.

26 And this was noysed through out all the londe.

27 And as Jesus departed thence, two blynde men folowed hym, crying, and sayng, O thou sonne of David, have mercy on vs.

28 And when he was come into the housse, the blynd cam to hym; and Jesus sayde vnto them, Beleve ye, that I am able to do thys? They sayde vnto hyme, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.

30 And their eyes wer opened. And he chaurged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spreed abroade hys name through oute all the londe.

32 As they went out, beholde! they brought to hym a domne man, possessed of a devyll.

33 And as sone as the devyll was cast oute, the domne spake. And the people merveled, saynge, It never soo appered in Israhel.

34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.

35 And Jesus went about all the cites and tounes, teachynge in their sinagoages, and preachyng the gospell off the kyngdome, and healinge all maner sicknes, and desease amonge the people.

36 But when he sawe the people, he hadd pite on them; because they were pined awaye, and scattered abroade even as shepe havynge no shepheerd.

37 Then sayde he to hys disciples, The hervest is greate, but the laborers ar feawe.

38 Wherfore praye the harvest lorde, to sende forthe labourers into hys harvest.

Chap. X. 1 Yah athaitands þans twalif si . . . . . .

Chap. X. 1 And to somne gecigydum hys twelf leorning-cnihtun, he sealde him unclǽnra gâsta anweald, ðæt hig âdryfon hig út, and hǽldun âdle, and ælce untrumnysse.

2 Ðis synt sóþlice ðæra twelf Apostola naman; se forma ys, Simon, ðe ys genemned Petrus, and Andreas, hys bróðor; Iacobus Zebedei, and Iohannes, hys bróður;

3 Philippus, and Bartholomeus; Thomas, and Matheus Publicanus; and Iacobus Alphei, and Taddeus;

4 Simon Chananeus, and Iudas Scarioth, ðe hyne belǽwde.

5 Ðâs twelf se Hǽlynd sende, him bebeodende, and cweðende, Ne fare ge on þeoda weg, and ne gâ ge innan Samaritana ceastre;

6 Ac gâþ mâ to ðam sceapum ðe forwurdun Israela hîw-rǽdene.

7 Se Hǽlend cwæþ to hys leorningcnihtun, Gâþ and bodiaþ, cweðende, ðæt heofona rîce genealǽcþ;

8 Hǽlaþ untrume, âweeceaþ deade, clǽnsiaþ hreofle, drîfaþ út deoflu; ge onfêngun to-gyfe, syllaþ to-gyfe.

9 Næbbe ge gold, ne seolfer, ne feoh on eowrum bigyrdlum,

10 Ne codd on wege, ne twâ tunecan, ne gescŷ, ne gyrde; sóþlice se wyrhta ys wyrðe hys metys.

11 On swâ hwylce burh, oððe ceastre, swâ ge ingâþ, âhsiaþ hwâ sî wyrðe on ðære, and wuniaþ ðær, oð ge út-gân.

12 Ðonne ge ingân sóþlice on ðæt hûs, grêtaþ hit, cweðende, Sŷ syb ðisum hûse.

13 And gyf ðæt hûs witodlîce wyrðe biþ, eower syb cymeþ ofer hyt; gyf hyt sóþlice wyrðe ne byþ, eowur syb byþ to eow geeyrred.

14 And swâ hwâ swâ eow ne underfehþ, ne eowre spræca ne gehŷrþ, ðonne ge út-gân of ðam hûse, oððe of ðære ceastere, âsceacaþ ðæt dust of eowrum fôtum.

15 Sóþlice ic eow secge, âcumendlîcre

Chap. X. 1 And the twelue disciplis clepid to gidre, he 3aue to hem power of vnclene spiritis, that thei shulde casten hem out, and that thei shulden heele al ache, and al siknesse.

2 These ben the names of twelue apostelis; the first, Symoun, that is clepid Petre, and Andrew, his brother;

3 Philip, and Bartilmew; Jamys of Zebedee, and Joon, his brother; Thomas, and Matheu puplican; and James Alphei, and Thadee;

4 Symount Canane, and Judas Scarioth, the whiche betraiede Crist.

5 Jhesus sente these twelue, comaundynge to hem, and sayinge, Goth 3e nat into the wey of heithen men, and entre 3e nat in to the citees of Samarietanys;

6 But rather goth to the sheep of the hous of Yrael, that perishiden.

7 Sothely 3ee goynge preche, sayinge, for the kyngdam of heuenes shal nei3e;

8 Hele 3e seke men, vpreyse 3ee dead men, clense 3e meselis, cast 3e out deuelis; frely 3e han taken, frely 3eue 3e.

9 Nyl 3e welden gold, nether syluer, ne money in 3oure girdlis,

10 Not a scrip in the weye, nether two cootis, nether shoon, nether 3eerd; for a workman is worthi his mete.

11 In to whateuer citee, or castel, 3e shulen entre, axeth who therinne is worthi, and there dwelle 3e, til that 3e gon out.

12 Forsothe 3e entrynge in to an house, grete 3e† it, sayinge, Pees to this hous.

13 And sothely 3if that ilk hous be worthi, 3oure pees shal cume on it; forsothe 3if that house be nat worthy, 3oure pees shall turne a3ein to 3ou.

14 And who euere shall nat resceyue 3ou, nether heer 3oure wordis, 3ee goynge forth fro that hous,† smytith awey the dust fro 3oure feet.

15 Trewly I say to 3ou, it shall be

Chap. X. 1 And he called his xij disciples vnto him, and gave them power over all vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner off deseases.

2 The names of the xij apostles are these; the fyrst, Simon, which ys called Peter, and Andrew, his brother;

3 James the sonne off Zebede, and Jhon, his brother; Philip, and Bartlemew; Thomas, and Mathew the publican; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus;

4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.

5 These xij sent Jesus, and commaunded them, saynge, Goo nott into the wayes thatt leade to the gentyls, and into the cites off the Samaritans enter ye nott;

6 But go rather to the lost shepe off the housse of Israhel.

7 Go and preach, sayng, that the kyngdome off heven ys at hande;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils; frely ye have receved, frely geve agayne.

9 Posses nott golde, nor silver, nor brasse yn youre gerdels,

10 Nor yet scrip towardes your iorney, nether two cotes, nether shues, nor yet a rod; for the workman is worthy to have his meate.

11 Into whatsoever cite, or toune, ye shall com, enquyre who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.

13 And yff the housse be worthy, youre peace shall come apon the same; but yf it be not worthy, youre peace shall retourne to you agayne.

14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete.

15 Truely I say vnto you, it shalbe

23

. . . . . þizai baurg, þliuhaiþ ïn anþara. Amen auk qiþa ïzwis, ei ni ustiuhiþ baurgs Ïsraelis, unte qimiþ sa sunus mans.

24 Nist siponeis ufar laisarya, nih skalks ufar frauyin seinamma;

25 Ganah siponi, ei wairþai swe laisareis ïs, yah skalks swe frauya ïs. Yabai gardawaldand Baiailzaibul haihaitun, und whan filu mais þans ïnnakundans ïs?

26 Ni nunu·ogeiþ ïzwis ïns; ni waiht auk ïst gahuliþ, þatei ni andhulyaidau; yah fulgin, þatei ni ufkunnaidau.

27 Þatei qiþa ïzwis ïn riqiza, qiþaiþ ïn liuhada; yah þatei ïn auso gahauseiþ, meryaiþ ana hrotam.

28 Yah ni ogeiþ ïzwis þans usqimandbyþ Sodoma lande and Gomorra on dómes dæg, ðonne ðære ceastre.†

16 Nú! ic eow sende swá sceap gemang wulfas; beoþ eornustlíce gleawe swá næddran, and bilwyte swá culfran.

17 Warniaþ eow sóþlíce fram mannum, hig syllaþ eow sóþlíce on gemótum, and swingaþ eow on hyra gesomnungum;

18 And ge beoþ gelæddde to démum, and to cynyngum for me, to hyra dóme, and þeodun.

19 Ðonne belæwaþ hig and† syllaþ eow, ne þence ge, hú oððe hwæt ge sprecun, eow byþ geseald sóþlíce on ðære tíde, hwæt ge sprecun;

20 Ne synt ge ná ðe ðær sprecaþ, ac eowres fæder gást, ðe sprycþ on eow.

21 Sóþlíce bróður sylþ hys bróður to deaþe, and fæder hys sunu, and bearn árísaþ ongén magas, and to deaþe hí fordóþ.

22 And ge beoþ on hatunge eallum mannum, for mínum naman; sóþlíce se þurhwunaþ oð ende, se byþ hál.

23 Ðonne hí eow ehtaþ on ðysse byrig, fleoþ on óðre; and ðonne hí on ðære eow ehtaþ, fleoþ on ða þryddan. Sóþlíce ic eow secge, ne befaraþ ge Israhela burga, ǽrðan ðe mannes sunu cume.

24 Nys se leorning-cniht ofer hys láreow, ne þeow ofer hys hláford;

25 Genóh byþ sóþlíce ðam leorningcnihte, ðæt he sý swylce hys láreow, and þeow swylce hys hláford. Gyf hí ðæs híredes fæder Belzebub clypedun, mycle swýður hig eow clypiaþ?

26 Eornustlíce ne ondræde ge hig;† nys sóþlíce nán þing dýhle, ðæt ne wurðe geswútelod; ne nán dihle þing, ðæt ne wurðe geopenod.

27 Ðæt ic eow secge on þýstrum, secgaþ hyt on leohte; and ðæt ge on eare gehýraþ, bodiaþ uppan hrófum.

28 And ne ondræde ge ða ðe eowyrne

more suffreable to the lond of men of Sodom and Gomor in the day of iugement, than to that citee.

16 Loo! I sende 3ou as sheep in to the mydil of wolues; therfore be 3e war† as serpentis, and symple as dowues.

17 Forsothe be 3e war of men, for thei shuln taken 3ou in counseilis, and thei shuln bete 3ou in there synagogis;

18 And to presidentis,† and to kyngis 3e shulen be led for me, in to witnessynge to hem, and hethen men.

19 But whenne thei shulen take† 3ou, nyl 3e thenke, how or what thing 3ee speeken, forsothe it shal be 3ouen to 3ou in that hour, what 3e shuln speke;

20 For it ben nat 3e that speken, but the spirit of 3oure fadir, that spekith in 3ou.

21 Sothely the brother shal take the brother in to deth, and the fadir the sone, and the sonys shulen ryse a3eins fadir and modir, and shulen tourmente hem bi deth.

22 And 3e shulen be in hate to alle men, for my name; forsothe he that shall dwelle stille in to the eende, this shal be saaf.

23 Sothely whenne thei shulen pursue 3ou in this citee, flee 3e in to an other. Trewly I saye to 3ou, 3e shulen nat eende the citees of Yrael, til that mannes sone eume.

24 The disciple is nat aboue the maistre, ne the seruaunt aboue his lord;

25 It is ynow to the disciple, that he be as his maistre, and to the seruaunt as his lord. 3if thei han clepid the husbonde man† Belzebub, hou myche more his housholde meynee?

26 Therfore drede 3e nat hem; for no thing is couerid,† that shal nat be shewid; and no thing is preuy, that shal nat be wist.

27 That thing that Y say to 3ou in derenessis, saye 3ee in the li3t; and preche 3e vpon housis, that thing that 3ee heere in ere.

28 And nyl 3e dreede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that cite.

16 Lo! I sende you forthe as shepe amonge wolves; be ye therfore wyse as serpentes, and innocent as doves.

17 Beware off men, ffor they shall deliver you vp to the counseils, and shall scourge you in there sinagogges;

18 And ye shall be brought to the heed rulers, and kynges for my sake, in witnes to them, and to the gentyls.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geven you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shall betraye the brother to deeth, and the father the sonne, and the chyldren shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, ffor my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysshe all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott above hys master, nor yet the servaunt above his lorde;

25 It is ynough for the disciple, to be as hys master ys, and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebub, howe moche more shall they call them of his householde so?

26 Feare them nott therefore; there is no thinge so close, that shall not be openned; and no thinge so hyd, that shall not be knowen.

27 What I tell you in dereknes, that speake ye in lyght; and what ye heare in the eare, that preache ye on the housse toppes.

28 And feare ye nott them which kyll

ans leika þatainei; ïþ saiwalai ni magandans usqiman; ïþ ogeiþ mais þana magandan yah saiwalai yah leika fraqistyan ïn gaiainnan.

29 Niu twai sparwans assaryau bugyanda? yah ains ïze ni gadriusiþ ana airþa ïnuh attins ïzwaris wilyan.

30 Aþþan ïzwara yah tagla haubidis alla garaþana sind.

31 Ni nunu ogeiþ; managaim sparwam batizans siyuþ yus.

32 Sawhazuh nu saei andhaitiþ mis ïn andwairþya manne, andhaita yah ïk ïmma ïn andwairþya attins meinis saei ïn himinam ïst.

33 Ïþ þiswhanoh saei afaikiþ mik ïn andwairþya manne, afaika yah ïk ïna ïn andwairþya attins meinis þis saei ïn himinam ïst.

34 Nih ahyaiþ, þatei qemyau lagyan gawairþi ana airþa; ni qam lagyan gawairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan ïs, yah dauhtar wiþra aiþein ïzos, yah bruþ wiþra swaihron ïzos;

36 Yah fiyands mans ïnnakundai ïs.

37 Saei friyoþ attan aiþþau aiþein ufar mik, nist meina wairþs. Yah saei friyoþ sunu aiþþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimiþ galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seina, fraqisteiþ ïzai; yah saei fraqisteiþ saiwalai seinai ïn meina, bigitiþ þo.

40 Sa andnimands ïzwis, mik andnimiþ; yah sa mik andnimands, andnimiþ þana sandyandan mik.

41 Sa andnimands praufetu ïn namin praufetaus, mizdon praufetis nimiþ. Yah sa andnimands garaihtana ïn namin garaihtis, mizdon garaihtis nimiþ.

42 Yah saei gadragkeiþ ainana þize minnistane stikla kaldis watins þatainei ïn namin siponeis, amen qiþa ïzwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleaþ; ne mágon hig sóþlice ða sáwle ofslean; ac ondrǽdaþ má ðone, ðe mæg sáwle and lichaman fordón on helle.

29 Hú ne becýpaþ hig twegen spearwan to peninge? and án of ðam ne befylþ on eorþan bútan eowrun fæder.

30 And sóþlice ealle eowres heafdes loccas synt getealde.

31 Ne ondrǽde ge; ge synt sélran ðonne manega spearwan.†

32 Ælcne eornustlice ðe me cýþ beforan mannum, ic cýðe hyne beforan minum fæder ðe on heofonum ys.

33 Se ðe me wiðsæcþ beforan mannum, and ic wiðsace hyne beforan minum fæder ðe on heofenum ys.

34 Ne wéne ge, ðæt ic come sybbe on eorþan to sendanne; ne com ic sybbe to sendanne, ac swurd.

35 Ic com sóþlice mann ásyndrian ongén hys fæder, and dóhtur ongén hyre módur, and snóre ongén hyre swegre;

36 And mannes fýnd hys gehúsan.†

37 Se Hælend cwæþ to hys leorningcnihtum, Se ðe lufaþ fæder oððe módor má ðonne me, nys he me wyrðe. And se ðe lufaþ sunu oððe dóhtor swýður ðonne me, nys he me wyrðe.

38 And se ðe ne nimþ hys cwyiminge, and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sáwle, se forspilþ hig; and se ðe forspilþ hys sáwle for me, he gemét hí.

40 Se ðe eow underfehþ, he underfehþ me; and se ðe me underfehþ, he underfehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witegan naman, he onfehþ witygan méde. And se ðe underfehþ rihtwisne on rihtwises naman, he onfehþ rihtwises méde.

42 And swá hwylc swá sylþ ánne drinc cealdes wæteres ánum ðyssa lytylra manna on leorning-cnihtes naman, sóþ ic secge eow, ne ámyrþ he hys méde.

the body; trewly thei mowen nat slea the soule; bot rather dreede ȝe hym, that may lese soule and body in to helle.

29 Whether twey sparwis ben not sold for an halpeny? and oon of hem shal nat falle on the erthe withouten ȝoure fadir.

30 Forsothe alle the heeris of ȝoure heued be noumbrid.

31 Therfore nyle ȝe drede; ȝe ben better than many sparwis.

32 Therfore euery man that shal knowleche me before men, and I shal knowleche hym byfore my fadir that is in heuenes.

33 Sothely he that shal denye me bifore men, and I shall denize hym before my fadir whiche is in heuenes.

34 Nyl ȝee deme, that I cam to sende pees in to erthe; I cam not to sende pees in to erthe, but swerd.

35 Sothely Y cam to departe a man aȝeins his fadir, and the douȝter aȝeinys hire modir, and the sonys wyf aȝeins the wyues, or husbondis, modir;

36 And the enmyes of a man *ben* his homly meynee.

37 He that loueth fadir or modir more than me, is nat worthi *of* me. And he that loueth sone or douȝter ouer me, is nat worthi *of* me.

38 And he that takith nat his crosse, and sueth me, is not worthi *of* me.

39 He that fyndith his soule†, shal leese it; and he that lesith his soule† for me, shal fynde it.

40 He that resseyueth ȝou, resceyueth me; and he that reseeyueth me, resceyueth hym that sente me.

41 And he that reseeyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resceyueth a iust man in the name of a iust man, shal take the meede of a iust man.

42 And who euer ȝiueth drynke to oon of these leste a cuppe of cold water oonly in the name of a disciple, trewly I saye to ȝou, he shal nat leese his mede.

the body; and be nott able to kyll the soule; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge? and none of them dothe lyght on the grounde with out youre father.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therfore; ye are off more value then many sparrowes.

32 Who soever therfore knowlegeth me before men, him will I knowledge before my father in heven.

33 But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth; I cam nott to send peace, but a swearde.

35 For Y am come to sett a man att varyaunce ageynst hys father, and the doughter ageynst her mother, and the doughterclawe ageinst her motherclawe;

36 And a mannes fooes shalbe they of his owne housholde.

37 He that lovith hys father or mother more then me, is not worthy of me. And he that loveth his sonne or doughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the reward of a righteous man.

42 And whosoever shall geve vnto won of these lytle wonnes to drinke a cuppe of colde water only in the name of a disciple, I tel you of a trueth, he shall not lose his rewarde.

Chap. XI. 1 Yah warþ, biþe usfullida Ïesus, anabiudands þaim twalif siponyam seinaim, ushof sik yainþro du laisyan yah meryan and baurgs ïze.

2 Ïþ Ïohannes gahausyands ïn karkarai waurstwa Christaus, ïnsandyands bi siponyam seinaim,
3 Qaþ du ïmma, Þu ïs sa qimanda, þau anþarizuh beidaima?

4 Yah andhafyands Ïesus, qaþ du ïm, Gaggandans gateihiþ Ïohanne þatei gahauseiþ yah gasaiwhiþ.
5 Blindai ussaiwhand, yah haltai gaggand, þrutsfillai hrainyai wairþand, yah baudai gahausyand, yah dauþai urreisand, yah unledai wailameryanda.
6 Yah audags ïst whazuh, saei ni gamarzyada ïn mis.
7 At þaim þan afgaggandam, dugann Ïesus qiþan þaim manageim bi Ïohannen, Wha usïddyeduþ ana auþida saiwhan? raus fram winda wagidata?

8 Akei wha usïddyeduþ saiwhan? mannan hnasqyaim wastyom gawasidana? Sai! þaiei hnasqyaim wasidai sind ïn gardim þiudane sind.

9 Akei wha usïddyeduþ saiwhan? praufetu? Yai, qiþa ïzwis, yah managizo praufetau.
10 Sa ïst auk, bi þanei gameliþ ïst, Sai! ïk ïnsandya aggilu meinana† faura þus, saei gamanweiþ wig þeinana faura þus.
11 Amen qiþa ïzwis, ni urrais ïn baurim qinono maiza Ïohanne þamma Daupyandin; ïþ sa minniza ïn þiudangardyai himine, maiza ïmma ïst.

12 Framuh þan þaim dagam Ïohannis þis Daupyandins und hita þiudangardi himine anamahtyada, yah anamahtyandans frawilwand þo.
13 Allai auk praufeteis yah witoþ und Ïohanne fauraqeþun.
14 Yah yabai wildedeiþ miþniman, sa ïst Helias saci skulda qiman.
15 Saei habai au[sona† hausyandona, ga]hausya[i].

Chap. XI. 1 And hyt wæs geworden, ðá se Hǽlynd ðys ge-endude, hys twelf leorning-cnihtum bebeodende, he fór ðanun ðæt he lǽrde and bodude on hyra burgum.†
2 Ðá Iohannes on bendum gehýrde Cristes weoruc, ðá sende he to him twegen hys leorning-cnihta,
3 And cwæþ, Eart ðú ðe to cumenne eart, oððe we óðres sceolon ábídan?

4 Se Hǽlend antswarude, and cwæþ to him, Gáþ and cýðaþ Iohanne ða þing ðe ge gehýrdon and gesáwon.
5 Blinde geseoþ, healte gáþ, hreofe synt áclǽnsude, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

6 And eadig ys, se ðe ne swicaþ on me.

7 Ðá hí út-eodon, sóþlice ðá ongan se Hǽlynd secgan be Iohanne, and cwæþ to ðære menigeo, Hwí eode ge út on wéstenn† geseon? winde áwegyd hreod?

8 Oððe hwí eode ge út geseon? mann hnescum gyrlum gescrýdne? Nú! ða ðe synt hnescum gyrlum gescrýdde synt on cyninga húsum.

9 Ac hwæt eode ge út witegan geseon? Ic eow secge, eac máran ðonne witegan.

10 Ðes ys sóþlice, be ðam áwryten ys, Nú! ic sende minne engyl beforan dine ansýne, se gegearwaþ ðinne weg beforan ðé.
11 Sóþlice ic eow secge, ne árás betwyx wífa bearnum mára Iohanne Fulwihtere; sóþlice se ðe læssa ys, ys on heofena rice him mára.

12 Sóþlice fram Iohannes dagum Fulwihteres oð ðis heofena rice þolaþ nead, and strece nimaþ ðæt.

13 Sóþlice ealle witegan and æ witegudun oð Iohannes.
14 And gyf ge wyllaþ gelýfan, he ys Helías ðe to cumenne ys.
15 Se ðe eáran hæbbe to gehýrynne, gehýre.

Chap. XI. 1 And it is don, when Jhesus hadde eendid, he, comaundynge to his twelue disciplis, passide fro thennes for to preche and teche in the citees of hem.

2 Forsothe when Joon in boondis hadde herd the werkis of Crist, he sendynge two or three of his disciplis,

3 Seide to hym, Art thou he that art to cummynge, or we abiden an other?

4 And Jhesus answerynge, seide to hem, 3ee goynge telle a3ein to Joon the thingis that 3e han herde and seen.

5 Blynde men seen, crokid men wandren, mesels ben maad clene, deef men heeren, dead men risen a3ein, pore men ben taken to prechynge of the gospel.†

6 And he is blessid, that shal nat be sclaundrid in me.

7 Sothely hem goynge awey, Jhesus biganne for to seye of Joon to the cumpanyes, What thing wenten 3e out for to see in desert? whether a reede wawid with wynd?

8 But what thing wente 3e out for to seen? whether a man clothid with soft thingis? Loo! thei that ben clothid with softe thingis ben in housis of kyngis.

9 But what thing wenten 3e out for to se? whether a prophete? 3e, I seie to 3ou, and more than a prophete.

10 For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that shal make redy thi wey bifore thee.

11 Trewly I say to 3ou, ther roose noon more than Joon Baptist amonge children of wommen; forsothe he that is lesse in the kyngdam of heuenes, is more than he.

12 Sothely fro the days of Joon Baptist til now the kyngdam of heuenes suffreth strengthe,† and violent men rauyshen it.

13 For alle prophetis and the lawe til Joon Baptist prophecieden;

14 And 3if 3e wolen resseyuen, he is Ely that is to cume.

15 He that hath eeris of heerynge, heere he.

Chap. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lyppers ar clensed, the deef heare, the ded are reysed vp ageine, and the gospell is preachede to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophet? Ye, I saye vnto you, and more then a prophet.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy waye before the.

11 Verely Y saye vnto you, amonge the chyldren off women arose there not a gretter then Jhon Baptist; not with stondinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesyed vnto tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath eares to heare, let him here.

16 [We nu galeiko] þata ku[ni ? Galeik ïst barnam] sitandam [ïn garunsai, yah wopyan]dam anþar anþa[ris, yah qiþan]dam,

17 Swiglodedum ïzw[is, yah] ni plinsideduþ ; huf[um, yah] ni qainodeduþ.

18 Qam raihtis Ïohan[nes nih mat]yands nih drigkan[ds, yah qi]þand, Unhulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands yah] drigkands, y[ah qiþand, Sai ! man]na afetya, yah af[drug]kya, [mo]tarye friyonds yah frawaurhtaize. Yah uswaurhta gadomida warþ handugei fram barnam seinaim.

20 Þanuh dugann ïdweitya[n] baurgim, ïn þaimei waurþun þos managistons mahteis ïs, [þatei ni ïdreigodedun] sik.

21 [Wai þus ! Kaurazein, wai þ]us ! Beþ[saïdan ; unte ïþ wa]urþeina [ïn Tyre yah Seidon]e landa mah[teis þos waur]þanons ïn ïzwis, [airis þ]au ïn sakkau yah azgon [ïdreig]odedeina.

22 Sweþauh qi[þa ïzwis], Tyrim yah Seidonim [sutizo wa]irþiþ ïn daga stau[os, þau ïzwi]s.

23 Yah þu, Kafarna[um, þu und hi]min ushauhida, [dalaþ und haly]a galeiþis. [Unte yabai ïn S]audaumyam [wau]rþe[ina m]ahteis, þos waurþanons ïn ïzwis, aiþþau eis weseina und hina dag.

24 Sweþauh qiþa ïzwis, þatei airþai Saudaumye sutizo wairþiþ ïn daga stauos, þau þus.

25 Ïnuh yainamma mela andhaf- . .
. . . . . .

16 Sóþlice hwam telle ic ðas cneorysse gelice ? Heo ys gelic sittendum cnapun on fóretige, ða hrýmaþ to hyra efengelicon, and cweðaþ,

17 We sungun eow, and ge ne fricudun ; we cwiddun, and ge ne weopun.

18 Sóþlice Iohannes com ne etende ne drincende, and hí cwǽdun, He hæfþ deoful-seocnysse.

19 Mannes sunu com etende and dryncende, and hí cweðaþ, Hér ys ettul-man, and wín-drincende, mánfulra and synfulra freond. And wísdóm ys gerihtwisud fram heora bearnum.†

20 Ðá ongan he hyspan ða burga, on ðam wǽrun gedóne manega hys mægena, forðam ðe hí ne dydon dǽd-bóte.

21 Wá ðé! Corozaim, wá ðé! Bethsaida; forðam gyf on Tyro and Sydone wǽrun gedóne ða mægnu ðe gedóne synt on eow, gefyrn hí dydun dǽd-bóte on hǽran and on axan.

22 Ðeah ic secge inc, Tyro and Sydone byþ forgyfendlícur on dómes dæg, ðonne eow.

23 And ðú, Capharnaum, cwyst ðú byst ðú up-áhafen oð heofen ? Ac ðú niðerfærst oð helle. Forðam gyf on Sodomum wǽron gedóne ða mægnu, ðe gedóne synt on ðé, wítodlice hí wunedun oð ðysne dæg.

24 Ðeah hwæðere ic secge eow, ðæt Sodom-wara lande byþ forgyfenlícre on dómes dæg, ðonne ðé.†

25 Se Hǽlynd cwæþ andswariende, Ic andytte ðé, drihten heofenes and eorþan, ðú ðe behýddyst ðás þing fram wísum and gleawum, and onwruge ða lytlingum ;

26 Swá, fæder, forðam hyt wæs swá gecwéme beforan ðé.

27 Ealle þing me synt gesealde fram mínum fædyr, and nán man ne can ðone sunu, bútun fædyr, ne nán mann ne can ðone fædyr, bútun sunu, and ðam ðe se sunu wyle onwreon.

28 Cumaþ to me, ealle ðe swincaþ, and gesýmede synt, and ic eow geblissige.

16 But to whom shal I gesse this generacioun liche? It is liche to children sittynge in cheepynge, the whiche, cryinge to her peeris, seien,

17 We han sungen to 3ou, and 3e han nat lippid; we han mourned to 3ou, and 3e han nat weilid.

18 Sothely Joon cam neither etyinge ne drynkynge, and thei seien, He hath a deuel.

19 The sone of man came etynge and drynkynge, and thei seyen, Loo! a man deuourer,† and drynker of wyn, and frend of puplicanys and synful men. And wijsdam is iustified of her sonys.

20 Thanne Jhesus began for to seie repreue to citees, in whiche ful manye vertues of hym ben don, for thei diden nat penaunce.

21 Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden don penaunce in haire and asch.

22 Netheles I say, it shal be softer† to Tyre and Sydon than to 3ou, in the day of dome.

23 And thou, Caphernaum, whether til in to heuen thou shalt be rerid vp? Thou shalt go doun til into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei shulden han dwellid til vn to this day.

24 Netheles Y saye to 3ou, for to the lond of Sodom it shal be softer† in the day of dome, than to thee.

25 In the ilk tyme Jhesus answerynge saide, I knowleche to thee, fadir, lord of heuen and erthe, for thou hast hid these thingis fro wijse *men* and ware,† and hast shewid hem to litil men;

26 So, fadir, for whi so it was plesynge tofore thee.

27 Alle thingis ben taken to me of my fadir; and no man knewe the sone, no but the fadir, neither eny man knewe the fadir, no but the sone, and to whom the sone wolde shewe.

28 Alle 3e that traueilen, and ben chargid, come to me, and I shal refreshe† 3ou.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chyldren which syt in the markett, and call vnto there felowes, and saye,

17 We have pyped vnto you, and ye have not daunsed; we have morned vnto you, and ye have not sorowd.

18 For Jhon cam nether eatynge nor drinkinge, and they saye, He hath the devyll.

19 The sonne of man cam eatynge and drinkynge, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chyldren.

20 Then began he to vpbraid the cites, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasin, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tiyre and Sidon, they had repented longe agon in sack cloth and asshes.

22 Neverthelesse Y say to you, it shall be esier for Tyre and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lift vp vnto heven, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shall be easiar for Zodom in the day of iudgement, then for the.

25 Then Jesus answered and sayd, I prayse the, o father, lorde of heven and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;

26 Even so, father, for so it pleased the.

27 All thynges are geven vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimaþ mîn geoc ofer eow, and leorniaþ æt me, forðam ic eom bilwite and eadmód on heortan; and ge gemétaþ reste eowrum sáwlum.
30 Sóþlice mîn geoc ys wynsum, and mîn byrðyn ys leoht.

Chap. XII.† 1 Se Hǽlynd fór on restedæge ofyr ǽcyras; sóþlice hys leorningcnihtas hingryde, and hig ongunnun pluccian ða ear, and étan.

2 Sóþlice ðá ða Sundor-hálgan ðæt gesáwon, hí cwǽdon to him, Nú! ðine leorning-cnihtas dóþ ðæt him álýfyd nys reste-dagum to dónne.
3 And he cwæþ to him, Ne rǽdde ge hwæt Dauid dyde, ðá hyne hingrede, and ða ðe mid hym wǽrun?

4 Hú he ineode on Godes hús, and æt ða offring-hláfas, ðe nǽrun him álýfede to etynne, ne ðam ðe mid him wǽrun, bútun ðam sacerdum ánum?

5 Oððe ne rǽdde ge on ðære æ, ðæt ða sacerdas on reste-dagum on ðam temple gewemmaþ done reste-dæg, and synt bútan leahtre?
6 Ic secge sóþlice eow, ðæt ðes ys mǽrra ðonne ðæt tempel.
7 Gyf ge sóþlice wistun, hwæt ys, Ic wylle mild-heortnesse, and ná onsægdnysse, ne genyðrude ge ǽfre unscyldige.

8 Sóþlice mannes sunu ys eac restedæges hlâfurd.
9 Ðá se Hǽlend ðanun fór, he com into hyra gesomnunge.
10 Ðá wæs ðær án man se hæfde forscruncene hand. And hí áhsudon hyne, ðus cweðende, Ys hyt álýfed to hǽlenne on reste-dagum? ðæt hí wrêhton hyne.

11 He sǽde him sóþlice, Hwylc man ys of eow ðe hæbbe án sceap, and gyf ðæt áfylþ reste-dagum on pytt, hú ne nimþ he ðæt, and hefþ hyt upp?

12 Witodlice micle má mann ys sceápe

29 Take ȝe my ȝoc vpon ȝou, and lerne ȝe of me, for I am mylde and meeke in herte; and ȝe shulen fynde reste in ȝoure soulis.

30 For my ȝoc is swete,† and my charge liȝt.†

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.

Chap. XII. 1 In that tyme Jhesus wente by cornys on the sabot day; forsothe his disciplis, hungrynge, bigunnen to pluc eris of corn, and to ete.

2 Sothely Pharisees seeynge, seiden to hym, Loo! thi disciplis don that thing that is nat leeful to hem to do in sabothis.

3 And he seide to hem, Whether ȝe han nat rad, what Dauith didde, when he hungride, and thei that weren with hym?

4 Hou he entride in to the hous of God, and ete louis of proposicioun,† the whiche *louis* was nat leeful to hym to eet, nether to hem that weren with hym, no but to prestis only?

5 Or whether ȝe han nat rad in the lawe, for in sabothis prestis in the temple defoulen the sabothis, and thei ben with outen grete synne?

6 Sothely Y saye to ȝou, for this is more than the temple.

7 Forsothe ȝif ȝe wisten, what it is, I wole mercy, and nat sacrifice, ȝe shulden neuer han condempnyd innocentis.

8 Trewly mannys sone is, ȝhe, lord of the sabot.

9 And whenne he passide thennus, he came in to the synagoge of hem.

10 And loo! a man hauynge a drye hond. And thei axiden hym, sayinge, ȝif it is leeful to heele in the sabot? that thei shulden acuse hym.

11 Sothely he seide to hem, Who shal be a man of ȝou, that hath oo sheep, and ȝif it shal falle doun in to a dike in the sabotis, whether he shal nat holde, and lift it vp?

12 Hou moche more is a man betre

Chap. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do apon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was anhoungered, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loves, whiche wernot lawfull ffor hym to eate, nether ffor them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet are blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherfore if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice. ye wold never have condemned inocentes.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagogge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, saynge, Ys yt lawfull to heale apon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a monge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera? Witodlice hyt ys álýfed on restedagum wel to dónne.

13 Đá cwæþ he to đam menn, Áþene đine hand. And he hí áþenede; and heo wæs hál geworden swá seo óđer.†

14 Đa Sunder-hálgan eodun đá út sóþlice, and worhton geþeaht ongén hyne, hú hí hyne forspildon.

15 Se Hælend sóþlice đæt wiste, and férde đanon; and him fyligdon mycel mænigeo, and he hælde hig ealle.

16 And bebead him, đæt hig hyt nánum men ne sædon;

17 Đæt wære gefylled, đæt đe gecweden wæs þurh Isaiam, đone witegan, đus cweđende,

18 Hér is mín cnapa, đone ic geceas, mín gecorena, on đam wel-gelícode mínre sáwle; ic ásette minne gást ofer hyne, and dóm he bodaþ þeodum.

19 Ne flít he, ne he ne hrýmþ, ne nán man ne gehýrþ hys stemne on strætom.

20 To-cwysed hreod he ne forbrytt, and smeocende flex he ne ádwæscþ, ærđam đe he áworpe dóm to sige;

21 And on hys naman þeoda gehyhtaþ.†

22 Đá wæs him broht án deofol-seoc man, se wæs blind and dumb; and he hyne hælde, swá đæt he spræc, and geseah.

23 And đa menigeo ealle wundrudon, and cwædon, Cweđe we is đes Dauides sunu?

24 Sóþlice đá đa Sundor-hálgan đis gehýrdon, đá cwædon hig, Ne ádrífþ đes deoflu út, búton þurh Belzebub, deofla ealdre.

25 Se Hælend sóþlice wiste hyra geþancas, and cwæþ to him, Ælc rice đe byþ twýræde on him sylfum, byþ to-worpen, and ælc ceaster, ođđe hús, đe byþ wiđerweard ongén hyt sylf, hyt ne stent.

26 And gyf se deoful ádrífþ út đone deoful, hig beoþ to-dælede; hú mæg đonne hys rice standan?

27 And gyf ic þurh Belzebub ádrífe út

than a sheep? And so it is leeful to do good in the sabot.

13 Thanne he seide to the man, Streeche forth thin hond. And he streiȝte forth; and it is restorid to helthe as the tother.

14 Forsothe Pharisees goynge out, maden a counsel aȝeins hym, hou thei shulden leese hym.

15 Sothely Jhesus witynge, wente awey thennes; and many sueden hym, and he helide hem alle.

16 And he comaundide to hem, that thei shulden nat make hym opyn;†

17 That that thing shulde be fulfilled, that was said by Ysay, the prophete, seyinge,

18 Loo! my chosen child, whom I haue chosen, my derlyng, in whom it hath wel plesid to my soule; I shal putte my spirit on hym, and he shal telle dome to heithen men.

19 He shal nat stryue, ne crye, nether eny man shal here his voice in stretis.

20 He shal nat breke to gidre a schaken reed, and he shal nat quenche smokynge flax, til that he cast out dome to victorie;

21 And hethen men shulen hope in his name.

22 Thanne a blynd man and doumb, hauynge a deuel, was offrid vp to hym; and he helide hym, so that he spac, and say.

23 And alle the cumpanyes wondreden, and saiden, Wher this be the sone of Dauith?

24 But the Pharisees, herynge, seiden, He this castith not out feendis, no but in Belzabub, prince of fendis.

25 Sothely Jhesus, witynge her thouȝtis, seide to hem, Eche kyngdam departid aȝeins hym self, shal be desolat,† and eche citee, or hous, departid aȝeins it self, shal nat stonde.

26 And ȝif Sathanas castith out Sathanas, he is departid aȝeins hym self; therfore hou shal his kyngdam stonde?

27 And ȝif I in Belzabub cast out

then a shepe? Wherfore it ys lefull to do a good dede on the saboth daye.

13 Then sayde he to the man, Stretch forth thy hand. And he stretched it forthe; and yt was agayne made even as whole as the other.

14 Then the Faryses went forthe, and toke counsell agaynst hym, howe they myght destroye hym.

15 When Jesus knewe that, he departed thence; and moche people folowed him, and he healed them all.

16 And charged them, that they shulde not make him knowne;

17 To fulfyll that which was spoken by Esay, the prophet, which sayeth,

18 Beholde! my sonne, whom I have chosen, my derlinge, in whom my soule hath had delite; I wyll put my sprete on him, and he shall shewe iudgement to te gentyls.

19 He shall not stryve, he shall not crye, nether shall eny man heare hys voyce in te streetes.

20 A brosed rede shall he not breacke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement vnto victory;

21 And in hys name shall the gentyls truste.

22 Then was brought to hym, won possessed with a devyll, whych was both blynde and domne; and he healed him, insomuch that he which was blynd and domne both spake, and sawe.

23 And all the people were amased, and sayde, Ys not this the sonne of David?

24 When the Pharises herde that, they sayde, He dryveth the devyls no nother wise oute, but by the helppe off Belsebub, the chefe of the devylls.

25 But Jesus knewe their thoughtes, and sayde to them, Every kyngdom devided with in it sylfe, shalbe desolate, nether shall eny cite, or housholde, devyded ayenst it sylfe, contynue.

26 So if Satan cast out Satan, then ys he devyded avenst him sylfe; howe shall then hys kyngdom endure?

27 Allso yf Y by the helppe of Belze-

deofla, þurh hwæne ádrífaþ eowre bearn? Forðam hig sylfe beoþ eowre déman.

28 Gyf ic sóþlice on Godes Gáste á-wurpe deoflu, witodlice on eow becymþ Godes rice.

29 Oððe hú mæg man ingán on stranges hús, and hys fata hyne bereafian, búton he gebinde ǽrest ðone strangan, and ðonne hys hús bereafige?†

30 Se ðe nys mid me, he is ongén me; and se ðe ne gaderaþ mid me, he to-wyrpþ.

31 Forðam ic secge eow, ælc synn and bysmur-spræc byþ forgyfen mannum, sóþlice ðæs Hálgan Gástes bysmur-spræc ne byþ forgyfen.

32 And swá hwylc swá cwyþ word ongén mannes sunu, him byþ forgyfen; se ðe sóþlice cwyþ ongén Háligne Gást, ne byþ hyt hym forgyfen, ne on ðisse worulde, ne on ðære toweardan.

33 Oððe wyrceaþ gód treow, and hys weastm gódne; oððe wyrceaþ yfel treow, and hys wæstm yfelne; witodlice be ðam weastmme byþ ðæt treow oncnáwen.

34 Lá ge nædrena cynryn, hú mágon ge gód sprecan, ðonne ge synt yfele? Sóþlice of ðære heortan willan se múþ spicþ.

35 Gód mann sóþlice of gódum gold-horde bringþ gód forþ, and yfel mann of yfelum gold-horde bringþ yfel forþ.

36 Sóþlice ic secge eow, ðæt ælc ídel word ðe menn sprecaþ, hí ágyldaþ gesceád be ðam on dómes dæge;

37 Soþlice of ðínum wordum ðú byst geryhtwísod, and of ðínum wordum ðú byst genyðerod.†

38 Ðá andswarodun hym sume ða bóceras and ða Sundor-hálgan, ðus cweðende, Láreow, we wyllaþ sum tácn of ðé geseon.

39 He andswarode hym and cwæþ, Yfel cneorys and forliger sécþ tácn, and

deuelis, in whom† 3oure sonys casten out? Therfore thei shulen ben 3oure domys men.

28 Forsothe 3if I in the Spirit of God caste out fendis, therfore the kyngdam of God is cummen in to 3ou.†

29 Ether hou may eny man entre in to the hous of a stronge man, and take awey his vesselis, no but first he shal bynde the stronge man, and than he shal rauyshe his hous?

30 He that is nat with me, is a3einus me; and he that gadrith nat to gidre with me, scatrith abrood.

31 Therfore Y seye to 3ou, al synne and blasfemye shal be for3ouen to men, but the spirit of blasfemye shal nat be for3ouen.

32 And who euere shal seie a word a3eins mannys sone, it shal be for3ouen to hym; forsothe he that shall seye a word a3eins the Holy Goost, it shal nat be for3ouen to hym, nether in this world, ne in the tother.

33 Ether make 3e the tree good, and his fruyt good; ether make 3e the tree yuel, and his fruyt euyl; forsothe a tree is knowen of the fruyt.

34 3e generacioun of eddris, howe mowe 3e speke good thingis, when 3e ben yuel? Sothely the mouth spekith of the grete plente of the herte.

35 A good man brengith forth good thingis of good tresoure, and an yuel man bryngith forth yuel thingis of yuel tresour.

36 Forsothe Y seie to 3ou, for whi of euery ydel word that men speken, thei shul 3elde resoun therof in the day of dome;

37 For of thi wordis thou shalt be iustified, and of thi wordis thou shalt be dampnyd.

38 Thanne sume of the scribes and Pharisees answereden to hym, seyinge, Maistre, we wolden se a tokne of thee.

39 The whiche answerynge seith to hem, An iuel generacioun and auoutrere sekith a tokne, and tokne shal nat be

bub cast out devyls, by whose helppe do youre children cast them out? Therfore thei shalbe youre iudges.

28 But if I cast out the devyls by the Sprete of God, then ys the kyngdom of God come on you.

29 Other howe can a man enter into a mighty mannes housse, and violently take awaye his godes, excepte he fyrst bynde the stronge man, and then spoyle hys housse?

30 He thatt ys not with me, ys agaynst me; and he that gaddereth not with me, scattereth abrode.

31 Wherfore I say vnto you, all maner off synne and blasphemy shalbe forgeven vnto men, but the blasphemy against the Holy Goost shall not be forgeven vnto men.

32 And whosoever speaketh a worde agaynst the sonne off man, it shalbe forgeven him; but whosoever speaketh agaynst the Holy Goost, yt shall not be fforgeven hym, no, nether in this worlde, nether in the worlde to come.

33 Other make the tree good, and his frute good also; or els make the tree evyll, and his frute evyll also; for the tree ys knowen by hys frute.

34 O generacion of vipers, howe can ye saye well, when ye youre selves are evyll? For of the aboundance of the hert the mouthe speaketh.

35 A good man oute of the good treasure of hys hert bryngeth forth good thynges, and an evyll man out off his evyll treasure bryngeth forthe evyll thinges.

36 But I say vnto you, that of every ydell worde that men shall have spoken, they shall geve a countes at the daye off iudgement;

37 For by thy wordes thou shalt be iustifyed, and by thy wordes thou shalt be condemned.

38 Then answered certayne off the scribes and off the Pharises, saynge, Master, we wolde fayne se a sygne of the.

39 He answered them saynge, The evyll and advoutrous generacion seketh a signe, but there shall no signe be

hyre ne biþ nán tácn geseald, búton Ionas tácn, ðæs witegan.

40 Witodlice swá swá Ionas wæs on ðæs hwæles innoþe þrý dagas and þreo niht, swá byþ mannes sunu on eorþan heortan þrý dagas and þreo niht.

41 Niniuetisce weras árísaþ on dóme mid ðysse cneorysse, and hig genyðeriaþ hig; forðam ðe hig dydon dæd-bóte on Ionas bodunge, and ðes is mára ðonne Ionas

42 Súþ-dæles cwén árist on dóme mid ðisse cneorysse, and heo genyðeraþ hig; forðam ðe heo com fram landes gemǽrum, to gehýranne Salomones wísdóm and ðes is mára ðonne Salomon.

43 Sóþlice ðonne se unclǽna gást útfærþ fram menn, he gǽþ geond drige stówa, sécende reste, and he ne gemét.

44 Ðonne cwyþ he, Ic gecyrre on mín hús, ðanon ic út-eode. And cumende he gemét hyt æmtig, and geclænsod mid besmum, and gefrætwod.

45 Ðonne gǽþ he, and him to-genimþ seofun óðre gástas, wyrsan ðonne he; and ingangende hig eardigeaþ dær. And ðonne wurðaþ ðæs mannes ýtemestan wyrsan ðonne ða ǽrran. And swá byþ ðysse wyrrestan cneorysse.

46 Ðá he ðás þing dá gyt spræc to ðam mænegum, dá stód hys módor and his gebróðra dær úte, sécende sprǽcon to him.

47 Sóþlice ðá cwæþ sum to him, Witodlice! ðín módur and ðine gebróðra standaþ hér úte, ðé sécende.

48 And he andswarode hym secgendum, and cwæþ, Hwylc ys mín módur? and hwylce synt mine gebróðra?

49 And he á þenude hys hand on his leorning-cnihtas, and cwæþ, [Hér is mín móder and míne gebróðru;†]

50 Witodlice swá hwylc swá wyrcþ mines fæder willan ðe on heofenan is, he is mín bróður, and mín swustor, and módor.

3ouen to it, no but the tokne of Jonas, the prophete.

40 For as Jonas was in the womb of a whall three days and three ni3tis, so mannus sone shal be in the herte of the erthe three days and three ni3tis.

41 Men of Nynyue shal ryse in dome with this generacioun, and shulen condempne it; for thei diden penaunce in the prechynge of Jonas, and loo! here *is* more than Jonas.

42 The queen of the south shal ryse in dome with this generation, and shal condempne it; for she came fro the eendis of the erthe, for to here the wisdam of Salomon, and loo! heere *is* more than Salomon.

43 Forsothe whan an vnclene spirit shal go out fro a man, he goth by drye places, seekynge reste, and he fyndyth nat.

44 Thanne he saith, I shal turne a3ein in to my hous, fro whennys Y came out. And he cummynge fyndith it voide, clensid with bismes, and maad faire.

45 Thanne he goth, and takith seuen other spiritis with hym, worse than hym self; and thei entrynge yn dwellen there. And the last thingis of that man ben maad worse than the former. So it shal be and to this worst generacioun.

46 3it hym spekynge to the cumpanyes of peple, loo! his modir and his bretheren stoden with outeforth, seekyng for to speke to hym.

47 Sothely sum man saide to hym, Loo! thi modir and thi brethren stonden with outforth, seekynge thee.

48 And he, answerynge to the man seiynge to hym, seith, Who is my modir? and who ben my brethren?

49 And he holdynge forth his hond in to his disciples, seide, Loo! my modir and my bretheren;

50 Treuly whoeuer doth the wil of my fadir that is in heuenes, he is my brother, suster, and modir.

geven to them, but the signe of the prophete, Ionas.

40 For as Ionas was thre days and thre nyghtes in the whales belly, soo shall the sonne of man be thre days and thre nightes in the hert of the erth.

41 The men of Ninivite shall rise at the day of iudgement with this nacion, and condemne them; for they repented at the preachynge of Jonas, and beholde! a greater then Jonos ys here.

42 The quene of the south shall ryse at the day of iudgement with this generacion, and shall condemne them; for she cam from the vtmost parties of the worlde, to heare the wisdome of Solomon, and behold! heare is a greater then Solomon.

43 When the vnclene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.

44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam oute. And when he is come he fyndeth the housse empty, and swepte, and garnisshed.

45 Then he goeth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Even so shall it be to this frowarde nacion.

46 Whill he yet talked to the people, beholde! hys moder and his brethren stode with out the dores, desyring to speake with him.

47 Then won said vnto him, Behold! thy moder and thy brethren stond without, desiringe to speke with the.

48 He answered, and sayd to him that tolde him, Who is my mother? or who are my brethren?

49 And he stretched forth his hond over his disciples, and sayd, Behold! my mother and my brethren;

50 For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

Chap. XIII. 1 On đam dæge đam Hælende út-gangendum of húse, he sæt wiđ đa sæ.

2 And mycle mænigeo wæron gesamnode to hym, swá đæt he eode on scyp and đær sæt; and eall seo mænigeo stód on đam waroþe.

3 And he spræc to him fela on bigspellum, cweđende, Sóþlice! út-eode se sædere† hys sæd to sáwenne.

4 And đá đá he seow, sume hig feollon wiđ weg, and fuglas comun, and æton đa.

5 Sóþlice sume feollon on stænihte, đær hyt næfde mycle corþan; and hrædlice up-sprungon, forđam đe hig næfdon đære eorþan dýpan.

6 Sóþlice up-sprungenre sunnan, hig ádrúwudon, and forscruncon, forđam đe hig næfdon wyrtrum.

7 Sóþlice sume feollon on þornas; and đa þornas weoxon, and forþrysmudon đa.

8 Sume sóþlice feollon on góde eorþan, and sealdon weastm; sum hund-fealdne, sum sixtig-fealdne, sum þrittig-fealdne.

9 Se đe hæbbe earan to gehýrenne, gehýre.

10 And đá genealæhton his leorningcnihtas and cwædon to hym, For hwig spycst đú to hym mid bigspellum?

11 Đá andswarode he hym, Forđam đe eow is geseald to witanne heofena rices gerýnu; and him nys ná geseald.

12 Sóþlice đam đe hæfþ him byþ geseald, and he hæfþ; sóþlice se đe næfþ, and đæt đe he hæfþ him biþ ætbroden.

13 Forđam ic spæc to him mid bigspellum, forđam đe lócende hig ne geseoþ, and gehýrende hig ne gehýraþ, ne ne ongytaþ;

14 Đæt on him sý gefylled Esaías witegung, Of gehýrnysse ge gehýraþ, and ge ne ongytaþ; and lócende ge geseoþ, and ge ne geseoþ;

15 Sóþlice đises folces heorte is áhyrd, and hig hefelice mid earum gehýrdon,

Chap. XIII. 1 In that day Jhesus goynge out of the hous, sat besidis the see.

2 And manye cumpanyes of peple ben gedrid to hym, so that he steyinge vp in to a boot sat; and al the cumpanye stode in the brynke.

3 And he spak to hem many thingis in parablis, seiynge, Loo! he that sowith, goth out to sowe his seed.

4 And the while he soweth, sum felden byside the weye, and briddis of the eyre camen, and eeten hem.

5 Sothely other *seedis* felden into stoony placis, wher thei hadden nat moche erthe; and anoon thei ben sprungen vp, for thei hadde nat depnesse of erthe.

6 Sothely the sunne sprung vp, thei swaliden,† and for thei hadden nat roote, thei drieden vp.

7 Forsothe other *seedis* felden amonge thornis; and the thornis wexen vp, and strangliden hem.

8 But other *seedis* felden in to good lond, and ȝauen fruyt; sume an hundred fold, another sexti fold, another thritti fold.

9 He that hath eris of heerynge, heere he.

10 And disciplis cummynge to seiden to hym, Whi spekist thou in parablis to hem?

11 The whiche answerynge seith to hem, For to ȝou it is ȝouen for to knowe the mysterie† of the kyngdam of heuenes; but it is nat ȝouen to hem.

12 For it shal be ȝouen to hym that hath, and he shal have plentee; trewly who that hath nat, that thing that he is seen to haue shal be taken awey fro hym.

13 Therfore I speke to hem in parablis, for thei seeynge see nat, and thei heerynge heeren nat, nether vndirstonden;

14 That the propheeie of Ysay seiynge be fulfillid in hem, With heerynge ȝe shulen heere, and ȝee shulen nat vnderstonde; and ȝee seeynge shulen see, and ȝee shulen nat see;

15 For the herte of this peple is enfattid, and thei herden greuously with

Chap. XIII. 1 The same daye went Jesus out off the housse, and sat by the see syde.

2 And moch people resorted vnto him, so gretly that he went and sat in a shyppe; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowlles cam, and devoured it vppe.

5 Some fell apon stony grounde, where it had not moche erth; and a non it sprange vppe, because it had no depht off erth.

6 And when the sun was vppe, hitt cauth heet, and for lake off rotynge, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9 Whosoever hath eares to heare, let him heare.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geven vnto you to knowe the secrettes off the kyngdom of heven; but to them it is not geven.

12 For whosumever hath to him shall hit be geven, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therfore speake Y to them in similitudes, for though they se, they se not, and hearinge they heare not, nether vnderstonde;

14 And in them ys fulfylled the prophesy of Esay which prophesi sayth, With youre eares ye shall heare, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys wexed grosse, and their eares were dull of

and hyra éagan beclýsdon, ðe-læs hig æfre mid eagum geseon, and mid earum gehýron, and mid heortan ongyton, and sin gecyrrede, and ic hig gehæle.

16 Sóþlice eadige synt eowre eagan forðam ðe hig geseoþ, and eowre earan forðam ðe hig gehýraþ.

17 Sóþlice on eornust ic eow secge, ðæt manega witegan and rihtwise gewilnudon ða þing to geseonne ðe ge geseoþ, and hig ne gesáwon, and gehýran ða þing ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sóþlice ðæs sáwendan bigspell.

19 Æ'lc ðæra ðe Godes wurd gehýrþ, and ne ongyt, ðonne cymþ deoful, and bereafaþ ðæt on hys heortan ásáwen is; ðæt is se ðe wiþ done weg ásáwen is.

20 Sóþlice se ðe ofer done stán ásáwen is, ðis is se ðe ðæt Godes wurd gehýrþ, and hrædlice ðæt mid blisse onfehþ.

21 Sóþlice hyt næfþ done wyrtrum on him, ac is hwilwendlic. Gewordenre gedréfednesse and ehtnesse for ðam wurde, hrædlice hig beoþ ge-untreowsode.

22 Sóþlice ðæt ðe ásáwen is on þornum, ðæt is se ðe ðæt wurd gehýrþ, and ðonne eornfullness ðisse worulde, and leasung ðissa woruld-welena forþrysmiaþ ðæt wurd, and hit is bútan weastme geworden.

23 Sóþlice ðæt ðe ásáwen wæs on ðæt góde land, ðæt is se ðe ðæt wurd gehýrþ, and ongyt, and done weastm bringþ. And ðonne déþ sum hundfealdne, sum sixti-fealdne, sum þrittifealdne.

24 He rehte him ðá óðer bigspel, and ðus cwæþ, Heofena ríce is geworden ðam men gelíc, ðe seow gód sæd on his ægyre.

25 Sóþlice, ðá ða men slépon, ðá com his feonda sum, and ofer-seow hit mid coccele on middan ðam hwæte, and férde ðanon.

26 Sóþlice ðá seo wyrt weox, and done

eris, and thei han closid her eeȝen, that sum tyme thei see with eeȝen, and with eris heeren, and vndirstonden in herte, and thei ben to gidre turned, and I heele hem.

16 Forsothe ȝoure eeȝen that seen *ben* blessid, and ȝoure eris that heeren.

17 Forsothe I saye trewthe to ȝou, for many prophetis and iuste men coueitiden to see thoo thingus that ȝee seen, and thei saien nat, and to heeren thoo thingis that ȝee heeren, and thei herden nat.

18 Therfore heere ȝe the parable of the sowynge *man*.

19 Eche that heerith the word of rewme, and vndirstondith nat, the yuel spirit cometh, and rauyschith that that is sowyn in his herte; this is that is sowen besidis the weye.

20 Sothely he that is sowen on the stoon, this it is, that heerith the word of God, and anoon with ioye takith it.

21 Forsothe he hath nat roote in hym self, but it is temporal.† Forsothe tribulacioun and persecucioune maad for the word, anoon he is sclaundrid.

22 Bot he that is sowen in thornys, is this that herith the word, and the bysynesse of this world, and the falsnessis of ritchessis stranglith the word, and it is maad with outen fruyt.

23 Bot he that is sowen in to good lond, is this that herith the word, and vndirstondith, and bryngthe forth fruyt. And sothely sume makith an hundrefold, treuly another sixtyfold, forsothe another thrittifold.

24 Another parable Jhesus putte forth to hem, seyinge, The kyngdam of heuenes is maad liche to a man, that sew good seed in his feeld.

25 But, when men slepten, his eumye came, and sew aboue dernel† in the midil of whete, and wente awey.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shulde tourne, that Y myght heale them.

16 But blessed are youre eyes for they se, and youre eares for they heare.

17 Verely Y say vnto you, that many prophetes and perfaicte men have desired to se tho thinges which ye se, and have not sene them, and to heare tho thinges which ye heare, and have not herde them.

18 Heare ye therfore the similitude off the sower.

19 When a man heareth the worde of the kingdom, and vnderstondeth it not, there cometh the evyll man, and catcheth awaye that which was sowne in hys hert; and thys is he which was sowne by the waye syde.

20 But he that was sowne in the stony grunde, ys he, which heareth the worde of God, and anon with ioye receaveth itt.

21 Yet hath he no rottes in him selfe, and therefore he dureth but a season. For as sone as tribulation or persecucion aryseth because of the worde, by and by he falleth.

22 He that was sowne amonge thornes, ys he that heareth the worde off God, but the care off this worlde, and the dissaytfulnes off ryches choke the worde, and so ys he made vnfrutfull.

23 He which is sowne in the good grounde, ys he that heareth the worde, and vnderstondeth it, which also bereth frute. And bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

24 Another similitude put he forth vnto them, saynge, The kyngdom off heven ys lyke vnto a man, which sowed good seede in his felde.

25 Butt, whyll men shlepte, ther cam his foo, and sowed tares amonge the wheate, and went his waye.

26 When the blade was spronge vp, and

weastm brohte, ðá æteowde se coccel hine.

27 Ðá eodon ðæs hlâfordes þeowas, and cwǽdon, Hlâford, hú ne seow ðú gód sǽd on ðinum æcere? hwanon hæfde he coccel?

28 Ðá cwæþ he, Ðæt dyde unholdmann. Ðá cwǽdon ða þeowas, Wylt ðú we gâþ, and gaderiaþ hig?

29 Ðá cwæþ he, Nese, ðe-læs ge ðone hwǽte âwurtwalion ðonne ge ðone coccel gaderiaþ.

30 Lǽtaþ ægðer weaxan oð rip-timan; and on ðam rip-timan ic secge ðam riperum, Gadriaþ ǽrest ðone coccel, and bindaþ sceaf-mælum to forbærnenne, and gadriaþ ðone hwǽte into minum berne.

31 He rehte him ðá gyt óðer bigspel, ðus cweðende, Heofena rice is geworden gelic senepes corne, ðæt seow se man on hys æcre.

32 Ðæt is ealra sǽda læst, sóþlice ðonne hit wyxþ, hit is ealra wyrta mǽst, and hit wyrþ treow; swâ ðæt heofnan fuhlas cumaþ, and eardiaþ on his bogum.

33 He spræc to him óðer bigspel, and ðus cwæþ, Heofena rice is gelic ðam beorman, ðone ðæt wif onfêng, and behýdde on þrim gemetum melwes, oð he wæs eall âhafen.

34 Ealle ðás þing se Hǽlend spræc mid bigspellum to ðam weredum, and nán þing ne spræc he bútan bigspellum,

35 Ðæt wǽre gefylled ðæs witegan cwyde, Ic âtýne minne múþ mid bigspellum; ic bodige digelnesse fram middan-eardes gesetednesse.

36 He forlêt ðá ða mænegeo, and com to his inne; and ðá genealǽhton to him his leorning-cnihtas, and cwǽdon, Ârece us ðæt bigspell ðæs hwǽtes and ðæs cocceles.

growid, and maad fruyt, thanne the dernel† apperiden.

27 Forsothe the seruauntis of the husbondeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowen good seed in thi feeld? wher of thanne hath it dernel?†

28 And he seith to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest peraventure ȝe gedrynge dernels† draw vp by the roote togidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to rype corne; and in tyme of rype corn I shal seie to reperis, First gedre ȝee to gedre dernels,† and byndeth hem to gidre in knytchis† for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle seedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis† therof.

33 An other parable *Jhesus* spac to hem, The kyngdam of heuenes is lic to soure dowȝ, the whiche taken, a womman hidde in three mesuris of meele, til it were al sowrdowid.

34 Jhesus spac alle these thingis in parablis to the cumpanyes of peple, and he spac nat to hem with outen parablis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seyinge, I shal opyn my mouth in parablis; I shal bolke out† hid thingus fro makyng of the world.

36 Thanne the cumpanyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Expoune to vs the parable of dernelis† of the feeld.

had brought forth frute, then appered the tares also.

27 The servauntes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy closse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the servauntes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheves to be brent, but gadther the wheete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngedom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te braunches of it.

33 Anothere similitude sayde he to them, The kyngdome of heven ys lyke vnto leven, which a woman toke, and hyd in iij peckes off meele, tyll all was levended.

34 All these thynges spake Jesus vnto the people by similitudes, and withoute similitudes spake he nothinge to them,

35 To fulfyll, that which was spoken by the prophet, sayinge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secrete from the begynnynge off the worlde.

36 Then sent Jesus the people awaye, and cam to housse; and hys disciples cam vnto him, saynge, Declare vnto vs the similitude of the tares off the felde.

37 Đá andswarude he him, Se đe seow đæt góde sǽd se is mannes sunu ;

38 Sóþlice se æcyr is đes middan-geard ; đæt góde sǽd, đæt synt đæs heofonlican ríces bearn, se coccel synt sóþlice đa mánfullan bearn ;
39 Se unholda-man se đe đone coccel seow đæt is deoful ; sóþlice đæt rípis worulde endung, đa ríperas synt englas.
40 Eornustlice swá swá se coccel byþ gegaderud, and mid fýre forbærned, swá byþ on worulde endunge.
41 Mannes sunu sent his englas, and hí gadriaþ of his ríce ealle gedréfednesse, and đa đe unrihtwísnesse wyrceaþ ;

42 And ásendaþ hig on fýres ofen, đær byþ wóp and tóþa gristbítung.

43 Đonne scínaþ đa rihtwísan swá swá sunne, on hyra fæder ríce. [Gehýre, se đe earan to gehýranne hæfþ.†]

44 †Heofona ríce is gelíc gehýddum gold-horde on đam æcere, đone behýt se man đe hine finţ ; and for his blysse gǽþ, and sylþ eall đæt he áh, and gebigþ đone æcer.
45 Eft is heofena ríce gelíc đam mang-ere, đe sóhte đæt góde meregrot ;

46 Đá he fúnde đæt án deorwyrđe meregrot, đá eode he, and sealde eall đæt he áhte, and bohte đæt meregrot.
47 Eft is heofena ríce gelíc ásendum nette on đa sǽ, and of ælcum fiscynne gadrigendum ;
48 Đá hi đá đæt nett upp-átugon, and sǽton be đam strande, đá gecuron hig đa gódan on hyra fatu, đa yflan hig áwurpon út.
49 Swá byþ on đisse worulde endunge. Đa englas faraþ, and ásyndriaþ đa yfelan of đæra gódra midlene.

50 And áworpaþ hig on đæs fýres ofen ; đær byþ wóp and tóþa gristbítung.

51 Ongyte ge ealle đás þing ? Đá cwǽdon hig, Witodlíce we hit ongytaþ.

37 The whiche answerynge saith, He that sowith good seed is mannes sone;

38 Sothely the feld is the world; bot the good seed, these ben sonys of the kyngdam, dernels,† forsothe these ben yuel sonys;

39 But the enmye that soweth hem is the feend; but the ripe corn is the eendyng of the world, sothely the repers ben angelis.

40 Therfore as dernels ben gedrid to gidre, and brent in fijr, so it shal be in the eendyng of the world.

41 Mannes sone shal sende his angels, and thei shulden gedre of his rewme alle sclaundris, and hem that don wickidnesse;

42 And thei shulen sende hem into the chymney of fijr, there shal be weepynge and betynge togidre of teeth.

43 Thanne iust men shulen shyine as the sunne, in the rewme of her fadir. He that hath eris of heerynge, heere he.

44 The kyngdame of heuenes is lijk to tresour hid in a feeld, the whiche a man that fyndith, hidith; and for ioye of it he goth, and sellith alle thingis that hath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes is lic to a man marchaunt, seekyng good margarytis;

46 Sothely oo preciouse margarite founden, he wente, and solde alle thingis that he hadde, and bou3te it.

47 Eft the kingdam of heuenes is lic to a nette sent in to the see, and of alle kynd of fishis gedrynge;

48 The whiche whan it was fulfillid, men ledynge out, and sittynge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.

49 So it shal be in the eending of the world. Angelis shulen gon out, and shulen departe yuel men fro the mydil of iuste men.

50 And thei shulen sende hem into the chymney of fijr; there shall be weepynge and betynge togidre of teeth.

51 Han 3ee vnderstonden alle these thingis? Thei seien to hym, 3he.

37 Then answered he and sayde to them, He that soweth the good seed, ys the sonne of man;

38 The felde ys the worlde; the children off the kyngdom are the good seed, the evyll mans children are the tares;

39 But the enemy which soweth them is the devill; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite;

42 And shall cast them into a furnes of fyre, there shalbe waylynge and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their father. Wosoever hath eares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it; and ffor ioy there of goeth, and selleth all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekynge after good pearles;

46 Which when he had founde one precious pearle, wentt, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre; there shalbe waylinge and gnasshynge of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thynges? They sayde, Ye, Syr.

52 Đâ sæde he him, Forđam is ælc gelæred bocere on heofenan rice gelic đam hiredes ealdre, đe forþ-bringþ of his gold-horde niwe þing and ealde.

53 And hit wæs geworden, đâ se Hælend ge-endode đâs bigspel, đâ ferde he đanone.

54 And đâ he com to his earde, he lærde hig on hyra gesamnungum, swâ đæt hig wundredon, and cwædon, Hwanon ys đysum đes wisdom and đis mægen?

55 Witodlice đes is smiþes sunu; hu ne hâtte hys modor Maria? and hys brođru, Iacob, and Ioseph, and Simon, and Iudas?

56 And hu ne synt ealle hys swustra mid us? Hwanon synt đysum ealle đâs þing?

57 And hig wæron ge-untrywsode on him. Đâ soþlice sæde se Hælend him, Nys nân witega bûtan wurþscype, bûton on hys earde, and on hys hûse.

58 And he ne worhte đær manega mægena, for hyra ungeleafulnysse.

Chap. XIV. 1 On đære tide gehyrde Herodes se feorþan dæles rica đæs Hælendes hlisan;

2 And đâ sæde he his cnihtum, Đes is Iohannes se Fulluhtere đe ic beheafdode, he ârâs of deaþe, and forđan synd đâs wundru gefremode on him.

3 Soþlice Herodes nam Iohannem, and geband hyne, and sette on cwertern for đam wife Herodiaden Philippes hys brođer.

4 Iohannes him sæde, Nys đe âlyfed hi to wife to hæbbenne.

5 And đâ he hyne ofslean wolde, he âdred him đæt folc; forđam đe hig hæfdon hyne for æenne witegan.

6 Đâ on Herodes gebyrd-dæge, tumbude đære Herodiadiscean dohtur beforan him, and hit licode Herode.

7 Đâ behêt he mid âþe hyre to syllenne, swâ hwæt swâ heo hyne bæde.

52 He seith to hem, Therfore euery wryter tau3t in the kyngdam of heuenes, is lic to an husbonde man, that bryngith forth of his tresour newe thingis and olde.

53 And it is don, whanne Jhesus hadde eendid these parables, he passide fro thennis.

54 And he, cummynge in to his cuntree, tau3t hem in her synagogis, so that thei wondriden, and seiden, Wherof to hym this wisdam and vertues?

55 Wher is nat this the sone of a smyth?† Wher his modir be nat seid Marie? and his brethren, Jamys, and Joseph, and Symount, and Judas?

56 And his sistris, wher thei alle ben nat at vs? Therfore wherof to hym alle these thingis?

57 And so thei weren sclaundrid in hym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshipe, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnbyleue of hem.

Chap. XIV. 1 In that tyme Eroude tetrarcha* herde the fame of Jhesu;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therfore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prisoun for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he willynge to slea hym, drede the peple; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the dou3ter of Erodias leepte in the mydil, and pleside to Eroude.

7 Wherfore with an ooth he byhi3te for to 3eue to hir, what euer thinge she hadde axid of hym.

52 Then sayde he vnto them, Therfore every scrybe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnesshed these similitudes, that he departed thence.

54 And cam into his awne countre, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him?

55 Is not thys the carpenters sonne? Is not hys mother called Mary? and hys brethren be called, James, and Joses, and Symon, and Judas?

56 And are not hys systers all here with vs? Whence hath he all these thynges?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne countre, and amonge his awne kynne.

58 And he dyd not many myracles there, for there vnbeleefes sake.

Chap. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therfore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in preson ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to have her.

5 And when he wold have put hym to deeth, he feared the people; because they counted hym as a prophet.

6 When Herodes birth daye was come, the doughter off Herodias daunsed before them, and pleased Herod.

7 Wherfor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Đā cwæþ heo, fram hyre mēder gemyngod, Syle me on ānum disce Iohannes heafod đæs Fulluhteres.

9 Đā wæs se cyning ge-unrēt, for đam āþe, and forđam đe him sǣton mid,† . .

. . . . . .

10 And he āsende đā, and beheafdode Iohannem on đam cwerterne.

11 And man brohte đā his heafod on ānum disce, and sealde đam mǣdene, and đæt mǣden hyre mēder.

12 And đā genealǣhton his leorningcnihtas and nāmon hys līchaman, and bebyrgdon hyne; and comon and cȳddon hyt đam Hælende.

13 Đā se Hælend đæt gehȳrde, đā fērde he đanon on-sundron on ānum scype. And đā đa gangendan mænigeo đæt gehȳrdon, hig fyligdon him of đam burgum.

14 And đā he đanon fērde, he geseh mycelc mænigu, and he him gemȳltsode, and gehǣlde đa untruman.

15 Sōþlice dā hyt wæs ǣfen geworden, him to genealǣhton hys leorning-cnihtas, and him to cwǣdon, Đeos stōw ys wēste, and tīma ys forþ-āgān; forlæt đās mænegeo, đæt hī faron into đās burga, and him mete bicgean.

16 Đā cwæþ se Hælend to him, Nabbaþ hī neode to farenne; sylle ge him etan.

17 Đā andswarodun hig, We nabbaþ hēr, būton fīf hlāfas and twegen fixas.

18 Đā cwæþ se Hælend, Bringaþ me hider đa.

19 And đā he hēt đa menegu ofer đæt gærs hī sittan, and he nam đa fīf hlāfas and twegen fixas, and beseah on đone heofon, and bletsiende, bræc đa hlāfas, and sealde his leorning-cnihtum; and hī đam folce.

20 And hī ǣton ealle, and wǣron gefyllede. And hī nāmon đa lāfa, twelf wylian fulle đæra gebrytsena.

21 Sōþlice đæra etendra getæl wæs fīf þūsenda wera, būtan wīfum and cīldum.†

22 And đā sōna hēt se Hælend his

8 And she bifore monestid† of hir modir, seith, ȝeue thou to me hidir the hed of Joon Baptist in a dische.

9 And the kyng was sorowful, but for the ooth, and for hem that seeten to gidre at the mete, he comaundide to be ȝouen.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed is brouȝt to in a dische, and it is ȝouen to the whenche, and she bare it to hir modir.

12 And his disciplis cummynge to token his body, and biryeden it; and thei cummynge tolden to Jhesu.

13 The whiche thing when Jhesus hadde herd, he went fro thennus in to a boot, in to desert place besidis. And whenne the cumpanyes of peple hadden herd, thei folowiden hym and on the feet fro citees.

14 And Jhesus, goynge out, saw a greet multitude of peple, and hadde rewthe of hem, and heelide the sike men of hem.

15 Sothely the euenynge maad, his disciplis camen niȝ to him, seiynge, The place is desert, and the hour hath now passid; leeue thou the cumpanyes of peple, that thei, goynge in to castels, bigge meetis to hem.

16 Forsothe Jhesus seide to hem, Thei han nat neede to go; ȝeue ȝe to hem for to ete.

17 Thei answeriden, We han nat here, no but fiue looues and two fishis.

18 The whiche seith to hem, Brynge ȝee hem hidir to me.

19 And when he hadde comaundid the cumpanye for to sitte to mete on hay, fyue looues and two fishis taken, he byholdynge in to heuen, blesside, and brak, and ȝaue to his disciplis; sothely the disciplis ȝauen to the cumpanyes.

20 And alle eeten, and weren fulfillid. And thei token the relifis of broken gobetis, twelue cofyns ful.

21 Forsothe the noumbre of men etynge was fyue thousand of men, out taken wemmen and litel children.

22 And anon Jhesus compellide† the

8 And she beinge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kynge sorowed, nevertheless for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buryed it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there cites.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vppon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and bey them vytaylles.

16 But Jesus sayde vnto them, They have no neade to go awaye; geve ye them to eate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bringe them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and loked vp to heven, and blessed, and brake, and gave the loves to his disciples; and the disciples gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on scyp ástīgan, and tofórau him faran ofer ðone múþan, oð ðæt he ða menegu forlēte.

23 And ðá he hig forlǽten hæfde, he eode on ðone múnt, and hyne ðær ána gebæd. Sóþl'ce ðá hyt ǽfen wæs, he wæs ána ðær.

24 Witodl'ce wæs ðæt scyp of ðam ýþum totorfod, forðam ðe hyt wæs strang wind.

25 Ðá com se Hǽlend embe ðone feorþan han-créd to him, ofer ða sǽ gangende.

26 Ðá hī gesáwon ðæt, hī wurdon gedréfede; and for ðam ege clypodon, and cwǽdon ðus, Sóþlice hyt ys scinlác.

27 Ðá spræc se Hǽlend, and cwæþ, Habbaþ geleafan, ic hyt eom; nellen ge eow ondrǽdan.

28 Ðá andswarode him Petrus and cwæþ, Drihten, gyf ðú hyt eart, hát me cuman to ðé ofer ðás wæteru.

29 Ðá cwæþ he, Cum to me. Ðá eode Petrus of ðam scype, ofer ðæt wæter ðæt he to ðam Hǽlende come.

30 Ðá he geseah ðone strangan wind, he him ondréd; ðá he wearþ gedofen, he cwæþ, Drihten, gedó me hálne.

31 And ðá hrædlice† . . . . . he gefēngc hyne, and ðus cwæþ, Lá lytles geleafan, hwī twýnedest ðú?

32 And ðá hī wǽron on ðam scype, geswác se wind.

33 Sóþlice ða, ðe on ðam scype wǽron, comon, and to him gebǽdon, and ðus cwǽdon, Sóþlice, ðú eart Godes sunu.

34 And ðá hig ofer-segelodon, hī comon on ðæt land Genesareth.

35 And ðá ðæt folc hyne gecneow, hī sendon geond eall ðæt land; and brohton to him ealle untrume.

36 And hyne bǽdon, ðæt hig húrubinga his reafes fnæd æt-hrinon; and swá hwylce his æthrinon wurdon hále.

disciplis for to go vp in to a boot, and go bifore hym ouer the see, til that he lefte the cumpanyes.

23 And the cumpanyes left, he steiȝide vp in to an hill aloone for to preye. Sothely the euenyng maad, he was there aloone.

24 Sothely the boot in the mydil see was throwen with wawis, forsothe the wynd was contrarie.

25 But in the fourthe wakyng of the niȝt, he came to hem walkynge aboue the see.

26 And thei, seeynge hym walkynge aboue the see, weren distourblid, seyinge, For it is a fantum; and for drede thei cryeden.

27 And anoon Jhesus spac to hem, sayinge, Haue ȝe trust, I am; nyl ȝe dreede

28 Sothely Petre answerynge seide, Lord, ȝif thou art, comaunde me to cume to thee vpon the watris.

29 And he seith, Cume thou. And Petre goynge doun fro the bote, walkide on the wateris for to cume to Jhesu.

30 Trewly he, seeynge a strong wynde, was aferde; and whan he bygan for to be drenchid, he cryede, seyinge, Lord, make me saaf.

31 And anoon Jhesus, holdynge forth the hond, cauȝte hym, and seith to hym, Thou of litil feith, whi hast thou doutid?

32 And whenne he hadde stied vp in to the boot, the wynde cesside.

33 Sothely thei, that weren in the boot camen, and worshipiden hym, seyinge, Veryly, thou art Goddis sone.

34 And whenne he had passide ouer the see, thei camen in to the lond of Genesar.

35 And whenne men of that place hadden knowen hym, thei senten into al that cuntree; and thei offriden to hym al hauynge yuel.

36 And thei preyiden hym, that thei shulden touche ether the hem of the clothing of hym; and who euer touchiden ben maad saaf.

desciples enter into a shippe, and to goo over before him, whil he sent the peple a way.

23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym silf alone.

24 And the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde.

25 In the fourthe watche of the night, Jesus cam vnto them walkynge on the see.

26 And when hys disciples sawe him walkynge on the see, they were amased, sayinge, It is some spirite; and cryed out for feare.

27 And streyght waye Jesus spake vnto them, saynge, Be of good cheare, it is Y; be not a frayed.

28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.

29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.

30 But, when he sawe a myghty winde, he was afrayed; and as he began to synke, he cryed, sayinge, Master, save me.

31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?

32 And as soone as they were come in to the shippe, the winde ceassed.

33 Then they, that were in the shyppe, cam, and worshypped him, sayinge, Of a truth, thou arte the sonne off God.

34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sicke.

36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made safe.

Chap. XV.† 1 Đá comon to him fram Hierusalem đa bóceras and Fariseisce, and cwædon,

2 Hwí forgýmaþ đíne leorning-cnihtas úre yldrena lage? ne þweaþ hí hyra handa, đonne hig mete þicgeaþ.

3 Đá andsworode he him and [cwæþ,†] Hwí forgýme ge Godes bebod for eowre lage?

4 Witodlíce God cwæþ, Wurþa đínne fæder and módor, and se đe wyrigþ hys fæder and módor, swelte se deaþe.

5 Sóþlice ge cweđaþ, Swá hwylc swá segþ hys fæder and méder, Swá hwylc lác swá of me is, fremaþ đé;

6 And ne weorþiaþ fæder and módor; and ge for náht dydon Godes bebod for eowre lage.

7 Lá lícceteras, wel be eow witegode Isaias, se witega, đá he cwæþ,

8 Đis folc me mid welerum weorþaþ,†. . . . . and hyra heorte is feorr fram me;

9 Bútan intingan hig me wurþiaþ, and lǽraþ manna lára.

10 And he đá, đam menegum togædere geclypedum, đus cwæþ, Gehýraþ, and ongytaþ.

11 Ne besmít đone mann, đæt on hys múþ gæþ; ac hyne besmít, đæt of hys múþe gæþ.

12 Đá genealǽhton hys leorning-cnihtas and cwædon, Wást đú, đæt đa Fariseiscean syut gedréfede, đisum wurde gehýredum?

13 Đá andswarode he him, Æ'lc plantung, đe mín heofenlíca fæder ne plantode, byþ áwurtwalod.

14 Lætaþ hí; hig synt blínde, and blíndra látteowas. Se blínda gyf he blíndne lǽt, hig feallaþ begen on ǽnne pytt.

15 Đá andswarode him Petrus†. . ., Árece us đis bigspell.

Chap. XV. 1 Thanne scribis and Pharisees camen niȝ to hym fro Jerusalem, seyinge,

2 Whi thi disciplis ouerpassen† the tradicioun† of elder men? for thei washen nat hondis, whenne thei eten breed.

3 Sothely he answerynge seith to hem, And whi and ȝe breken the maundement of God for ȝoure tradicioun?

4 For whi God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, dye he by deth.

5 But ȝe seyn, Who euere shal saye to fadir or modir, What euere ȝifte is of me, it shal profite to thee;

6 And he hath not worshipid his fadir or modir; and ȝe han made the maundement of God voide† for ȝoure tradicioun.

7 Ipocritis, Ysay, the prophete, propheciede wel of ȝou, seyinge,

8 This peple honoureth me with lippis, forsothe her herte is fer fro me;

9 Trewly thei worshipen me with outen cause, techynge the doctrines and maundements of men.

10 And the cumpanyes of peple clepid to gidre to hym, he seide to hem, Heere ȝe, and vnderstonde.

11 Nat that thing that entrith in to the mouth, defoulith a man; but that thing that cummeth forth fro the mouth, defoulith a man.

12 Thanne his disciplis cummynge niȝ seiden to hym, Wost thou, that, this word herd, Pharisees ben sclaundrid?

13 And he answerynge seith, Euery plantynge, the whiche my fadir of heuen hath nat plantid, shal be drawen vp by the roote.

14 Suffre ȝe hem; thei ben blynde, and lederis of blynde men. Sothely ȝif a blynd man ȝeue ledynge to a blynd man, bothe fallen doun in to the diche.

15 Forsothe Petre answerynge saide to hym, Expoun to vs this parable.

Chap. XV. 1 Then cam to Jesus scrybes and Pharises from Jerusalem, sayinge,

2 Why do thy disciples transgresse the tradicions of the seniours? for they wesshe not there hondes, when they eate breed.

3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?

4 For God commaunded, sayinge, Honoure thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deeth.

5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;

6 And so shal he not honoure hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.

7 Ypocrites, wel prophesied off you, Esay, sayinge,

8 This people draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;

9 But in vaine thei worshippe me, teachinge doctrine which is nothing but mens precepts,

10 And he called the people vnto him, and saide to them, Heare, and vnderstonde.

11 That which goeth in to the mougth, defyleth not a man; but that which commeth out of the mougth, defyleth the man.

12 Then cam his disciples and sayde vnto hym, Perceavest thou, howe that the Pharyses are offended, hearinge thys saynge?

13 He answered and sayde, All plantes, which my hevenly father hath nott planted, shalbe plucked vppe by the rotes.

14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.

15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Đá andswarode he him, And synt ge gyt bútan andgyte?
17 Ne ongyte ge, đæt eall đæt on đone múþ gæþ, gæþ on đa wambe, and byþ on forþgang ásend?

18 Sóþlíce đa þing đe of đam múþe gáþ, cumaþ of đære heortan, and đa besmítaþ đone mann.
19 Of đære heortan cumaþ yfle geþancas, mann-slyhtas, unriht-hæmedu, forligru, stala,† lease gewitnyssa, tállíce word.
20 Đis synt đa þing đe done mann besmítaþ; ne besmít đone mann, đeah he unþwogenum handum ete.†

21 And đá férde se Hælend đanon, on Tyrisce and Sidonisce endas.
22 And efne! đá of đam Chananéiscum gemærum clypode sum wíf, and cwæþ, Drihten, Dauides sunu, gemiltsa me; mín dóhtor ys yfle mid deofle gedréht.

23 Đá ne ge-andswarode he hyre. Đá genealæhton hys leorning-cnihtas and him to cwædon, Forlæt hig, forđam heo clypaþ æfter us.
24 Đá andswarode he, Ne eom ic ásend, búton to đam sceapun đe forwurdon of Israhela húse.
25 Đá com heo, and hig to him gebæd, and đus cwæþ, Drihten, gefylst me.
26 Đá cwæþ he, Nys hit ná gód đæt man nime bearna hláf, and húndum worpe.
27 Đá cwæþ heo, Drihten, đæt ys sóþ; witodlice đa hwelpas etaþ of đam crumum, đe of hyra hláforda beodum feallaþ.
28 Đá andswarode Drihten hyre, Ealá! đú wíf, mycel ys đín geleafa; gewurđe đé, ealswá đú wylle. And đá of đære tíde wæs hyre dóhtor hál geworden.

29 Đá se Hælend đanon férde, eft he com wiđ đa Galileiscean sæ. And ástáh on done múnt, and đær sæt.

30 Đá genealæhton him to mycele menegu, mid him hæbbende manega

16 And he seide, 3it and 3e ben without vnderstondyng?
17 Wher 3e vnderstonde nat, that al thing that entrith in to the mouth, goth in to the wombe, and is sent out in to the goyng awey?
18 But tho thingis that cummen forth fro the mouth, gon out of the herte, and tho thingus defoulen a man.
19 For of the herte gon out yuel thou3tis, mansleayngis, auoutries, fornicaciouns, theftis, fals witnessis, blasfemyes.
20 These thingis it ben that defoulen a man; sothely for to ete with hondis vnwashen, defouleth not a man.

21 And Jhesus gon out fro thennys, wente into parties of Tyre and Sidon.
22 And loo! a womman of Canane gon out of the costis, cryede, seyinge to hym, Lord, the son of Dauid, haue mercye on me; my dou3ter is yuel traueilid of a deuyl.

23 The whiche answerid nat to hir o word. And his disciplis cummynge to preyeden hym, seyinge, Leeue thou hire, for she crieth after vs.
24 Forsothe he answerynge seith, I am nat sent, no but to the sheep of the hous of Yrael that perishiden.
25 Bot she came, and wirshipide hym, seyinge, Lord, help me.
26 The whiche answerynge seith, It is nat good for to take the breed of sonys, and sende to houndis.
27 And she seide, 3he, Lord; forwhi and the litel whelpis eten of the crummys, that fallen doun fro the bord of her lordis.
28 Thanne Jhesus answeringe seith to hir, O! thou womman, thi feith is grete; be it don to thee, as thou wolt. And hir dou3ter was heelid fro that hour.

29 And whenne Jhesus hadde passide thennes, he came bisidis the see of Galilee. And he steiynge in to an hyl, sat there.
30 And many cumpanyes camen ni3 to hym, hauynge with hem doumbe men

16 Then sayde Jesus, Are ye yett with outen vnderstondinge?
17 Perceave ye not, that whatsoever goeth in at the mouth, descendeth doune in to the bely, and ys cast out in to the draught?
18 Butt those thinges which procede out of the mought, come from the herte, and they dyffyle a man.
19 For out of the herte come evyll thoughtes, murder, breakyng of wedlocke, whordom, theefte, falce witnesberynge, blasphemy.
20 These are the thinges which defyle a man; but to eate with vnwesshen hondes, defyleth nott a man.

21 And Jesus went thence, and departed in to the costes of Tire and Sidon.
22 And beholde! a woman which was a Cananyte cam out of the same coostes, and cryed vnto him, saynge, Have mercy on me, Lorde, the sonne off Dauid; my doughter is pytiously vexed with a devyll.
23 And he gave her never a worde to answer. Then cam to him his disciples and besought him, sayinge, Sende her awaye, for she foloeth vs cryinge.
24 He answered and sayde, I am not sent, but vnto the loost shepe of the housse of Israhel.
25 Then she cam, and worshypped him, sayinge, Master, sucker me.
26 He answered and saide, It is not good to take the childrens breed, and to cast it to whelpes.
27 She answered and saide, It is truthe; neverthe lesse the whelppes eate of the crommes, which fall from there masters table.
28 Then Jesus answered and sayde vnto her, O! woman, greate ys thy fayth; be hit to the, even as thou desyrest. And her doughter was made whole even at that same tyme.
29 Then Jesus went awaye from thence, and cam nye vnto the see of Galyle. And went vppe in to a mountayne, and sat doune there.
30 And moche people cam vnto hym, havinge with them halt, blinde, domne,

healte and blinde, and wanhâle, and manega ôðre; and âlêdon to hys fôtum, and he gehælde ða,

31 Swâ ðæt ða mænegu wundredon, geseonde dumbe sprecende, healte gangende, blinde geseonde; and hig mærsodon Israhela God.†

32 Ðâ cwæþ se Hælend, togædere geclypedum his leorning-cnihtum, Ðisse menegu ic gemîltsige, forðam hig þrŷ dagas mid me wunodon, and hig nabbaþ hwæt hig eton; and ic hig nelle fæstende forlætan, ðe-læs hig on wege geteorian.

33 Ðâ cwædon hys leorning-cnihtas, Hwar nime we swâ fela hlâfa on ðis wêstene, ðæt we gefyllan swâ mycele mænegu?

34 Ðâ cwæþ he, Hû fela hlâfa hæbbe ge? Ðâ cwædon hig, Seofon, and feawa fixa.

35 And he bebead ðâ ðæt seo menegu sæte ofer ðære eorþan.

36 And he nam ðâ ða seofon hlâfas, and ða fixas, and bræc, and sealde hys leorning-cnihtum; and hig sealdon ðam folce.

37 And hig æton ealle, and wæron gefyllede, and ðæt tolâfe wæs of ðam gebrote, hig nâmon seofon wilian fulle.

38 Witodlice ða ðær æton wæron feower þûsend manna, bûtan cîldum and wîfum.

39 And he forlet ðâ ða menegu, and eode on scyp, and com on ða endas Magedon.

Chap. XVI.† 1 And ðâ genealæhton him to Farisei and Saducei and hyne costodon, and bædon ðæt he him sum tâcen of heofone ætŷwde.

2 Ðâ andswarode he him and cwæþ, On æfen ge cweðaþ, To morgen hyt byþ smyltc weder, ðes heofon ys read;

3 And on morgen ge cweðaþ, To dæg

and crokid, feble and blynde, and many othir; and castiden hem doun at his feet. And he helide hem,

31 So that the cumpanyes wondriden, seeynge doumbe men spekynge, and crokid goynge, blynd men seeynge; and thei magnyfieden God of Yrael.

32 Sothely Jhesus, his disciplis gedered to gider, seide, I haue rewthe of the cumpany of peple, for now the thridde day thei dwellen still with me, and thei han not thing whiche thei shulen ete; and Y wole nat leeue hem fastynge, lest thei failen in the weye.

33 And the disciplis seyen to hym, Therfore wherof so many loouys to vs in desert, that we fulfille so grete a cumpanye of peple?

34 And Jhesus seith to hem, Hou many loouys han 3ee? And thei seiden, Seuene, and a few smalle fishis.

35 And he comaundide to the cumpany, that thei shulde sitt to the mete vpon the erthe.

36 And he takynge seuen looues, and fishis, and doynge thonkyngis, brak, and 3aue to his disciplis; and disciplis 3auen to the peple.

37 And alle eten, and weren fulfillid, and thei token that that was ouer of relyues, seuene lepis fulle.

38 Forsothe thei that eten weren foure thousand of men, with outen litil children and wemmen.

39 And, the cumpanye of peple laft, he styede vp in to a boot, and cam into the coostis of Magedan.

maymed, and other many; and cast them doune at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blinde to se; and they glorifyed the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me nowe iij dayes, and have nothinge to eate; and I wyll not let them departe fastinge, leste they perisshe in the waye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so greate a multitude?

34 And Jesus sayde vnto them, Howe many loves have ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doune on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to hys disciples; and his disciples gave them to the people.

37 And they all ate, and were suffysed, and they toke vppe of the broken meate that was lefte, vij basketes full.

38 They that ate were iiij M. men, besyde wemen and chyldren.

39 And he sent awaye the people, and toke shyppe, and cam in to the parties of Magdala.

Chap. XVI. 1 And Pharisees and Saduceis temptynge him camen ni3 to hym, and preiden hym for to shewe to hem a tokene fro heuene.

2 And he answerynge seith to hem, The eeuenynge maad, 3e seien, It shal be cleer, for the heuene is lijk to reed;

3 And the morwe, To day tempest, for

Chap. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall have fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

hyt byþ hreoh weder, ðeos lyft scínþ unwederlice. Nú cunne ge tocnáwan heofones híw, witodlice ge ne mágon witan ðæra tida tácnu.

4 Seo yfele cneoryss and unryht-hǽmende tácen sécþ; and hyre ne byþ geseald, búton Ionas tácen, ðæs witegan. And, him forlǽtenum, he férde.

5 And ðá his leorning-cnihtas comon ofer ðone múþan, hig forgéton ðæt hig hláfas námon.
6 And ðá sǽde he, Gýmaþ, and warniaþ fram ðam beorman Fariseorum and Saduceorum.
7 Ðá þohton hig betwux him, and cwǽdon, Námon we hláfas mid us?

8 Ðá se Hǽlend wiste hyra geþancas, he cwæþ to him, Hwæt þence ge betwux eow lytles geleafan, ðæt ge hláfas nabbaþ?
9 Ne understande ge gyt, ne ge ne geþenceaþ ðæra fif hláfa and fif þúsend manna, and hú fela wyligena ge námon?

10 Ne ðæra seofon hláfa and feower þúsend manna, and hú fela wyligena ge námon?
11 Hwí ne ongyte ge gyt, ðæt ic ne sǽde be hláfe, Warniaþ fram ðam beorman Fariseorum and Saduceorum?

12 Ðá ongéton hig, ðæt he ne sǽde, warniaþ fram hláfa beorman, ac fram láre Fariseorum and Saduceorum.†

13 Witodlice ðá com se Hǽlend on ða dǽlas Cesareæ Philippi, and áhsode hys leorning-cnihtas, Hwæne secgeaþ menn ðæt sý mannes sunu?

14 Ðá cwǽdon hig, Sume Iohannem ðone Fulluhtere; sume Heliam; sume Hieremiam, oððe án ðæra witegena.†
15 Ðá sǽde he, Hwæt secge ge ðæt ic sí?
16 Ðá andswarode him Petrus, Ðú eart ðæs lyfigendes Godes sunu.

17 Ðá andswarode him se Hǽlend,

heuen shyneth heuy.† Therfore ȝe han knowe to deme wisely the face of heuen, but ȝe mowen not wite the tokenys of tymes.

4 The yuel generacioun and avowtrer sekith a tokne; and a tokene shal nat be ȝouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he wente awey.

5 And whenne his disciplis camen ouer the see, thei forȝaten for to take loouys.

6 The whiche seide to hem, Beholde ȝe, and beth war of the sourdowȝ of Pharisees and Saducees.

7 And thei thouȝten amonge hem, seiynge, For we han nat taken loouys.

8 Forsothe Jhesus witynge seide to hem, What thenken ȝe amonge ȝou of litil feith, for ȝe han nat loouys?

9 ȝit ȝe vndirstonden nat, nether han mynde of fyue loouys in to fyue thousand of men, and hou many cofyns ȝe token?

10 Trewly nether of seuen loouys in to four thousand of men, and hou many lepis ȝee token?

11 Whi vndirstonden ȝe nat, for I seide nat to ȝou of breed, Be ȝe war of sourdowȝ of Pharisees and of Saducees?

12 Thanne thei vnderstoden, that he seide nat to be war of sourdowȝ of loouys, bote of the teehynge of Pharisees and Saducees.

13 Sothely Jhesus came in to the parties of Cesarie of Philip, and axide his disciplis, seyinge, Whom seyn men to ben mannes sone?

14 And thei seiden, Summe Joon Baptist; other forsothe Hely; but other Jeremye, or oon of the prophetis.

15 Jhesus seith to hem, Sothely whom seien ȝe me to be?

16 Symon Petre answerynge seide, Thou art Crist, the sone of God lyuynge.

17 Forsothe Jhesus answerynge seide

shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypocrytes, ye can discerne the fassion of the skye, and can ye not discerne the sygnes of the tymes?

4 The frowarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leven of the Pharises and of the Saduces.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why perceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leven of the Pharises and of the Saduces?

12 Then vnderstode they, howe that he bad not them beware of the leven of breed, butt of the doctryne of the Pharises and of the Saduces.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, sayinge, Whom do men saye that I the sonne of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the livynge God.

17 And Jesus answered and sayde to

Eadig eart đú, Simon culfran bearn; forđam hit đé ne onwreah flæ̂sc ne blód, ac mín fæder đe on heofenum ys.

18 And ic secge đé, đæt đú eart Petrus, and ofer đisne stân ic timbrige mine cyricean, and helle gatu ne mágon ongén đa.
19 And đé ic sylle heofona ríces cæ̂gia; and swá hwæt swá đú ofer eorþan gebindst, đæt byþ on heofonum gebúnden; and swá hwæt swá đú unbindst ofer eorþan, đæt byþ unbúnden on heofonum.

20 Đá bebead se Hæ̂lend hys leorningcnihtum, đæt hig nánum menn ne sæ̂don, đæt he wæ̂re Hæ̂lend Crist.
21 Syđđan he ongan swútelian hys leorning-cnihtum, đæt he wolde faran to Hierusalem, and fela þinga þolian fram yldrum, and bócerum, and ealdor-mannum đæra sacerda; and beon ofslegen, and đý þryddan dæge árísan.

22 And đá genam Petrus hyne on-sundron, and cwæþ to him, Drihten, ne gewurđe đæt.

23 Đá beseah he hyne, and cwæþ to Petre, Gang bæftan me, Satanas; wiđerræ̂de đú eart me; forđam đú nást đa þing đe synd Godes, ac đa đe synt manna.†
24 Đá sæ̂de se Hæ̂lend hys leorningcnihtum, Gyf hwá wylle fyligean me, wiđsace hyne sylfne, and nyme hys róde, and me fylige;
25 Sóþlice se đe wyle hys sáwle hále gedón, he hig forspilþ; and se đe wyle hig for me forspyllan, se hig fint.

26 Hwæt fremaþ æ̂negum menn, đeah he ealne middan-eard gestrýne, gyf he hys sáwle forwyrd þolaþ? ođđe hwylc gewrixl sylþ se mann for hys sáwle?

27 Witodlíce mannes sunu ys to cumenne on hys fæder wuldre, mid hys englum, and đonne ágylt æ̂ghwylcum be hys ágenum weorce.†
28 Sóþlice ic secge eow, sume synt hér standende, đe deaþ ne onbyrigeaþ, æ̂r

to hym, Blessid art thou, Symon Bariona;† for flesh and blood shewide nat to thee, but my fadir that is in heuenes.

18 And Y seye to thee, for thou art Petre, and vpon this stoon I shal bilde my churche, and the 3atis of helle shulen nat han mi3t† a3eins it.

19 And to thee I shal 3eue the keies of the kyngdam of heuenes; and what euer thou shalt bynde vpon erthe, shal be bounden and in heuenes; and what euer thou shalt vnbynde vpon erthe, shal be vnbounden and in heuenes.

20 Thanne he comaundide to his disciplis, that thei shulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bygan for to shewe to his disciplis, that it byhouith hym to go to Jerusalem, and suffre many thingus of the eldris, and scribis, and princis of prestis; and be sleyn, and the thridde day ryse vp a3ein.

22 And Petre, takynge hym to, began for to blame hym, seyinge, Fer be it fro thee, Lord; this thing shal not be to thee.

23 The whiche, turnyd, seide to Petre, Sathanas, go after me; thou art sclaundre to me; for thou sauerist nat† tho thingis that ben of God, but tho thingis that ben of men.

24 Thanne Jhesus seide to his disciplis, 3if eny man wole cume after me, denye he hym self, and take his crosse, and sue me;

25 For he that wole make his soule saaf,† shal lese it; forsothe he that shal lese his soule† for me, shal fynde it.

26 Sothely what profitith it to a man, 3if he wynne al the world, trewly he suffre peyrynge of his soule? or what chaungynge shal a man 3eue for his soule?

27 For mannes sone is to come in glorie of his fadir, with his angelis, and thanne he shal 3elde to euery man aftir his workis.

28 Treuly I seie to 3ou, there ben summe of *men* stondynge heer, the

him, Happy arte thou, Simon the sonne of Jonas; for fleshe and bloud have nott opened vnto the that, butt my father which is in heven.

18 And I saye also vnto the, that thou arte Peter, and apon this roocke I wyll bylde my congregacion, and the gates off hell shall nott prevayle a geynst it.

19 And I wyll geve vnto the the keyes of the kyngdom of heven; and whatsoever thou byndest vppon erth, yt shall be bounde in heven; and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

20 Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ.

21 From that tyme forth Jesus began to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thinges of the seniores, and of the hye prestes, and of the scribes; and must be killed, and ryse agayne the thirde daye.

22 Peter toke him a side, and began to rebuke hym, sayinge, Master, favor thy sylfe; this shall not come vnto the.

23 Then tourned he aboute, and sayde vnto Peter, Go after me, Satan; thou offendest me; because thou perceavest nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples, Yf eny man wyll folowe me, leet hym forsayke hym sylfe, and take hys crosse, and folowe me;

25 For who soever wyll save hys lyfe, shall loose yt; and whosoever shall loose hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde, so he loose hys owne soule? or els what shall a man geve to redeme hys soule agayne with all?

27 For the sonne off man shall come in the glory of hys father, with hys angels, and then shall he rewarde every man accordinge to hys dedes.

28 Verely I saye vnto you, some there be a monge them that here stonde,

hig geseon mannes sunu cumendne on hys fæder rîce.

Chap. XVII. 1 And æfter six dagum nam se Hǽlend Petrum, and Iacobum, and Iohannem, hys brôðor, and lǽdde hig on-sundron on ǽnne heahne múnt,

2 And he wæs gehîwod beforan him. And his ansŷn seean swâ swâ sunne; and hys reaf wǽron swâ hwîte swâ snâw.

3 And efne! ðâ ætŷwde Moyses and Helias, mid him sprecende.

4 Ðâ cwæþ Petrus to him, Drihten, gôd ys us hêr to beonne. Gyf ðú wylt, uton wyrcean hêr þreo eardung-stôwa; ðé ân̄e, Moyse ân̄e, and Helie ân̄e.

5 Him ðâ gyt spreecendum, and sôþlîce! ðâ beorht wolcn hig oferscean; and ðâ efne! com stefn of ðam wolcne, and cwæþ, Hêr ys mîn leofa sunu, on ðam me welgelicaþ; gehŷraþ hyne.

6 And ðâ hig ðis gehŷrdon hys leorning-cnihtas, hig feollon on hyra ansŷne, and hym swŷðe ondrêdon.

7 He genealǽhte ðâ, and hig æt-hrân, and him to cwæþ, Árîsaþ, and ne ondrǽdaþ eow.

8 Ðâ hig hyra eagan upp-âhôfon, ne gesâwon hig nǽnne, bûton ðone Hǽlend sylfne.

9 And ðâ hig of ðam múnte eodon, se Hǽlend hym bebead, and ðus cwæþ, Nânum menn ne secgean ge ðis, ǽr mannes sunu of deaþe árise.†

10 And ðâ âxodon hys leorning-cnihtas hyne, Hwæt secgeaþ ða bôceras, ðæt gebyrige ǽrest cuman Heliam?

11 Ðâ andswarode he hym, Witodlice Helias ys toweard, and he ge-edniwaþ ealle þing.

12 Sôþlice ic eow secge, ðæt Helias com, and hig hyne ne gecneowon, ac hig dydon ymbe hyne, swâ hwæt swâ hig woldon; and swâ ys mannes sunu eac fram him to þrôwigenne.

whiche shul nat taaste deth, til thei seen mannys sone cummynge in his kyngdom.

Chap. XVII. 1 And after sexe dayes Jhesus toke Petre, and Jamys, and Joon, his brother, and ledde hem asydis in to an hiȝ hill,

2 And was transfigured† bifore hem. And his face schoon as the sunne; forsothe his clothis were maad white as snow.

3 And lo! Moyses and Helye apperiden to hem, spekynge with hym.

4 Sothely Petre answerynge seid to Jhesu, Lord, it is good vs to be here. ȝif thou wolt, make we here three tabernaclis; to thee oon, to Moyses oon, and oon to Helie.

5 ȝit hym spekynge, loo! a liȝty cloude shadewid hem; and loo! a vois of the cloude, seyinge, This is my derworth sone, in whom I haue wel pleside to me; heere ȝe hym.

6 And the disciplis, heerynge, fellen doun in to her facis, and dredden gretely.

7 And Jhesus came niȝ, and touchide hem, and seide to hem, Ris vp, nyl ȝe dreede.

8 Forsothe thei, rysynge vp her eiȝen, sawen no man, no but Jhesus aloon.

9 And, hem cummynge doun fro the mounteyn, Jhesus comaundide hem, seyinge, Saie ȝe to no man the visioun, til mannes sone ryse aȝein fro dead.

10 And his disciplis axiden hym, seyinge, What therfore seyn scribis, that it behoueth Hely first come?

11 And he answerynge seith to hem, Forsothe Hely is to come, and he shal restore alle thingis.

12 Treuly Y seye to ȝou, that Hely is now comen, and thei knewen hym nat, but thei diden in hym, what euere thingis thei wolden; so and mannys sone is to suffre of hem.

whych shall nott taste of deeth, tyll they shall have sene the sonne of man come in hys kyngdome.

Chap. XVII. 1 And affer vj dayes Jhesus toke Peter, and James, and Jhon, hys brother, and brought them vppe into an hye mountayne out of the waye,

2 And was transfygured before them. And hys face dyd shyne as the sun; and hys clothes were as whyte as the light.

3 And beholde! there appered vnto them Moses and Helyas, talkinge with him.

4 Then answered Peter and sayde to Jesus, Master, here is good beinge for vs. Yff thou wylt, leet vs make here iij tabernacles; won for the, and won for Moses, and won for Helyas.

5 Whyll he yet spake, beholde! a bright cloude shadowed them; and lo! a voice out of the cloude sayde, This is my deare sonne, in whon I delite; heare hym.

6 And when the disciples herde that, they fell flatt on there faces, and were soore afrayed.

7 And Jesus cam, and touched them, and sayde, Aryse, and be not a frayed.

8 Then lyfte they vppe their eyes, and sawe no man, but Jesus only.

9 And as they cam doune from the mountayne, he charged them, sayinge, Se that ye shewe thys vysion to no man, tyll the sonne of man be rysen ageyne from deeth.

10 And hys disciples axed off him, sayinge, Why then saye the scribes, that Helias muste fyrst come?

11 Jesus answered and sayd vnto them, Helias shall fyrst come, and restore all thynges.

12 And I saye vnto you, that Helias ys come alredy, and they knewe hym nott, butt have done vnto him, whatsoever they lusted; in lyke wyse shall also the sonne of man suffre of them.

13 Đá ongêton hys leorning-cnihtas, đæt he hyt sæ̂de be Iohanne đam Fulluhtere.†

14 And đá he com to đære menegu, him to genealæ̂hte sum mann, gebîgedum cneowum toforan him, and cwæþ,

15 Drihten, gemiltsa mînum suna, forđam đe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fŷr, and gelômlice on wæter.

16 And ic brohte hyne to đînum leorning-cnihtum, and hig ne mihton hyne gehæ̂lan.

17 Đá andswarode he him, Ealá ge ungeleaffulle and þwyre cneores; hú lange beo ic mid eow? hú lange forbere ic eow? Bringaþ hyne to me hider.

18 And đá þreade se Hæ̂lend hyne, and se deofol hyne forlêt; and se cnapa wæs of đære tide gehæ̂led.

19 Đá genealæ̂hton hys leorning-cnihtas him to, and him to cwæ̂don diglice, Hwî ne myhte we hyne út-âdrîfan?

20 Đá cwæþ he, For hyra ungeleaffulnesse. Sóþlice on eornost ic eow secge, gyf ge hæfdon geleafan, swá senepes corn, and ge cwæ̂don to đissum múnte, Far heonone, đonne fêrde he; and eow ne byþ æ̂nig þing unmihtelîc;

21 Sóþlice đis cynn ne byþ út-âdryfen, búton þurh gebed and fæsten.

22 Đá hig wunedon on Galilea, đá cwæþ se Hæ̂lend, Mannes sunu ys to syllenne on manna handa;

23 And hig ofsleaþ hyne, and he ârîst on đam þriddan dæge. Đá wurdon hig þearle ge-unrôtsode.

24 And đá he com to Cafarnaum, đá genealæ̂hton to Petre, đa đæt gafol nâmon, and đus cwæ̂don, Eower lâreow ne gylt he gafol?

25 Đá cwæþ he, Gyse he dêþ. And đá he com into đam hûse, đá cwæþ se Hæ̂lend, Hwæt þinceþ đê, Symon? Æt hwam nimaþ cyningas gafol ođđe toll? of hyra bearnum, hwæđer đe of fremedum?

26 Đá cwæþ he, Of fremedum. Đá

13 Thanne disciplis vndirstoden, that of Joon Baptist he hadde seid to hem.

14 And whanne he cam to the cumpanye of peple, a man cam to hym, foldid on knees byfore hym, seynge,
15 Lord, haue mercy on my sone; for he is lunatyke, and suffrith yuel, for why oft tymys he fallith in to the fijr, and oft tymys in to water.
16 And I offride hym to thi disciplis, and thei myȝten nat hele hym.

17 Jhesus answerynge seith, A! thou generacioun vnbyleeful,† and weiward; hou longe shal I be with ȝou? hou longe shal I suffre ȝou? Brynge ȝee hym hidir to me.
18 And Jhesus blamyde hym, and the deuel wente out fro hym; and the child is helid fro that houre.
19 Thanne disciplis camen niȝ to Jhesu priuyly, and seiden to hym, Whi miȝte nat we casten hym out?
20 Jhesus seith to hem, For ȝoure vnbyleue. Treuly I seie to ȝou, ȝif ȝe shulen haue feith, as a corn of seneuey, ȝe shulen seie to this hill, Passe thou hennus, and it shal passe; and no thing shal be impossible to ȝou;

21 Forsothe this kynde is nat cast out, no but by preyinge and fastynge.
22 Treuly, hem lyuynge togidre in Galilee, Jhesus seide to hem, Mannes sone is to be bitraied in to the hondis of men;
23 And thei shulen slea hym, and the thridde day he shal ryse aȝein. And thei ben maad ful sory.
24 And whanne he came to Capharnaum, thei that token tribut, camen to Petre, and seiden to hym, ȝoure maister payeth nat tribute?
25 And he seith, ȝhe. And whenne he had entrid in to an house, Jhesus came bifore hym, seyinge, Symount, what semeth to thee? Of whiche taken the kyngis of erthe tribut?† of her *owne* sonys, ether of alyenys?†
26 And he seide, Of other mennus

13 Then hys disciples perceaved, that he spake vnto them of Jhon Baptist.

14 And when they were come to the people, ther cam to hym a certayne man, and kneled doune to hym, saynge,
15 Master, have mercy on my sonne; ffor he is franticke, and ys sore vexed, and oft tymes falleth into the fyre, and oft into the water.
16 And I brought him to thy disciples, and they coulde not heale him.

17 Jesus answered and sayde, O! generacion faythles, and croked; howe longe shall I be with you? how longe shall Y suffre you? Bryng him hidder to me.
18 And Jhesus rebuked the devyll, and he cam out; and the child was healed even that same houre.
19 Then came hys disciples secretly, and sayde, Why could not we cast him out?
20 Jesus sayd vnto them, Because off youre vnbelfe. For I saye veryly vnto you, yff ye had faythe, as a grayne off musterd seed, ye shuld saye vnto this mountayne, Remeve hence to yonder place, and he shulde remeve; nether shuld eny thynge be vnpossyble for you to do;
21 But this kynde goeth not oute, butt by pryer and fastynge.
22 Whill they passed the tyme in Galile, Jesus sayde vnto them, The sonne off man shalbe betrayed into the hondes off men;
23 And they shall kill hym, and the thyrd daye he shall ryse agayne. And they sorowed greatly.
24 When they were come to Capernaum, they that were wont to gadre poll money, cam to Peter, and sayde, Doth youre master paye tribute?
25 He sayd, Ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng, What thynkest thou Simon? Of whome do the kynges off the erth take tribute, or poll money? of their chyldren, or of straungers?
26 Peter sayde vnto hyme, Of straungers.

cwæþ he, Eornostlice ða bearn synt frige.

27 Ðeah-hwæðere ðæt we hi ne geunrôtsigeon, gang to ðære sæ̂, and wurp ðinne angel út, and nim ðone æ̂restan fisc; and, hys múþ ge-opena, ðú fintst æ̂nne wecg on him; nim ðone, and syle for me and for ðé.

Chap. XVIII.† 1 On ðære tíde genealæ̂hton hys leorning-cnihtas to ðam Hæ̂lende, and cwæ̂don, Hwá, wé̂nst ðú, ys yldra on heofena ríce?

2 And ðá clypode se Hæ̂lend æ̂nne lytling, and gesette on hyra midlen;

3 And cwæþ, Sóþlice ic secge eow, búton ge beon gecyrrede, and geworddene swá swá lytlingas, ne gá ge on heofena ríce.

4 Swá hwylc swá hyne ge-eaðmé̂t swá ðes lytling, se ys mára on heofena ríce.

5 And swá hwylc swá ánne ðilicne lytling on minum naman onfehþ, se onfehþ me.

6 Sóþlice se ðe beswícþ æ̂nne of ðyssum lytlingum, ðe on me gelýfaþ, betere him ys ðæt án cwyrn-stán si to hys swyran gecnytt, and si besenced on sæ̂s grúnd.

7 Wá ðysum middan-gearde, þurh swícdómas; neod ys, ðæt swýcdómas cumon; ðeah-hwæðere wá ðam menn ðe swýcdóm þurh hyne cymþ.

8 Gyf ðín hand oððe ðín fót ðé swícaþ, áceorf hyne of, and áwurp fram ðé. Betere ðé ys ðæt ðú gá wanhál, oððe healt, to lífe, ðonne ðú hæbbe twá handa and twegen fé̂t and sý on éce fýr ásend.

9 And gyf ðín eage ðé swícaþ, áhola hyt út, and áwurp hyt fram ðé. Betere ðé ys mid ánum eage on lífe to gánne, ðonne ðú si mid twám ásend on helle fýr.

sonys. Jhesus seide to hym, Therfore sonys ben free.

27 Forsothe that we sclaundre nat hem, go thou to the see, and sende an hoke, and take the ilke fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater;† thou takyng it, 3eue to hem for me and for thee.

Then sayd Jesus vnto hym agane, Then are the chyldren fre.

27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a peee of twelve pens; that take and paye for me and the.

Chap. XVIII. 1 In that hour the disciplis camen ni3 to Jhesus, seiynge, Who, gessist thou, is more in the kyngdam of heuenes?

2 And Jhesus, clepynge to a litil child, putte hym in the mydil of hem;

3 And seide, I seie trewthe to 3ou, no but 3if 3e shulen be turnyd, and maad as litil children, 3e shulen nat entren in to the kyngdam of heuenes.

4 Therfore who euere shal meeke hym as this litil child, he is more in the kyngdam of heuenes.

5 And he that resceyueth oon siche litil in my name, resceyueth me.

6 Forsothe who shal sclaundre oon of these smale leste, that byleeuen in me, it spedith to hym that a myln stoon of assis be hanged in his neeke, and be drenchid in to the depnesse of the see.

7 Woo to the world, for sclaundris; treuly it is needc, that sclaundris come; netheles woo to the ilk man by whom a sclaundre cometh.

8 Forsothe 3if thin hond or thi foot sclaundre thee, kitt it of, and kast awey fro thee. It is good to thee to entre in to lyf feble, other croked, than hauynge two hondis or two feet to be sent in to euerlastynge fijr.

9 And 3if thin ei3e sclaundre thee, pulle it out, and cast awey fro thee. It is good to thee with oon ei3e to entre in to lyf, than hauynge two ei3en to be sente in to fijr of helle.

Chap. XVIII. 1 The same tyme the disciples cam vnto Jesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jesus called a chylde vnto hym, and set hym in the middes of them;

3 And sayd, Verely I say vnto you, exeept ye tourne, and become as children, ye cannot enter into the kyngdom off heven.

4 Whosoever therfore shall submit him silfe as this chylde, he is the greatest in the kyngdom of heven.

5 And whosoever receaveth suche a chylde in my name, receaveth me.

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his neeke, and that he were drouned in the depth of the see.

7 Wo be vnto the world, because of evill occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

8 Wherefore yff thy honde or thy fote geve the an occasion of evyll, cut hym of, and cast hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather then thou shuldeste havynge two hondes or two fete be cast into everlastyng fyre.

9 And yf also thyne eye offende the, plucke him oute, and caste hym from the. It is better for the to enter into lyfe with one eye, then havyng two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian ǽnne of ðysum lytlingum ðe gelýfaþ on me.†.

. . . . . .

11 Sóþlice mannes sunu com to gehǽlanne ðæt forwearþ.

12 Hwæt ys eow geþuht? Gyf hwylc mann hæfþ hund sceapa, and him losaþ án of ðam, hú ne forlǽt he ða nigon and hund nigontig on ðam múntum, and gǽþ and sécþ ðæt án ðe forwearþ?

13 And gyf hyt gelimpþ ðæt he hyt fint, sóþlice ic eow secge, ðæt he swýðor geblissaþ for ðam ánum ðonne ofer ða nigon and hund nigontig ðe ná ne losedon.

14 Swá nys willa beforan eowrum fæder ðe on heofenum ys, ðæt án forwurðe of ðisum lytlingum.†

15 Sóþlice gyf ðin bróðor syngaþ wið ðé, gá, and stýr him, betwux ðé and him sylfum; gyf he ðé gehýrþ, ðú gestaþelast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonne gyt ǽnne oððe twegen to ðé, ðæt ǽlc word stande on twegra oððe þreora gewittnysse.

17 Gyf he hig ne gehýrþ, sæge hyt geférrædene. Gyf he hig ne gehýrþ, sí he ðé swá swá hǽðen and mánfull.

18 Sóþlice ic secge eow, swá hwylce swá ge gebindaþ ofer eorþan, ða beoþ gebúndene on heofonum; and swá hwylce swá ge ofer eorþan unbindaþ, ða beoþ on heofonum unbúndene.

19 Eft ic eow secge, gyf twegen of eow geþwǽriaþ ofer eorþan, be ǽlcum þinge ðe hig biddaþ, hit gewurþ him of mínum fæder ðe on heofonum ys.

20 Ðær twegen oððe þrý synt on mínum naman gegaderode, ðær ic com on hyra midlene.

21 Ðá genealǽhte Petrus to him, and cwæþ, Drihten, gyf mín bróðor syngaþ wið me, mót ic him forgyfan? Oð seofon síðas?

10 Se 3e, that 3e dispise nat oon of these litile. Trewly I seie to 3ou, that the angelis of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 Forsothe mannys sone came for to saue that thing that perishide.

12 What semeth to 3ou? 3if ther weren to summan an hundrid sheep, and oon of hem shall erre, wher he shal nat leeue nynty and nyne in desert, and shal go for to seeke that that erride?

13 And if it befalle that he fynde it, trewly I seie to 3ou, for he shal ioye theron more than of nynty and nyne that erriden nat.

14 So it is nat will before youre fadir that is in heuenes, that oon of these litil perishe.

15 Forsoth 3if thi brother shal synne in thee, go thou, and reproue hym,† bitwixe thee and hym aloone; 3if he shal heere thee, thou hast wonnen thi brother.

16 Trewly 3if he shal nat heere thee, take with thee oon or two, that euery word stonde in the mouthe of two or three witnessis.

17 That 3if he shal nat heere hem, seie thou to the chirche. Forsothe 3if he shal not heere the chirche, be hee to thee as an hethen and a puplicane.

18 I seie to 3ou trewli, what euere thingis 3ee shulen bynde vpon erthe, tho shulen be bounden and in heuenes; and what euere thingis 3ee shulen vnbynde vpon erthe, tho shulen be vnbounden and in heuenes.

19 Eftsoone I seie to 3ou, that 3if two of 3ou shulen consente on the erthe, of euery thinge whateuer thei shulen axe, it shal be don to hem of my fadir that is in heuenes.

20 For where two or three shulen be gedrid in my name, ther I am in the midil of hem.

21 Thanne Petre, cummynge niʒ to hym, seide, Lord, hou ofte shal my brother synne in me, and I shal forʒeue hym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wons. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.

12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leve nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, veryly I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heare the, thou hast wone thy brother.

16 But yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.

17 Yf he heare not them, tell hit vnto the congregacion. Yf he heare not the congregacion, take him as an hethen man and as a publican.

18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geven them of my fader which is in heven.

20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.

21 Then cam Peter to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall forgeve hym? Shall I forgeve hym seven tymes?

22 Đá cwæþ se Hǽlend, Ne secge ic đé, ođ seofon síđas; ac ođ seofon hund seofontigon síđon.†

23 Forđam ys heofena ríce anlíc đam cyninge, đe hys þeowas gerádegode.

24 And đá he đæt gerád sette, him wæs án broht, se him sceolde tyn þúsend púnda.

25 And đá he næfde hwanon he hyt águlde, hyne hét hys hláford gesyllan, and hys wíf, and hys cíld, and eall đæt he áhte. . . . .

26 Đá ástrehte se þeow hyne, and cwæþ, Hláford, gehafa geþyld on me, and ic hyt đé eall ágylde.

27 Đá gemíltsode se hláford him, and forgeaf him đone gylt.

28 Đá se þeowa út-eode, he gemétte hys efen-þeowan, se him sceolde án hund penega; and he nam hyne đá, and forþrysmede hyne, and cwæþ, Ágyf đæt đú me scealt.

29 And đá ástrehte hys efen-þeowa hyne and bæd hyne, and đus cwæþ, Geþyldega, and ic hyt đé eall ágyfe.

30 He đá nolde; ac férde, and wearp hyne on cweartern, ođ đæt he him eall ágefe.

31 Đá gesáwon hys efen-þeowas đæt, đá wurdon hig swýđe ge-unrótsode. And comon, and sǽdon hyra hláforde ealle đa dǽde.

32 Đá clypode hys hláford hyne, and cwæþ to him, Ealá đú lyþra þeowa, eallne đinne gylt ic đé forgeaf, forđam đe đú me bæde.

33 Hú ne gebyrede đé gemíltsian đinum efen-þeowan, swá swa ic đé gemíltsode?

34 Đá wæs se hláford yrre, and sealde hyne đam wítnerum, ođ đæt he eall águlde.

35 Swá déþ mín se heofonlica fæder, gyf ge of eowrum heortum eowrum bróđrum ne forgyfaþ.

22 Jhesus seith to hym, I seie nat to thee, til seuen sithis; but to seuenty sythis seuene sithis.

23 Therfore the kingdom of heuenes is lickened to a man kyng, that wolde putte resoun with his seruauntis.

24 And whanne he began for to putte resoun, oon was offrid to hym, that owȝte to hym ten thousand talentis.

25 Trewly whanne he hadde nat wherof to ȝelde, his lord comaundide hym to be sold, and his wif, and sonys, and alle thingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge doun, preide hym, seyinge, Haue pacience in me, and alle thingis I shal ȝeelde to thee.

27 Sothely the lord of that seruaunt hauynge mercy, leete hym,† and forȝaue to hym the dette.

28 Trewly thilk seruaunt gon out, fonde oon of his euen seruauntis, that ouȝte hym an hundrid pens; and he, holdynge hym, stranglide hym, seyinge, ȝeld that thou owist.

29 And his euen seruaunt preiede hym, seyinge, Haue pacience in me, and alle thingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, and sent hym in to pryson, til that he paide al the dette.

31 Sothely his euen seruauntis, seeynge the thingis that weren don, gretely hadden sorowe. And thei camen, and tolden to her lord alle the thingis that weren don.

32 Thanne his lord clepide hym, and seide to hym, Weyward seruaunt, I forȝaf to thee al the dette, for thou preidist me.

33 Therfore wher it behouede nat and thee to haue mercy on thi euen seruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to tourmenturs, til that he paiede al the dette.

35 So and my fadir of heuen shal do to ȝou, ȝif ȝe forȝeue nat euery man to his brother, of ȝoure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kynge, which wolde take a countes of his servauntes.

24 And when he had begune to recken, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The servaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the servaunt, and lowsed hym, and forgave hym the dett.

28 The same servaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyed hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Have pacience with me, and I wyll paye the all.

30 And he wollde not; but went, and cast hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sory. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll servaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre hevenly father do vnto you, yf ye wyll not forgeve with youre herttes, eache won to his brother there treaspases.

Chap. XIX. 1 And đâ se Hælend ge-endode đâs spræca, he fêrde fram Galilea, and com on Iudeisce endas begeondan Iordanen.

2 And hym fyligdon mycele mænegu, and he hig gehælde đær.

3 Đâ genealæhton him to Farisæi, hyne costnigende, and cwædon, Is álŷfed ænegum menn hys wîf to forlætenne, for ænegum þinge?

4 Đa andswarode he him, Ne rædde ge, se đe on fruman worhte, he worhte wæp-mann and wif-mann?

5 And cwæþ, Forđam se mann forlætt fæder and módor, and hyne to hys wife geþeot; and beoþ twegen on ânum flæsce.

6 Witodlîce ne synt hig twegen, ac ân flæsc. Ne getwæme nân mann đa đe God gesomnode.

7 Đâ cwædon hig, Hwî hêt Moyses, syllan hîw-gedâles bôc, and hig forlæton?

8 Đâ cwæþ he, Moyses, for eower heortan heardnesse, lŷfde eow eower wîf to forlætenne; sóþlîce næs hyt on frymþe swâ.

9 Sóþlîce ic secge eow, swâ hwâ swâ forlætt hys wîf, búton for forligere, and ôđer fetaþ, se unryht-hæmþ; and se đe forlætene æfter him nymþ, se unriht-hæmþ.

10 Đâ cwædon hys leorning-cnihtas, Gyf hyt swâ ys đam menn mid hys wife, ne fremaþ nânum menn to wifienne.

11 Đâ cwæþ he, Ne underfóþ ealle menn đis word; ac đam đe hyt geseald ys.

12 Sóþlîce synd belistnode, đe of hyra módor innođum cumaþ; and eft synd belistnode, [đa men đe man belistnaþ, and eft† synd belistnode,] đe hig sylfe belistnodon, for heofena rîce. Undernyme se, đe undernyman mæge.

13 Đâ wæron him gebrohte lytlingas to, đæt he hys hand on hig âsette, and

CHAP. XIX. 1 And it is don, whenne Jhesus hadde endide these wordis, he passide fro Galilee, and came in to the endis of Judee ouer Jordan.

2 And manye cumpanyes *of men* sueden hym, and he helide hem there.

3 And Pharisees camen nigh to hym, temptynge hym, and seyinge, Wher it be leeful for a man for to leeue† his wijf, of what euer cause?

4 The whiche answerynge seith to hem, Han nat 3ee rad, for he that made men at the bygynnynge, male and female he made hem?

5 And he seide, For this thing a man shal leeue fadir and modir, and he shal cleue† to his wif; and thei shulen be two in oo flesh.

6 And so thei ben nat now two, bot oo flesh. Therfore a man departe nat that thing that God enioynyde.†

7 Thei seyen to hym, What thanne comaundide Moyses, to 3eue a litil boke of forsakynge, and to leeue off?

8 And he seith to hem, For Moyses, at the hardnesse of 3oure herte, suffride 3ou forsake 3oure wyues; forsothe at the begynnyng it was nat so.

9 Trewly I seie to 3ou, that who euer leeueth his wif, no but for fornicacioun, and weddith an other, doth a vowtrie; and he that weddith the forsaken *wife*, doth avowtrie.

10 His disciplis seien to hym, 3if the cause of a man with a wijf is so, it speedith nat to wedde.

11 The whiche seith to hem, Nat alle men taken this word; but to which it is 3ouen.

12 Sothely there ben geldyngis, the whiche ben thus born of the modris wombe; and there ben geldyngis, that ben maad of men, and there ben geldyngis, that han geldid hem self, for the kyngdam of heuenes. He that may take, take he.

13 Thanne litil children weren offrid vp to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayinges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them theare.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnynge, made them man and woman?

5 And saide, For thys thinge shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherfore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnynge hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedlocke; and whosoever marieth her which is divorsed, doeth commyt advoutry.

10 Then spake his disciples to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that saynge; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge chyldren, that he shulde put his hondes

hig gebletsode. Đá þreadon hys leorning-cnihtas hig.

14 Đá cwæþ se Hǽlend, Lǽtaþ ða lytlingas, and nelle ge hig forbéodan cuman to me; swylcra ys heofena ríce.

15 And đá he him hys handa on-ásette, đá férde he đanon.

16 And đá genealǽhte him án man to, and cwæþ, Lá góda láreow, hwæt gódes dó ic, đæt ic éce líf hæbbe?

17 Đá cwæþ he, Hwæt áxast đú me be góde? Án God ys gód. Sóþlice gyf đú wylt on líf becuman, heald đa beboda.

18 Đá cwæþ he, Hwylce? Đá cwæþ se Hǽlend, Ne dó đú mann-slyht, ne dó đú unryht-hǽmed, ne stel đú, ne sege đú leáse gewittnysse;

19 Wurþa đinne fæder and módor, and lufa đinne nehstan swá đé sylfne.

20 Đá cwæþ se geonga, Eall đis ic geheold, hwæt ys me gyt wana?

21 Đá cwæþ se Hǽlend, Gyf đú wylt beon fullfremed, gá, and becýp eall đæt đú áhst, and syle hyt þearfum, and đonne hæfst đú gold-hord on heofone; and cum, and folga me.

22 Đá se geonga mann gehýrde đis word, đá eode he áweg unrót, sóþlice he hæfde mycele ǽhta.

23 Witodlice se Hǽlend cwæþ to hys leorning-cnihtum, Sóþlice ic eow secge, đæt earfoþlice se welega gǽþ on Godes ríce.

24 And eft ic eow secge, đæt eaðelicre byþ đam olfende to gánne þurh nǽdle eage, đonne se welega on heofona ríce gá.

25 Đá hys leorning-cnihtas đis gehýrdon, hig wundrodun, and cwǽdon, Hwá mæg đis gehealdan?

26 Đá cwæþ se Hǽlend, Uneaðelic đæt ys mid mannum; ac ealle þing synt mid Gode eaðelice.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre 3e litil childre cume to me, and nyl 3e forbede hem for to come to me; for of siche is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummynge to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastynge lyf?

17 The which seith to hym, What axist thou me of good thing? There is oo good God. For 3if thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt looue thi nei3bore as thi self.

20 The 3ung man seith to hym, I haue kepte alle these thingis fro my 3outhe, what 3it failith to me?

21 Jhesus seith to hym, 3if thou wolt be perfit, go, and selle alle thingus that thou hast, and 3eue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the 3ung man hadde herde these wordis, he wente awey sorwful, for he was hauynge many possessiouns.

23 Forsothe Jhesus seide to his disciplis, I seie to 3ou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And eftsone I seie to 3ou, it is li3ter† a camel for to passe thorw3 a nedelis ei3e, than a riche man to entre into the kyngdam of heuenes.

25 Treuly these wordis herd, the disciplis wondriden gretely, seyinge, Who therfore may be saaf?

26 Forsothe Jhesus beholdynge seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciples rebuked them.

14 Jesus sayde vnto them, Suffre the chyldren, and forbid them not to come to me; ffor vnto suche belongeth the kingdome off heven.

15 And when he had put his houdes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundmentes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedloocke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neghbour as thy sylfe.

20 The yonge man sayde vnto him, I have observed all these thinges from my youth, what have Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciples, Verely I saye vnto you, a ryche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven.

25 When his disciples herde that, they were exceedingly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vnpossyble; but with God all thinges are possyble.

27 Đá andswarode Petrus and cwæþ, Nú! we forlêton ealle þing, and folgodon đê; hwæt byþ us to mêde?

28 Đá cwæþ se Hælend, Sóþ ic eow secge, đæt ge đe me folgodon, on edcenninge đonne mannes sunu sitt on hys mægen-þrymme, đæt ge sittaþ ofer twelf setl, démende twelf mægþa Israhel.

29 And ælc đe forlæt, for mînum naman, hys hûs, ođđe hys gebróđru, ođđe swustra, ođđe fæder, ođđe módor, ođđe wîf, ođđe bearn, ođđe land, be hund-fealdon he onfehþ lean, and hæfþ êce lîf.

30 Sóþlice manega fyrmeste beoþ ýtemeste, and ýtemeste fyrmeste.

Chap. XX.† 1 Sóþlice heofona rîce ys gelîc đam hîredes ealdre, đe on æ̂rne mergen út-eode, áhýrian wyrhtan on hys wîn-geard.

2 Gewordenre gecwydræ̂dene đam wyrhtum, he sealde æ̂lcon æ̂nne penig wiđ hys dæges weorce, he ásende hig on hys wîn-geard.

3 And đá he út-eode embe undern-tîde, he geseah óđre on stræ̂te îdele standan.

4 Đá cwæþ he, Gá ge on mînne wîngeard, and ic sylle eow đæt riht byþ. And hig đá férdon.

5 Eft he út-eode embe đa sixtan, and nigoþan tîde, and dyde đam swá gelîce.

6 Đá embe đa endlyftan tîde he úteode, and fûnde óđre standende; and đa sæ̂de he, Hwî stande ge hêr ealne dæg îdele?

7 Đá cwæ̂don hig, Forđam đe us nân man ne hýrode. Đá cwæþ he, And gá ge on mînne wîn-geard.

8 Sóþlice đá hyt wæs æ̂fen geworden, đá sæ̂de se wîn-geardes hlâford hys gerêfan, Clypa đa wyrhtan, and ágyf hym

27 Thanne Petre answerynge seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therfore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to 3ou, that 3e that han forsaken alle thingis, and sued me, in regeneracioun† whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,† demynge the twelue kynredis of Yrael.

29 And euery man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid fold, and shal welde euere lastynge lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

Chap. XX. 1 The kyngdam of heuenes is lic to an husbond man, that wente out first erly,† to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thridde hour, say other stondynge ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be ri3tful, I shal 3eue to 3ou. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynethe, and dide on liche manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondynge; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3e in to my vyne 3erd.

8 Forsothe whenne euenynge was maad, the lord of the vyne 3erd seith to his procuratour, Clepe the workmen, and

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vppon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastynge lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe ffyrste.

Chap. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into his vynyarde.

3 And he went out about the thyrde houre, and sawe other stondyng ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondynge ydell; and sayde vnto them, Why stonde ye here all the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye alsoo into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vyneyarde sayde vnto hys steward, Call the labourers, and geve them their

heora mēde, āgynn fram ðam ýtemestan, oð ðone fyrmestan.

9 Eornostlice ðá ðe† gecomon, ðe embe ða endlyftan tíde comon, ðá onfēngon hig ælc his pening.

10 And ðá ðe ðær ǽrest comon wéndon, ðæt hig sceoldon máre onfón, ðá onfēngon hig syndrige penegas.

11 Ðá ongunnon hig murcnian ongēn ðone hīredes ealdor,

12 And ðus cwǽdon, Ðás ýtemestan worhton áne tíde, and ðú dydest hig gelice us, ðe bǽron byrðena on ðises dæges hǽtan.

13 Ðá cwæþ he, andswarigende hyra ánum, Ealá ðú freond, ne dó ic ðē nǽnne teonan; hú ne come ðú to me to wyrceanne wið ánum peninge?

14 Nim ðæt ðin ys, and gá; ic wylle ðysum ýtemestum syllan, eal swá mycel swá ðē.

15 Oððe ne mót ic dón ðæt ic wylle? Hwæðer ðe ðin eage mánful ys, forðam ðe ic gōd eom?

16 Swá beoþ ða fyrmestan ýtemeste, and ða ýtemestan fyrmeste; sóþlice manega synt geclypede, and feawa gecorene.†

17 Ðá férde se Hǽlend to Hierusalem, and nam hys leorning-cnihtas onsundron, and ðus cwæþ.

18 Nú! we faraþ to Hierusalem, and mannes sunu byþ geseald ðæra sacerda ealdrum, and bócerum; and hig genyðeriaþ hyne to deaþe,

19 Þeodum to bysmrigenne, and to swingenne, and to áhónne; and ðam þryddan dæge he árist.

20 Ðá com to him Zebedeis bearna módor mid hyre bearnum, hig ge-eadmédende, and sum þing fram him biddende.

21 Ðá cwæþ he, Hwæt wylt ðú?† Ðá cwæþ heo, Sege ðæt ðás mīne twegen suna sittan, án on ðine swíðran healfe, and án on ðine wynstran, on ðinum ríce.

22 Ðá andswarode him se Hǽlend, Gyt nyton hwæt gyt biddaþ. Mágе gyt

3elde to hem her hijre, bygynnynge at the laste til to the firste.

9 Therfore whenne thei weren commen, that camen about the elleuenth hour, and thei token synguler pens.†

10 Trewly and the firste cummynge demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takynge grutcheden a3eins the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem euen to vs, that han born the charge of the day and hete.

13 And he answerynge to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole 3eue and to this the laste *man*, as and to thee.

15 Wher it is nat leful to me for to do that that I wole? Wher thin ei3e is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue disciplis in priuytee, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sone shal be taken to princis of prestis, and scribis; and thei shulen condempne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornyd, and scourgid, and crucified; and the thridde day he shal ryse a3ein.

20 Thanne the modir of the sonis of Zebede came ni3 to hym with hire sonys, honourynge, and axinge sume thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seie that these two my sonys sitten, oon at thi ri3thalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answerynge seide, 3e wyten nat what 3e axen.† Mowen 3e

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the eleventhe houre cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wroght but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, saynge, Frende, I do the no wronnge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosen.

17 And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sonne off man shalbe betrayed vnto the chef prestes, and vnto the scrybes; and they shall condemne hym to deeth.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the third day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her sonnes worshippynge him, and desyrynge a certayne thynge off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan ðone calic ðe ic to drincenne hæbbe?† . . . . . Ðá cwǽdon hig, Wyt mágon.

23 Ðá cwæþ he, Witodlíce gyt mínne calic drincaþ; . . . to sittanne on míne swýðran healfe oððe on wynstran, nys me inc to syllanne; ac ðam ðe hyt fram mínum fæder gegearwod ys.

24 And ðá ða tyn leorning-cnihtas gebulgon wið ða twegen gebróðru.
25 Ðá clypode se Hǽlend hí to him, and cwæþ, Wite ge, ðæt ealdor-menn wealdaþ hyra þeoda, and ða ðe synt yldran, habbaþ anweald on him.

26 Ne byþ swá betweox eow; ac swá hwylc swá wyle betweox eow beon yldra, sý he eower þén;
27 And se ðe wyle betweox eow beon fyrmest, sý he eower þeow.
28 Swá mannes sunu ne com ðæt him man þénode, ac ðæt he þénode, and sealde his sáwle líf to álýsednesse for manegum.†
29† And ðá hig férdon fram Hiericho, him fyligde mycel menegu.
30 And ðá sǽton twegen blínde wið ðone weg, and gehýrdon ðæt se Hǽlend férde; and ðá clypodon hig to him, and cwǽdon, Drihten, gemiltsa unc, Dauides sunu.
31 Ðá bead seo menegu him, ðæt hig súwodon; ðá clypodon hig ðæs ðe má, Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stód se Hǽlend, and clypode hig to him, and cwæþ, Hwæt wylle gyt ðæt ic inc dó?
33 Ðá cwǽdon hig, Drihten, ðæt uncre eagan sín ge-oponede.
34 Ðá gemiltsode he him, and hyra eagan æt-hrán; and hig sóna gesáwon, and fyligdon him.

Chap. XXI.† 1 And ðá he genealǽhte Hierusalem, and com to Bethfage, to

drynke the cuppe that I am to drynke?
. . . . . .
Thei seien to hym, We mowen.

23 He seith to hem, Forsothe 3e shal drynke my cuppe; but to sitte at the ri3thalf or at lefthalf, it is nat myn to 3eue to 3ou; but to whiche it is made redy of my fadir.

24 And the ten herynge hadden indignacioun of the two bretheren.
25 Sothely Jhesus clepide hem to hym, and seith, 3e witen, for princis of heithen men ben lordis of hem, and thei that ben more, hawnten power in to hem:

26 It shal nat be so among 3ou; bot who euere wole be maad more among 3ou, be he 3oure mynystre;
27 And who euere amonge 3ou wole be firste, he shal be 3oure seruaunt.
28 As mannes sone came nat for to be serued, but for to serue, and for to 3eue his soule† redempcioun for many.

29 And hem goynge out of Jerico, manye cumpanyes of peple sueden hym.
30 And loo! two blynd men sittynge besidis the weye, herden that Jhesus passide; and thei crieden, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

31 Forsothe the cumpanye blamyde hem, for to be stille; and thei crieden more and more, seiynge, Lord, the sone of Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, and seith, What wole 3e, that I do to 3ou?
33 Thei seien to hym, Lord, that oure eizen be openyd.
34 Forsothe Jhesus, hauynge mercy on hem, touchide her eizen; and anoon thei sayen, and sueden hym.

Chap. XXI. 1 And whanne Jhesus came ni3 to Jerusalem, and cam to Betn-

drynke off the cuppe that Y shall drynke of, [and to be baptised with the baptim that Y shalbe baptised with?] They answered to him, That we are.
23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the baptim that Y shall be baptysed with; but to syt on my ryght hond and on my lyft hond, is not myne to yeve; but to them for whom it is prepared of my father.
24 And when the ten herde this they desdayned att the two brethren.
25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.
26 It shall not be so amonge you; but whosoever wyll be greate among you, let hym be youre minister;
27 And whosoever wilbe chefe, let him be youre servaunt.
28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcion off many.
29 And as they departed from Hierico, moche people folowed hym.
30 And beholde! two blynde men syttinge by the way syde, when they herde that Jesus passed by, eryed, sayinge, Master, the sonne off David, have mercy on vs.
31 And the people rebuked them, because they shulde holde there peace; but they eryed the moare, sayinge, Have mercy on vs, Master, which arte the sonne off David.
32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you?
33 They said vnto hym, Master, that oure eyes maye be opened.
34 Jesus pitied them, and touched there eyes; and immediatly theire eyes receved syght, and they folowed hym.

Chap. XXI. 1 When they drewe nye vnto Jerusalem, and were come to Bet-

Oliuctes dúne, đá sende he hys twegen leorning-cnihtas,
2 And sǽde him, Faraþ on đæt castel đæt fóran ongean eow ys, and đonne sóna finde gyt áne assene getiggede, and hyre folan mid hyre; untigeaþ hig, and lǽdaþ to me.
3 And gyf hwá eow ǽnig þing to cwyþ, secgeaþ, đæt Drihten hæfþ đyses neode; and đonne forlǽt he eow hrædlice.

4 Eall đis wæs geworden, đæt wǽre gefylled đæt þurh Esaiam đone witegan gecweden wæs,
5 Seegeaþ healnesse dóhter, Nú! đin cyning đé cymþ to, gedæfte, and rít uppan tamre assene, and hyre folan.

6 Đá férdon hys leorning-cnihtas, and dydon swá he him bebead.
7 And lǽddon đa assene to him, and hyra folan, and lédon hyra reaf uppan hig, and setton hyne an uppan.
8 Witodlice đæt folc strehton hyra reaf on đone weg; sume heowun đæra treowa bogas, and streowedon† on đone weg.

9 Đæt folc đæt đar beforan férde, and đæt đar æfter férde, clypodon, and cwǽdon, Hál sý đú Dauides sunu; sý gebletsod se đe com on Drihtenes naman; sý him hǽl on hehnessum.

10 Đá he férde to Ierusalem, đá wearþ eall seo burh-waru onstyred, and cwǽdon, Hwæt is đes?
11 Đá cwæþ đæt folc, Đis ys se Hǽlend, witega, of Nazareth on Galilea.

12 Đá se Hǽlend into đam temple eode, he ádráf út ealle đa đe ceapodon innan đam temple; and đara mynetera sceamelas, and hyra setlu, đara đe culfran sealdon, he tobræc.
13 And cwæþ to him, Hyt ys áwriten, Min hús ys gebed-hús; witodlice ge worhton đæt to þeofa cote.

14 Đá eodon to him đa blíndan and đa healtan, and he hí gehǽlde.

15 Witodlice đá đara sacerda ealdras

fage, in the mount of Olyfeet, thanne Jhesus sente his two disciplis,

2 Seyinge to hem, Go ȝe in to the castel that is aȝeinus ȝou, and anon ȝe shal fynde a she asse tyed, and a colt with hir; vnbynde ȝe, and bryng to me.

3 And ȝif eny man shal seie to ȝou eny thinge, seie ȝe, that the Lord hath need to hem; and anoon he shal leeue hem.

4 Trewly al this was don, that that thing that was seid by the prophete shulde be fulfillid, seyinge,

5 Seie ȝe to the douȝter of Syon, Loo! thi kyng cometh to thee, homly,† sittynge on an asse, and a fole, the sone of *a beest* vndir ȝook.

6 Forsothe disciplis, goynge, diden as Jhesus comaundide hem.

7 And thei brouȝten to a she asse, and the fole, and puttiden her clothis on hem, and maden hym sitte aboue.

8 Forsothe ful muche cumpanye strewiden her clothis in the wey; sothely other kittiden braunchis of trees, and strowiden in the weye.

9 But the cumpanyes that wenten before, and that sueden, crieden, seyinge, Osanna† to the sone of Dauith; blessid *is* he that cummeth in the name of the Lord; Osanna in the heȝist thingis.

10 And when he had entrid in to Jerusalem, al the cite was stirid, seyinge, Who is this?

11 Treuly the peplis seiden, This is Jhesus, the prophete, of Nazareth of Galilee.

12 And Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and byinge; and he turnyde vpsadoun the bordis of chaungeris, and the chaiers of men sellynge culueris.

13 And he seith to hem, It is writen, My hous shal be clepid an hous of preiere; forsothe ȝe han made it a denne of theues.

14 And blynde and crokid camen niȝ to hym in the temple, and he helide hem.

15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent Jesus two off his disciples,

2 Sayinge to them, Go in to the toune that lyeth over agaynste you, and anon ye shall fynde an asse bounde, and her colte with her; lose them, and bringe them vnto me.

3 And if eny man saye ought vnto you, saye ye, that youre Master hath neade off them; and streyght waye he will let them go.

4 All this was donne, to fulfyll that which was spoken by the prophet, sayinge,

5 Tell ye the doughter of Sion, Beholde! thy kinge commeth vnto the, meke, sittinge vppon an asse, and a colte, the foole off an asse vsed to the yooke.

6 The disciples went, and did as Jesus commaunded them.

7 And brought the asse, and the colte, and put on then there clothes, and set him there on.

8 Many of the people spreed theire garmentes in the waie; other cut doune braunches from the trees, and strawed them in the waye.

9 Moreover the people that went before, and they also that cam after, cried, sayinge, Hosianna to the sonne of David; blessed be he that commeth in the name of the Lorde; Hosianna in the hyest.

10 And when he was come in to Jerusalem, all the cite was moved, sayinge, Who ys this?

11 And the people sayde, Thys ys Jesus, the prophet, off Nazareth a cite of Galile.

12 And Jesus went in to the temple of God, and caste out all them that bought and solde in the temple; and overthrew the tables of the mony chaungers, and the seates of them that solde doves.

13 And saide to them, It is written, Mine housse shalbe called the housse off prayer; butt ye have made it a denn of theves.

14 And the blinde and the halt cam to hym in the temple, and he healed them.

15 When the chefe prestes and scribes

and đa bóceras gesáwon đa wundru đe se Hǽlend worhte, and gehýrdon hú đa cíld clypodon on đam temple, and cwǽdon, Sý Dauides sunu hál, đá wǽron hig yrre,

16 And cwǽdon, Gehýrst đú hwæt đás cwæđaþ? Đá cwæþ he, Wítodlice; ne rǽddon ge nǽfre, Đú fulfremedest lof, of cílda, and of sucendra† múþe?

17 And he forlét hí đá, and férde of đære byrig, to Bethania; and lǽrde hí đar be Godes ríce.

18 On morgen, đá he eft to đære byrig fór, đá hingrede hyne.

19 And he geséh án fíc-treow wiđ đone weg, đá eode he to him, and ne fúnde on him búton đa leaf áne; đá cwæþ he, Ne wurđe nǽfre weastm of đé ácenned. Đá sóna forscranc đæt fíc-treow.

20 And his leorning-cnihtas wundrodon, and cwǽdon, Lóca nú hú hrædlíce đæt fíc-treow forscranc.

21 Đá andswarode he him, and cwæþ, Sóþ ic eow secge, gyf ge habbaþ geleafan, and ne twýniaþ, ne dó ge ná đæt án be đam fíc-treowe, ac eac đeh ge cweđon to đisum múnte, Áhefe đé upp, and feall innan đa sǽ.

22 And ealles đæs đe ge biddaþ ge beoþ tiþa, gyf ge gelýfaþ.†

23 Đá he com into đam temple, đá comon đara sacerda ealdras . . . . . him to, and cwǽdon, On hwylcere mihte wyrcst đú đás þing? and hwá sealde đé đisne anweald?

24 Đá andswarode se Hǽlend him and cwæþ, And ic áhsige eow ánre sprǽce, gyf ge me đa sprǽce secgeaþ, đonne secge ic eow, on hwylcum anwealde ic đás þing wyrce.

25 Hwæđer wæs Iohannes fulluht; đe of heofonum, đe of mannum? Đá cwǽdon hig betwux him, Gyf we secgaþ of heofone, đonne cwyþ he,

scribis, seeynge the marueilouse thingis that he dide, and children cryinge in the temple, and seiynge, Osanna to the sone of Dauith, dedeyneden,

16 And seiden to hym, Heerist thou what these seyen? Sothely Jhesus seith to hem, 3he; wher 3e han nat rad, For of the mouth of children† and of soukynge mylk, thou hast made parfite heryinge?

17 And, hem forsaken, he wente forth out of the citee, in to Betanye; and there he dwelte, and tau3te hem of the kyngdam of God.

18 Forsothe on the morw, he, turnynge a3ein in to the citee, hungride.

19 And he, seeynge a fige tree bysidis the weye, came to it, and fonde no thing ther on no but leeuys oonly; and he seith to it, Neuer be fruyt born of thee, in to with outen eende. And anoon the fijge tree was dried vp.

20 And disciplis seeynge, wondreden, seyinge, Hou anon it driede.

21 Sothely Jhesus answerynge, seith to hem, Trewly I seye to 3ou, 3if 3e shulen han feith, as a corn of seneuey, and douten nat, nat oonly 3e shulen do of this fijge tree, bot and 3if 3e seien to this hill, Take thee, and caste thee in to the see, and so it shal be don.

22 And alle thingis what euer 3e shulen axe in preier byleuynge, 3ee shulen take.

23 And whenne he came in to the temple, the princis of prestis and eldre men of the peple camen ni3 to hym techynge, seyinge, In what power dost thou these thingis? and who 3af to thee this power?

24 Jhesus answerynge seide to hem, And I shal axe 3ou o word, the whiche 3if 3e shulen seie to me, and I shal seie to 3ou, in what power I do these thingis.

25 Of whennes was the baptem of Joon; of heuene, or of men? And thei thou3ten with inne hem self, seyinge, 3if we shulen seie of heuene, he shal

sawe the marveylles thatt he dyd, and the chyldren cryinge in the temple, and sayinge, Hosianna to the sonne of David, they desdayned,

16 And sayde vnto hym, Hearest thou what these saye? Jesus sayde vnto them, Have ye never redde, Off the mouth off babes and suckelinges, thou haste ordeyned prayse?

17 And he lefte them, and went out of the cite vnto Bethani; and passed the tyme there.

18 In the mornynge, as he returned in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye, and cam to it, and founde nothinge there on but leves only; and said to it, Never frute growe on the, hence forwardes. And anon the fygge tree wyddered awaye.

20 And when his disciples sawe that, they marvelled, sayinge, How sone is the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto them, Verely I saye vnto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which Y have done to the fygge tree, but also yf ye shall saye vnto this mountayne, Take thy silfe a waye, and cast thy silfe in to the see, it shalbe done.

22 And whatsoever thinge ye shall axe in youre prayers if ye beleve, ye shall receave hit.

23 And when he was come into the temple, the chefe prestes and the seniores of the people cam vnto him as he was teachinge, and sayde, By what auctorite doest thou these thinges? and who gave the this power?

24 Jesus answered and sayde vnto them, I also wyll axe of you a certayne question, which if ye asoyle me, Y in lyke wyse wyll tell you, by what auctorite I do these thinges.

25 Whence was the baptim of Jhon; from heven, or of men? And they thought in themselves, sayinge; Yf we shall saye from heven, he wyll saye

Forhwam ne gelýfde ge him?

26 Gyf we secgaþ of mannum, we ondrǽdaþ ðis folc, ealle hig hæfdon Iohannem for ánne witegan.
27 Đá andswaredon hig and cwǽdon, We nyton. Đá cwæþ he, Ne ic eow ne secge, of hwylcum anwealde ic ðás þing wyrce.
28 Hú þinceþ eow? A'n mann hæfde twegen suna; ðá cwæþ he to ðam yldran, Suna, gá and wyrce to dæg on mínum win-gerde.

29 Đá cwæþ he, Ic nelle; . . . . . eode ðeh syððan to ðam win-gerde.

30 Đá cwæþ he eal swá to ðam óðrum. Đá andswarude se him, and cwæþ, Hláford, ic gá; and ne eode swá ðeah.

31 Hwæðer ðara twegra dyde ðæs fæder willan? Đá cwǽdon hig, Se [yldra.]† Đá cwæþ se Hǽlend to him, Sóþ ic eow secge, ðæt mánfulle and myltystran gáþ beforan eow on Godes ríce.
32 Iohannes eom on ryhtwísnesse wege, and ge ne gelýfdon him; witodlice mánfulle and myltystran gelýfdon. And ge gesáwon, and ne dydon syððan náne dǽd-bóte, ðæt ge gelýfdon on him.

33 Gehýraþ nú óðer bigspel.† Sum híredes ealdor wæs, se plantode win-gerd, and betýnde hyne, and sette ðær on win-wringan, and getimbrode ánne stýpel, and gesette ðone myd eorþ-tylion, and férde on elþeodignysse.
34 Đá ðæra weastma tíd genealǽhte, ðá sende he hys þeowas to ðam eorþtylion, ðæt hig onféngon his wæstmas.

35 Đá námon hig hys þeowas, and swungon sumne, sumne hí ofslógon, sumne hig oftorfodon.

36 Đá sende he eft óðre þeowas, sélran ðonne ðam ǽrran wǽron, ðá dydon hig ðam gelice.
37 Æt nyhstan he sende hys sunu hym

scie to vs, Whi therfore beleuen ȝe nat to hym?

26 Sothely ȝif we shulen scie of men, we dreden the cumpanye of peple, for alle hadde Joon as a prophete.

27 And thei answerynge to Jhesu seiden, We witen nat. And he seith to hem, Nether I scie to ȝou, in what power I do these thingis.

28 Forsothe what semeth to ȝou? Sum man hadde two sonys; and he cummynge niȝ to the firste seide, Sone, go for to worche this day in to myn vyneȝerd.

29 Sothely he answerynge seith, I nyle; forsothe afterward he stirid by penaunce,† wente.

30 Forsothe he, cummynge to the tother, seide lie maner. And he answerynge seith, Lord, I go; and he wente nat.

31 Who of the two dide the fadris will? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I scie to ȝou, for puplicanys and hooris shulen go before ȝou in to the kyngdam of God.

32 Forsothe Joon cam to ȝou in the weye of riȝtwisnesse, and ȝe bileeueden nat to hym; but puplicanys and hooris beleueden to hym. Sothely ȝee seeynge nether hadde don penaunce afterward, that ȝe bileeuyden to hym.

33 Heere ȝe an other parable. Ther was an husbondman, that plantide a vyne ȝerd, and ȝaue an hegge aboute, and dalue a pressour therynne, and bildide a toure, and hiride† *it* to erthe tiliers, and wente ferre in pilgrimage.

34 Forsothe whenne the tyme of fruytis neiȝide, he sente his seruauntis to the erthe tiliers, that thei token fruytis of it.

35 And, his seruauntis taken, the erthe tiliers beeten the toon, an other thei slewen, but another thei stoonyden *to deth*.

36 Eftsones he sente other seruauntis, mo than the firste, and liche maner thei diden to hem.

37 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?

26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.

27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.

28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfylled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the publicans and the harlotes shal come into the kyngdome off God before you.

32 For Jhon cam vnto you in the waye of righte wesnes, and ye beleved hym not; but the publicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.

33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.

34 And when the tyme of the frute drewe neare, he sent his servauntes to the husbandmen, to receave the frutes of it.

35 And the husbandmen caught his servauntes, and bet won, kylled another, and stoned another.

36 Againe he sent other servauntes, moo then the fyrst, and they served them lyke wyse.

37 But last of all he sent vnto them

to, and cwæþ, Hig forwandiaþ ðæt hig ne dón mínum suna swá.
38 Witodlice ðá ða tylian ðone sunu gesáwon, ðá cwǽdon hig betwyx hym, Ðes ys yrfenuma, uton gán, and ofslean hyne, and habban us hys ǽhta.

39 Ðá námon hig, and ofslógon hyne, and áwurpon wiðútan ðone wín-geard.

40 Hwæt déþ ðæs wín-geardes hláford ðam eorþ-tylion, ðonne he cymþ?

41 Ðá cwǽdon hig, He fordéþ ða yfelan mid yfele, and gesett hys wín-gerd mid óðrum tilion, ðe him hys wæstm hyra tídum ágyfon.

42 Ðá cwæþ se Hǽlynd, Ne rǽdde ge nǽfre on gewritun, Se stán ðe ða timbriendan áwurpon, ys geworden to ðære hyrnan heafde? Ðys ys fram Drihtne geworden, and hyt ys wundorlic on úrum eagum.
43 Forðam ic secge eow, ðæt eow byþ ætbroden Godes ríce, and byþ geseald ðære þeode ðe hys earnaþ.

44 And se ðe fylþ uppan ðysne stán, he byþ tobrysed; and he tobrysþ ðone, ðe he on uppan fylþ.

45 Ðá ðæra sacerda ealdras and ða Pharisei ðys bigspel gehýrdon, ðá ongēton hig ðæt he hit sǽde be him.
46 Hí sóhton hyne, and ondrédon ðæt folc, forðam ðe hí hæfdon hyne for ǽnne wítegan.

Chap. XXII. 1 Ðá sǽde he hym eft óðer bigspell, and ðus cwæþ.

2 Heofona ríce ys gelic gewurden ðam cyninge ðe macode hys suna gyfta.

3 And sende his þeowas and clypode ða geladodan to ðam gyftum, ðá noldon hí cuman.
4 Ðá sende he eft óðere þeowas, and

sone to hem, seyinge, Thei shulen shame† my sone.

38 Sothely the erthe tiliers, seeynge the sone, seiden with ynne hem self, This is the eire; cume 3e, slea we hym, and we shulen haue his eritage.

39 And, hym taken, thei kesten out of the vyn3erd, and slewen.

40 Therfore whenne the lord of the vyne3erd shal cume, what shal he do to the ilk erthe tiliers?

41 Thei seien to hym, He shal lese yuele the yuel men, and sette to hire his vyne3erd to other erthe tiliers, the whiche shulen 3elde to hym fruytis in her tymes.

42 Jhesus seith to hem, Redden 3e neuer in scripturis, The stoon the whiche beldynge men reproueden, this is maad in to the heued of the corner? Of the Lord this thing is maad, and it is merueilous in oure ei3en.

43 Therfore I seie to 3ou, for the kyngdam of God shal be taken fro 3ou, and shal be 3ouen to a folk doinge fruytis of it.

44 And he that shal falle on this stoon, shal be broken togidre; forsothe vpon whom it shal falle, it shal togidre poune hym.

45 And when the princis of prestis and Pharisees hadden herde his parablis, thei knewen that he seide of hem.

46 And thei, seekynge to holde hym, dreden the cumpanyes of peple, for thei hadden hym as a prophete.

Chap. XXII. 1 And Jhesus answerynge seide eftsone in parablis to hem, seiynge,

2 The kyngdam of heuenes is maad lic to a man kyng that made weddingus to his sone.

3 And he sente his seruauntis for to clepe men beden to the weddyngis, and thei wolden nat cume.

4 Eftsoone he sente other seruauntis,

hys awne sonne, sayinge, They wyll feare my sonne.

38 When the husbandmen sawe his sonne, they sayde amonge them selves, Thys ys the heyre; come on, lett vs kyll hym, and lett vs take hys inherytaunce to oure selves.

39 And they caught hym, and thrust him out of the vyneyarde, and shlewe him.

40 When the lorde of the vyneyarde commeth, what wyll he do with those husbandmen?

41 They sayde vnto hym, He will evyll destroye those evyll persons, and wyll lett out hys vyneyarde vnto other husbandmen, whych shall delyver hym his frute att tymes convenient.

42 Jesus saide vnto them, Dyd ye never redde in the scriptures, The same stone which the bylders refused, is set in the prineypall parte of the corner? This was the Lordes doinge, and yt is mervelous in oure eyes.

43 Therfore saye I vnto you, the kingdome of God shalbe taken from you, and shalbe geven to the gentyls which shall brynge forth the frutes off it.

44 And whosoever shall fall on thys stone, shalbe alto broken; and whomsoever thys stone shall fall oppon, he shall grynde him to powder.

45 And when the chefe prestes and Pharyses herde his similitudes, they pereeaved that he spake of them.

46 And they went about to laye hondes on hym, but they feared the people, because they counted hym as a prophet.

Chap. XXII. 1 And Jesus answered and spake vnto them agayne in similitudes, sayinge,

2 The kyngdome of heven is lyke vnto a certayne kinge which maryed his sonne.

3 And sent forth his servauntes to call them that were byd to the weddinge, and they wolde nott come.

4 Ageyne he sentt forth other ser-

sǽde ðam geladedon, Nú! ic gegearwode mine feorme, mine fearras and mine fugelas synt ofslegene, and ealle mine þing synt gearwe; cumaþ to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and férdon, sum to hys túne, sum to hys manggunge.
6 And ða ôðre námon hys þeowas, and mid teonan geswencton, and ofslógon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrre; and sende hys here to, and fordyde ða manslagan, and hyra burh forbærnde.
8 Ðá cwæþ he to hys þeowum, Witodlice ðás gyfta synt gearwe,† ac ða ðe geladode wǽron, ne synt wyrðe.

9 Gáþ nú witodlice to wega gelǽtum, and clypiaþ to ðisum gyftum, swá hwylce swá ge gemêton.
10 Ðá eodon ða þeowas út on ða wegas, and gegadcredon ealle ða ðe hig gemêtton, gôde and yfele; ðá wǽrun ða gyft-hús mid syttyndum mannum gefyllede.
11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe dær sǽton; ðá geseah he dær ǽnne mann ðe næs mid gyftlicum reafe gescrýd.
12 Ðá cwæþ he, Lá freond, húmeta eodest ðú in, and nǽfdest gyftlic reaf? Ðá gesúwode he.

13 And se cyning cwæþ to hys þénon, Gebíndaþ hys handa and hys fét, and wurpaþ hyne on ða úttran þýstro; dær byþ wôp and tóþa gristbitung.

14 Witodlice manega synt geladode, and feawa gecorene.†
15 Ðá ongunnon ða Pharisei rǽdan, ðæt hig woldon ðone Hǽlend on hys spræce befón.
16 Ðá sendon hí him hyra leorningcnihtas to, mid ðam Herodianiscum, and ðus cwǽdon, Láreow, we witon ðæt ðú cart sóþfæst, and ðú lǽrest Godes weg myd sóþfæstnysse, and ðú ne wandast for nánum menn, ne ðú ne besceawast nánes mannes hád.

seiynge, Seie 3ee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme 3e to the weddyngus.

5 Sothely thei dispisiden,† and thei wenten awey, oon in to his vyne3erd, forsothe an other to his marchaundise.

6 But the other helden his seruauntis, and slowen hem, ponished with contek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste† the man quellers, and brente her citee.

8 Thanne he seith to his seruauntis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therfore go 3ee to the outgoyngis of weyes, and whom euere 3e shulen fynde, clepe to the weddyngis.

10 And his seruauntis, gon out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittynge at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittynge at mete; and he se3 there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hauynge brijd clothe? And he was doumbe.

13 Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende 3ee hym into vttermore derknessis; there shal be weepyng and betyng to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goynge awey, token a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her disciplis, with Erodyanys,† seiynge, Maister, we witen, that thou art sothfast, and thou techist in trewthe the weye of God, and there is no cure† to thee of eny man, for thou beholdist nat the persoone of men.

vauntes, sayinge, Tell them which are bydden, Lo! I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandyse.

6 The remnaunt toke his servauntes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and distroyed those murtheres, and brent vppe theire cite.

8 Then sayde he to hys servauntes, The weddinge was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hye ways, and as many as ye fynde, byd them to the mariage.

10 The servauntes went out in to the wayes, and gaddered togedder as many as they coulde fynde, booth good and bad; and the weddinge was furnysshed with gestes.

11 The kinge cam in, to viset hys gestes; and spyed there a man which had not on a weddinge garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a weddyng garment? And he was even spechlesse.

13 Then sayde the kynge to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter dereknes; there shalbe wepinde and gnassinge of teth.

14 For many are called, and feawe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there disciples, with Herodes servauntes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the waye of God trueli, nether carest for eny man, for thou consydrest nott mennes estate.

17 Sæge us, hwæt þincþ ðé. Ys hyt álýfed ðæt man Casere gafol sylle, ðe ná?

18 Ðá se Hǽlend hyra fácn gehýrde, ðá cwæþ he, Lá licceteras, hwí fandige ge mín?

19 Æt-ýwaþ me ðæs gafoles mynyt. Ðá brohton hi him ánne peninc.

20 Ðá cwæþ se Hǽlend to him, Hwæs anlicnys ys ðis, and ðis ofergewrit?

21 Hig cwǽdon, Ðæs Caseres. Ðá cwæþ he, Ágyfaþ ðam Casere ða þing ðe ðæs Casyres synt, and Gode ða þing ðe Godes synt.

22 Ðá hig ðæt gehýrdon ðá wundrodon hig; and forléton hyne, and férdon onweg.

23 On ðam dæge comon to him Saducei, ða secgeaþ ðæt nán ǽrýst ne sý, and hig ácsedon hyne,

24 And cwǽdon, Láreow, Moyses sǽde, gyf hwá dead sýg, and bearn næbbe, ðæt his bróðor nyme hys wíf, and strýne hym bearn.

25 Witodlice myd us wǽron seofun gebrócðru; and se forma fette wíf, and forþ-férde. And læfde hys brêðer his wíf bútan bearne;

26 And se óðer ealswá, and se þrydda, oð done seofoþan.

27 Ðá æt síðemestan, forþ-férde ðæt wíf.

28 Hwylces ðæra sufona byþ ðæt wíf, on ðam ǽríste? ealle hig hæfdon hig.

29 Ðá andswarode se Hǽlend hym and cwæþ, Ge dweliaþ, and ne cunnon hálige gewritu, ne Godes mægen.

30 Witodlice ne wífiaþ hig, ne hig ne ceorliaþ, on ðam ǽrýste; ac hig synt swylce Godes englas on heofone.

31 Ne rǽdde ge, be deadra manna ǽrýste, ðæt eow fram Gode gesǽd wæs,

32 Ic eom Abrahames God, and Isáács God, and Iacobes God? nys God ná deadra, ac lybbendra.

17 Therfore seie to vs, what it semeth to thee. Is it leful to 3eue to Cesar† rente?†

18 Forsothe, the wickednesse of hem knowen, Jhesus seith, Ypocritis, what tempten 3ee me?

19 Shewe 3ee to me the prynte of the moneye. And thei offriden to hym a peny.

20 And Jhesus seith to hem, Whos is this ymage, and the wrytyng aboue?

21 Thei seyen to hym, Of Cesar. Thanne he seith to hem, Therfore 3elde 3ee to Cesar tho thingis that ben Cesaris, and to God tho thingis that ben of God.

22 And thei heerynge wondreden; and, hym laft, thei wenten awey.

23 In that day Saducees, that seyen there is no rysyng a3ein, camen ni3 to hym, and axiden hym,

24 Seyinge, Maister, Moyses seide, 3if eny man be dead, nat hauynge a sone, that his brother wedde his wyf, and reyse seed to his brother.

25 Forsothe seuen bretheren weren at vs; and the first, a wijf weddid, is dead. And he nat hauynge seed, left his wijf to his brother;

26 Also the secounde, and the thridde, til to the seuenthe.

27 Forsothe the laste of alle, and the womman is dead.

28 Therefore in the rysynge a3ein, whos wijf of the seuene shal she be? for alle hadden hir.

29 Sothely Jhesus answerynge seith to hem, 3ee erren, nether knowynge the scripturis, nether the vertu of God.

30 Forsothe in the rysyng a3eyn, neither thei wedden, nether ben weddid; but thei ben as the aungelis of God in heuene.

31 Sothely of the rysynge a3ein of dead men, 3ee han nat rad, that it is seid of the Lord, seyinge to 3ou,

32 I am God of Abraham, and God of Ysaac, and God of Jacob? he is nat God of deed men, but of lyuynge men.

17 Tell vs there fore, howe thynkeste thou. Is it lawfull to yeve tribute vnto Cesar, or not?

18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?

21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.

23 The same daye the Saduces cam vnto hym, which saye that there is no resurreccion, and they axed hym,

24 Saynge, Master, Moses bade, if a man dye, havinge no chyldren, that the brother mary his wyfe, and reyse vppe seed vnto his brother.

25 There were with vs seven brethren; the fyrst maried, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;

26 Lyke wise the seconde, and the thryd, vnto the seventhe.

27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shall she be of the vij? for all had her.

29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.

30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchynge the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,

32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Đâ đæt folc đæt gehŷrde, đâ wundredon hig hys lâre.†

34 Đâ đa Phariseiscan gehŷrdon, đæt he hêt đa Saduceiscan stylle beon, đâ eodon hig togædere.

35 And ân, đe wæs đære æ lâreow, âcsode hyne, and fandode hys, đus cweđende,

36 Lâ lâreow, hwæt ys đæt mæste bebod on đære æ?

37 Đâ cwæþ se Hælend, Lufa Drihten đinne God, on ealre đinre heortan, and on ealre đinre sâwle, and on eallum đinum môde.

38 Đis ys đæt mæste and đæt fyrmeste bebod.

39 Óđer ys đysum gelîc; Lufa đinne nehstan swâ swâ đê sylfne.

40 On đysum twâm bebodum byþ gefylled eall seo æ.

41 Đâ đa Phariseiscan gegaderode wæron, đâ cwæþ se Hælend,

42 Hwæt þinceþ eow be Criste, hwæs sunu ys he? Hig cwædon, Dauides.

43 Đâ cwæþ se Hælend, Hwî clypaþ Dauid hyne on gâste Drihten, and cwyþ,

44 Drihten cwæþ to mînum Drihtne, Site on mîne swŷđran healfe, ođ đæt ic gesette đîne fŷnd đê to fôt-sceamole?

45 Gyf Dauid hyne on gâste Dryhten clypaþ, hû ys he hys sunu?

46 Đâ ne mihton hig him nân word andswarian, ne nân ne dorste of đam dæge, hyne nân þing mâre âcsian.

Chap. XXIII. 1 Đâ spræc se Hælend to đam folce, and to hys leorningcnyhtum,

2 And cwæþ, Bôceras and Pharisei sæton ofer Moyses lâreow-setl.

3 Healdaþ, and wyrceaþ, swâ hwæt swâ hig secgeaþ. And ne dô ge nâ æfter heora worcum; hig secgeaþ, and ne dôþ.

4 Hig bîndaþ hefige byrđyna, đe man âberan ne mæg, and lecgeaþ đa uppan

33 And the cumpanyes of peple heerynge, wondreden in his techynge.

34 Forsothe Pharisees, heerynge that he hadde put silence to Saducees, camen to gidre in to oon.

35 And oon of hem, a techer of the lawe, axede Jhesus, temptynge hym,

36 Maistre, whiche is a greet maundement in the lawe?

37 Jhesus seide to hym, Thou shalt loue the Lord thi God, of al thin herte, and in al thi soule, and in al thi mynde.

38 This is the firste and the most maundement.

39 Forsothe the seeounde is lic to this; Thou shalt loue thi neiȝbore as thi self.

40 In these two maundementis hangith al the lawe and prophetis.

41 Sothely the Pharisees gedrid to gidre, Jhesus axide hem,

42 Seyinge, What semeth to ȝou of Crist, whos sone is he? Thei seyen to hym, Of Dauith.

43 He seith to hem, Therfore hou Dauith in spirit clepith hym Lord, seyinge,

44 The Lord seide to my Lord, Sitte on my riȝthalf, til that I put thin enmyes a stole of thi feet?

45 Therfore ȝif Dauyd clepith him Lord, hou is he his sone?

46 And no man miȝt answere a word to hym, nether eny man was hardy fro that day, for to axe hym more.

33 And when the people herde that, they were astonyed at hys doctrine.

34 When the Pharises had herde howe that he had put the Saduces to silence, they drewe togedder.

35 And won of them, whych was a doctour off lawe, axed him a question, temptinge him, and sayinge,

36 Master, whych is the grett commaundment in the lawe?

37 Jesus sayde vnto him, Thou shalt love thy Lorde God, with all thyne herte, wyth all thy soule, and with all thy mynde.

38 This is the fyrst and that grett commaundment.

39 And there ys another lyke vnto thys; Thou shalt love thyne neghbour as thy selfe.

40 In thesetwo commaundmenteshange all the lawe and the prophettes.

41 Whyll the Pharises were gaddered togedder, Jesus axed them,

42 Saynge, What thinke ye of Christ, whose sonne is he? They sayde vnto hym, The sonne of David.

43 He sayde vnto them, Howe then doeth David in spirite call him Lorde, saynge,

44 The Lorde sayde to my Lorde, Sytt on my ryght honde, tyll I make thyne ennemyes thy fote stole?

45 Yf David call hym Lorde, howe is he then his sonne?

46 And none of them coulde answere him ageyne one worde, nether durste eny man from that daye forth, axe hym eny moo questions.

Chap. XXIII. 1 Thanne Jhesus spac to the cumpanyes of peple, and to his disciplis,

2 Seiynge, Vpon the chaier of Moyses, scribis and Pharisees seeten.

3 Therfore kepe ȝee, and do ȝee alle thingis, what euere thingis thei shulen seie to ȝou. But nyl ȝee do after her werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuouse chargis, and vnportable,† and putten in

Chap. XXIII. 1 Then spake Jesus to the people, and to hys disciples,

2 Saynge, The scrybs and the Pharises sitt in Moses seate.

3 Whatsoever they byd you observe, that observe, and do. But after their workes do not; for they saye, and do not.

4 Ye and they bynde hevy burthens, and greveous to be borne, and ley them

manna exla; and nellaþ hig ða mid heora fingre æt-hrînan.

5 Ealle heora worc hig dóþ, ðæt menn hi geseon; hig tobrǽdaþ hyra healsbēc,† and mǽrsiaþ heora reafa fnadu.

6 Hig lufigeaþ ða fyrmestan setl on gebeorscypum, and ða fyrmestan láreowsetl on gesamnungum;
7 And ðæt hig man gré́te on strǽtum, and ðæt menn hig láreowas nemnon.
8 Ne gyrne ge ðæt eow man láreowas nemne; án ys eower láreow, ge synt ealle gebróðru.

9 And ne nemne ge eow fæder ofer eorþan, án ys eower fæder, se ðe on heofonum ys.
10 Ne eow man ne nemne láreowas, forðam án, Crist, is eower láreow.
11 Se ðe eower yldest sý, beo se eower þén.
12 Witodlíce se ðe hyne upp-áhefþ, se byþ genyðerod; and se ðe hyne sylfne ge-eaðmét, se byþ up-áhafen.†
13 Wá eow, bócyras and Pharisei, licceteras, forðam ge belúcaþ heofona ríce beforan mannum; ne ge in ne gáþ, ne ge ne geþafiaþ ðæt óðre ingán.

14.†

15 Wá eow, bócyras and Pharisei, licceteras, forðam ge befaraþ sǽ and eorþan, ðæt ge dón ánne ælþeodine; and ðonne he geworden byþ, ge gedóþ hyne helle bearn, twýfealdlícor ðonne eow.

16 Wá eow, blíndan látteowas, ge secgeaþ, Swá hwylc swá swereþ on temple, ðæt ys náht; swá hwá swá swereþ on ðæs temples golde, se ys scyldig.

17 Ealá ge dysegan and blíndan, hwæðer ys máre, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehálgaþ?
18 And swá hwá swá swereþ on ðam weofode, ðæt ys náht; swá hwylc swá

to shuldres of men; but with her fyngir thei wolen nat moue hem.

5 Therfore thei don alle her werkis, that thei be seen of men; forsothe thei alargen her filateries,† and magnyfie hemmys.

6 Sothely thei louen the first sittyng placis in sopers, and the first chaiers in synagogis;

7 And salutaciouns in the chepyng, and to ben clepid of men maistirs.

8 Sothely nyl 3ee ben clepid maistir; for oon is 3oure maistir, forsothe alle 3e ben brethren.

9 And nyl 3e clepe to 3ou a fadir on erthe, for oon is 3oure fadir, that is in heuenes.

10 Nether be 3e clepid maistirs, for oon is 3our maistre, Crist.

11 He that is more of 3ou, shal be 3oure mynystre.

12 Forsothe he that shal hie hym self, shal be mekid; and he that shal meeke hym self, shal ben enhaunsid.

13 Sothely woo to 3ou, scribis and Pharisees, ypocritis, for 3e closen the kyngdam of heuenes before men; sothely 3e entren nat, ne suffre men entrynge for to entre.

14 Woo to 3ou, scribis and Pharisees, ypocritis, that eten the housis of widues, in longe preier preyinge; for this thing 3e shulen take the more dom.

15 Woo to 3ou, scribis and Pharisees, ypocritis, that cumpasen the se and the lond, that 3ee maken o proselite;† and whanne he shal be maad, 3e maken hym a sone of helle, double more than 3ou.

16 Woo to 3ou, blynde lederis, that seien, Who euere shal swere by the temple of God, no thing is; sothely he that shal swere in the gold of the temple, owith.†

17 3ee folis and blynde, forsothe what is more, the gold, or the temple that halowith the gold?

18 And who euer shal swere in the auter, no thing is; but he that shal

on mennes shulders; but they them sylfe wyl not move them with one fynger.

5 All there workes they do, for to be sene of men; they sett abroade there philateris, and make large borders on there garmenttes.

6 And love to sytt vppermooste at feastes, and to have the chefe seates in the synagogges;

7 And gretynges in the marketes, and to be called of men rabi.

8 But ye shall nott suffre youre selves to be called rabi; for one ys youre master, that is to wytt Christ, and all ye are brethren.

9 And call ye no man youre father on the erth, for one is youre father, and he is in heven.

10 Be ye not called masters, for one ys youre master, and he is Christ.

11 He that is greateste amonge you, shalbe youre servaunte.

12 But whosoever exalteth hym silfe, shalbe brought lowe; and he that submitteth him silfe, shalbe exalted.

13 Wo be vnto you, scribs and Pharises, dissemblers, for ye sheet vp the kyngdom of heven before men; ye youre selves goo nott in, nether suffre ye them that come to enter in.

14 Wo be vnto you, scribes and Pharises, for ye devoure widdowes houses, and that vnder a coloure of praying longe prayers; wherfore ye shall receave greater damnacion.

15 Wo be vnto you, scribes and Pharises, ypocrites, for ye compasse see and londe, to brynge one in to youre belefe; and when ye have brought him, ye make hym two folde more the chylde off hell, then ye youre selves are.

16 Wo be vnto you, blynd gides, for ye saye, Whosoever sweare by the temple, yt ys nothinge; but whosoever sweare by the golde of the temple, he is detter.

17 Ye foles and blinde, whether is greater, the golde, or the temple that sanctifyeth the golde?

18 And whosoever sweareth by the aulter, it is nothinge; but whosoever

swereþ on ðære offrunge ðe ofer ðæt weofod ys, se ys gyltig.

19 Ealá ge blindan, hwæðer ys máre, ðe offrung, ðe ðæt weofod ðe gehálgaþ ða offrunge?

20 Witodlice se ðe swereþ on weofode, he swereþ on him, and on eallum ðam ðe him ofer synt.

21 And se ðe swereþ on temple, he swereþ on him, and on ðam ðe him oneardiaþ.

22 And se ðe sweraþ on heofonan, he sweryþ on Godes þrym-setle, and on ðam ðe ofyr ðæt sitt.

23 Wá eow, bóceras and Pharisei, licceteras, ge ðe teoðiaþ mintan, and dile, and cumyn, and ge forléton ða þing ðe synt hefigeran ðære æ, dóm, and mildheortnysse, and geleafan. Ðás þing hyt gebyrede ðæt ge dydon, and ða óðre ne forléton.

24 Lá blindan látteowas, ge drehnigeaþ done gnæt áweg, and drincaþ done olfend.

25 Wá eow, bóceras and Pharisei, licceteras, forðam ge clænsiaþ ðæt wiðútan ys, caliceas and discas; and ge synt innan fulle reaflâces and unclænnysse.

26 Ealá ðú blinda Phariseus, clænsa æryst ðæt wiðinnan ys calices and disces, ðæt hyt si cláne ðæt wiðútan ys.

27 Wá eow, bóceras and Pharisei, licceteras, forðam ge synt gelice hwitum byrgenum, ða þinceaþ mannum útan wlitige; and hig synt innan fulle deadra bána, and ealre fylþe.

28 And swá ge ætýwaþ mannum útan rihtwise; innan ge synt fulle liccetunge and unrihtwisnesse.

29 Wá eow, bóceras and Pharisei, licceteras, ge ðe timbriaþ witegena byrgena, and glengaþ rihtwisra gemyndstówa,

30 And ge cweðaþ, Gyf we wæron on úre fædera dagum, næron we heora geféran on ðæra witegena blódes gyte.

31 Witodlice ge synt eow sylfum to gewitnysse, ðæt ge synt ðæra bearn ðe ofslógon ða witegan.

swere in the 3ifte that is on the auter, owith.

19 Blynde men, forsothe what is more, the 3ift, or the auter that halowith the 3ifte?

20 Forsothe he that swerith in the auter, swerith in it, and alle thingis that ben theron.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith theron.

23 Woo to 3ou, scribis and Pharisees, ypocritis, that tithen mente, anete, and comyn, and han lefte tho thingis that ben greuouser† of the lawe, dom, and mercy, and feith. And these thingis it behofte† for to do, and not to leeue hem.

24 Blynde leders, clensynge a gnatte, but swolowynge a camel.

25 Woo to 3ou, scribis and Pharisees, ipocritis, that maken clene that thing of the cuppe and plater, that is with outforth; forsothe with ynne 3e ben ful of raueyne and vnclennesse.

26 Thou blynd Pharisee, clense first that thing of the cuppe and plater that is with ynneforth, that and that thing that is with outenforth be maad clene.

27 Woo to 3ou, scribis and Pharisees, ipocritis, that ben lic to sepulcris maad whijt, the whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boonys of dead men, and al filthe.

28 So and 3ee forsothe with outen forth aperen iuste to men; but with ynne 3ee ben ful of ypocrisie and wickidnesse.

29 Woo to 3ou, scribis and Pharisees, ipocritis, that belden sepulcris of prophetis, and maken faire the biriels of iuste men,

30 And seien, 3if we hadden ben in the dayes of our fadris, we shulden nat han be here felowis in the blood of prophetis.

31 And so 3e ben in witnessyng to 3ou self, for 3e ben the sonys of hem that slowen the prophetis.

sweareth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therfore sweareth be the aultre, sweareth bi it, and by all that there on is.

21 And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth there in.

22 And he that sweareth by heven, sweareth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, scrybes and Pharises, desemblers, for ye tythe mynt, annys, and commen, and leave the waygthtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, scrybes and Pharises, ypocrites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, scrybes and Pharises, ypocrites, for ye are lyke vnto paynted tombes, which appere beautyfull outwardes; but are with in full off deed mens bones, and of all fylthynes.

28 So are ye, for outwardes ye appere rightous vnto men; when with in ye are full of dissimulacion and iniquite.

29 Wo be vnto you, scribes and Pharises, ypocrytes, ffor ye bilde the tombes off the prophetes, and garnisshe the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And gefylle ge ðæt gemet eowra fædera.

33 Ealá ge næddran, and næddrena cynn, hú fleo ge fram helle dóme?†

34 Ic sende to eow witegan, and wise bóceras; and ge hig ofsleaþ, and hóþ, and swingaþ on eowrum gesomnungum, and ge hig ehtaþ of byrig on byrig;

35 Ðæt ofer eow cume ælc rihtwis blód, ðe wæs ágoten ofer eorþan, fram Abeles blóde ðæs rihtwisan oð Zacharias blód, Barachias suna, ðone ge ofslógon betwyx ðam temple and ðam weofode.

36 Sóþ ic eow secge, ealle ðás þing cumaþ ofer ðas cneorisse.

37 Ealá Ierusalem, ealá Ierusalem,† ðú ðe ða witegan ofslihst, and mid stánum oftorfast ða ðe to ðé ásende synt, swíðe oft ic wolde ðine bearn gegaderigan, swá seo henn hyre eicenu under hyre fyðeru gegaderaþ, and ðú noldest.

38 Witodlice nú! byþ eower hús eow wéste forlæten.

39 Sóþ ic secge eow, ne geseoþ ge me heonon-forþ, ærðam ðe ge secgeon, Sý gebletsod se, ðe com on Drihtnes naman.

Chap. XXIV. 1 And ðá se Hælend út-eode of ðam temple; him to-genealæhton hys leorning-cnihtas, ðæt hi him ætýwdon ðæs temples getimbrunge.

2 Ðá andswarode he him and cwæþ, Geseoþ ge eall ðis? Sóþ ic secge eow, ne byþ hér læfed stán uppan stáne, ðe ne beo toworpen.

3 Ðá he sæt uppan Olinetes dúne, ðá comon hys leorning-cnihtas dihlíce, and cwædon, Sæge us, hwænne ðás þing gewurðon, and hwylc tácn sí ðines tocymes, and worulde ge-endunge.

4 Ðá andswarode he him and cwæþ, Warniaþ, ðæt eow nán ne beswice.

32 And 3e fulfillen the mesure of 3oure fadris.

33 3ee sarpentis, fruytis† of eddris,† hou shulen 3ee flee fro the dom of helle?

34 Therfore loo! I sende to 3ou prophetis, and wise men, and scribis;† and of hem 3ee shulen slee, and crucifie, and of hem 3e shulen bete in 3our synagogis, and shulen pursue fro citee in to citee;

35 That al the iuste blode come vpon 3ou, that was shed on the erthe, fro the blood of iust Abel til the blood of Zacharie, the sone of Barachie, whom 3ee slowen bitwixe the temple and the auter.

36 Trewli I seie to 3ou, alle these thingis shulen come vpon this generacioun.

37 Jerusalem, Jerusalem, that sleest prophetis, and stonyst hem that ben sent to thee, hou oft wold I gedre to gidre thi sonys, as an henne gedreth togidre hir chikenys vndir hir wengis, and thou woldist nat.

38 Loo! 3oure hous shal be lefte to 3ou desert.†

39 Forsothe I seie to 3ou, 3ee shulen nat see me fro hennys forth, til that 3ee seien, Blessid *is he*, that cumeth in the name of the Lord.

Chap. XXIV. 1 And Jhesus, gon out of the temple, wente; and his disciplis camen ni3 to hym, that thei shulden shewe to hym the bildyngis of the temple.

2 Forsothe he answerynge seith to hem, Seen 3ee alle these thingis? Trewly I seie to 3ou, a stoon shal nat be lefte here on a stoon, the whiche shal nat be distruyed.

3 Sothely hym sittynge on the hil of Olyuete, disciplis camen ni3 to him priuely, seiynge, Seie to vs, whanne thes thingis schulen be, and what tokene of thi comynge, and of ending of the world.

4 And Jhesus answeringe seide to hem, Se 3e, that no man disceyue 3ou.

32 Fulfyll ye lyke wyse the measure of youre fathers.

33 Ye serpentes, and generacion of vipers, howe shall ye scape the dampnacion of hell?

34 Wherfore beholde! Y sende vnto you prophetes, wyse men, and scribes; and off them some shall ye kyll, and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite;

35 Thatt all righteous bloud may fall on you, which was sheed apon the erth, from the blond of rightous Abell vnto the bloud of Zacharias, the sonne of Barachias, whom ye slewe betwene the temple and the altre.

36 Verely Y say vnto you, all these thinges shall light apon this generacion.

37 Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the, howe often wolde I have gaddered thy children to gedder, as the henne gaddreth her chickens vnder her wynges, but ye wolde not.

38 Beholde! youre habitacion shalbe lefte vnto you desolate.

39 For Y saye vnto you, ye shall not se me hence forth, tyll that ye saye, Blessed ys he, that commeth in the name off the Lorde.

Chap. XXIV. 1 And Jesus went out, and departed from the temple; and his disciples cam to hym, for to shewe hym the byldinge of the temple.

2 Jesus sayde vnto them, Se ye not all these thinges? Verely Y saye vnto you, there shall not be here leeft one stone vppon another, that shall not be destroyed.

3 And as he sat vppon the mount Olivete, his disciples cam vnto hym secretly, sayinge, Tell vs, when this shalbe, and what signe shalbe of thy comminge, and of the ende of the worlde.

4 And Jesus answered and sayde vnto them, Take hede, that no man desceave you.

5 Manega cumaþ on mīnum naman, and cweðaþ, Ic eom Crist; and beswīcaþ manega.
6 Witodlice ge gehȳraþ gefeoht, and gefeohta hlisan; warnigeaþ, ðæt ge ne beon gedrēfede; ðās þing sceolon geweorðan, ac nys ðonne gyt se ende.

7 Þeod winþ ongēn þeode, and rīce ongēn rīce, and mann-cwealmas beoþ, and hungras, wide geond land, and eorþan styrunga;
8 Ealle ðās þing synt ðæra sāra anginnu.
9 Ðonne syllaþ hī eow on gedrēfednysse, and ofsleaþ eow, and ealle menn eow hatigeaþ for mīnum naman.

10 And ðonne beoþ manega ungetrȳwsode, and belǣwaþ betwyx him, and hatigaþ him betwȳnan.
11 And manega lease witegan cumaþ, and beswīcaþ manega.
12 And forðam ðe unrihtwīsnys rīcsaþ, manegra lufu ācōlaþ;

13 Witodlice se ðe þurhwunaþ oð ende, se byþ hāl.
14 And ðis gōdspel byþ bodod ofer ealle eorþan, on gewitnesse eallum þeodum; and ðonne cymþ seo ge-endung.

15 Ðonne ge geseoþ ða onsceonunge ðære toworpennysse, ðe se witega gecwæþ, Daniel, ðā he stōd on hāligre stōwe; ongyte, se ðe hyt rǣt;

16 Fleon ðonne to mūntum, ða ðe on Iudea-lande synt;
17 And se ðe ys uppan hys hūse, ne gā he nyðer ðæt he ǣnig þing on his hūse fecce;
18 And se ðe is on æcere, ne cyrre he ðæt he hys tunecan nyme.
19 Wā eacniendum and fēdendum on ðam dagum.

20 Biddaþ, ðæt eower fleam on wintra, oððe on reste-dæge, ne geweorðe.

21 Witodlice ðonne byþ swā mycel gedeorf, swā næs of middan-geardes fruman

5 Many schulen come in my name, seyynge, I am Crist; and thei schulen disceyue manye.

6 Sothly ȝe ben to heere bateyls, and opynyouns of bateyls; se ȝe, that ȝe ben not distroblid; forsoth it bihoueth thes thingis to be don, but not ȝit is the ende.

7 Folk schal ryse to gidere aȝen folk, and rewme in to rewme, and pestilencis, and hungris, and erthemouyngis schulen be by placis;

8 Forsothe alle thes thingis ben bigynnyngis of sorwis.

9 Thenne thei schulen bitake ȝou in to tribulacioun, and thei schulen slee ȝou, and ȝe schulen be in hate to alle folkis for my name.

10 And thanne manye schulen be sclaundrid, and to gidere bitraye,† and in hate haue to gidere.

11 And many false prophetis schulen ryse, and disceyue many.

12 And for wickidnesse schal be plenteous, the charite of manye schal wexe coold;

13 Forsothe he that schal dwelle stable vnto the ende, he this schal be saaf.

14 And this gospel of kyngdom schal be prechid in al the world, in to witnessinge to alle folkis; and thanne the ende schal come.

15 Therfore whenne ȝe schulen se the abhomynacioun of discomfort, that is seid of Danyel, the prophete, stondynge in the hooly place; he that redith, vndirstonde;

16 Thanne thei that ben in Judee, fle to mounteyns;

17 And he that *is* in the hous roof, come not down to take ony thing of his hous;

18 And he that *is* in the feeld, turne not aȝen to take his coote.

19 Forsoth wo to wymmen with childe and noryschinge in tho dayes.

20 Sothly preie ȝe, that ȝoure fleynge be not maad in wyntir, or saboth.

21 Forsothe thanne schal be greet tribulacioun, what maner was not fro the

5 For many shall come in my name, sainge, Y am Christ; and shall deceave many.

6 Ye shall heare of warres, and of the noyse of warres; but se, that ye be not troubled; for all these thinges muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the beginnynge off sorowes.

9 Then shall they put you to trouble, and shall kyll you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many falce prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gospell off the kyngdom shalbe preached in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym whych is on the housse toppe, not come doune to take enytinge out of his housse;

18 Nether let hym which is in the felde, returne backe to fetche his clothes.

19 Wo be in those dayes to them that are with chylde and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the winther, nether on the saboth daye.

21 For then shalbe greate tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas gescyrte wǽron, nǽre nán mann hál geworden; ac for ðam gecorenum, ðe he geceas, ða dagas beoþ gescyrte.

23 Ðonne gyf eow hwá sægþ, Nú! Crist ys hér, odde ðær, ne gelýfe ge him.

24 Ðonne cumaþ lease Cristas and lease wítegan, and dóþ mycle tácn and fóre-beacn; ðæt ða beoþ on gedwolan gelǽdde, gyf hyt beon mæg, ðe gecorene wǽron.

25 Witodlice! ic hyt eow fóresǽde.

26 Gyf hig eow secgeaþ, Hér he ys on wéstene, ne fare ge út; gyf hig secgeaþ, Hér he ys on þurh-farun, ne gelýfe ge.

27 Witodlice swá swá liget færþ framést-dǽle, and ætýwþ oð west-dæl, swá byþ mannes suna tocyme.

28 Swá hwær swá hold byþ, ðæder beoþ earnas gegaderode.

29 Sóna æfter ðæra daga gedréfydnesse, seo sunne byþ forsworcen, and se móna hys leoht ne syl þ, and steorran feallaþ of ðære heofenan, and ðære heofenan mægenu beoþ ástyrede.

30 And ðonne ætýwþ mannes suna tácn on heofonan, and ðonne wépaþ ealle eorþan mǽgþa; and geseoþ mannes sunu cumendne† on heofonan genipum,† mid myclum mægene and mægenþrymme.

31 And he ásent hys englas mid býman, and mycelre stefne; and hí gegaderigaþ hys gecorenan of feower middaneardes endum, of heofona heahnyssum oð hyra gemǽru.

32 Leornigeaþ bigspel be ðam fíctreowe. Ðonne hys twíg byþ hnesce, and leaf ácennede, ge witon, ðæt sumor ys gehende;

33 And wite ge swá, ðonne ge ðás þing geseoþ, ðæt he ys on durum gehende.

34 Sóþ ic secge eow, ðæt ðeos cneorys ne gewit, ǽrðam ðe ealle ðás þing geweorðon;

bigynnyng of the world to now, nethir schal be maad.

22 And no but tho dayes hadden be breggid, al fleisch† schulde not be maad saaf; but tho dayes schulen be maad schort, for the chosun men.

23 Thanne if ony man schal seie to 3ou, Lo! here is Crist, or there, nyle 3e bileue.

24 Forsothe false Cristis and false prophetis schulen ryse, and thei schulen 3yue grete tokenes and wondris; so that also the chosyne be ledd in to errour, if it may be don.

25 Lo! I haue bifore seid to 3ou.

26 Therfore if thei schulen seie to 3ou, Loo! he is in desert, nyle 3e go out; loo! in pryuey chambris,† nyle 3e bileue.

27 Sothli as leyt goth out fro the eest, and apperith til in to the west, so schal be and the comynge of mannus sone.

28 Where euere the body schal be, and the eeglis schulen be gederid thidur.

29 Forsothe anoon aftir the tribulacioun of tho dayes, the sunne schal be maad derk, and the mone schal not 3yue hir li3t, and sterris schulen falle down fro heuene, and the vertues of heuenes schulen be mouyd.

30 And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis† of erthe schulen weyle; and thei schulen se mannus sone comynge in the clowdis of heuene, with moche vertu and mageste.

31 And he schal sende his angelis with a trumpe, and greet voice; and thei schulen gedere his chosyne fro foure wyndis of heuene, fro the hi3este thingis of heuenes til teermes† of hem.

32 Lerne 3e the parable of a fyge tree. Whenne his bou3† is now tendre, and leeuys sprungen, 3ee witen, that somer is ni3;

33 So and 3ee whenne 3ee shulen se alle these thingis, witith that it is ni3, and in the 3atis.

34 Trewly I seie to 3ow, for this generacioun shal nat passe, til that alle thingis be don;

nynge off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortened, shulde no flesse be saved; butt for the chosens sake, those dayes shalbe shortened.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise falce Christes and falce prophetes, and shall geve greate signes and wonders; so greatly that yff it were possible, even the chosen shulde be brought in to erroure.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lightnynge cometh out off the eest, and shyneth vnto the weest, so shall the commynge off the sonne of man be.

28 For wheresoever a deed body is, even thyther wyll the egles resorte.

29 Immediatly after the tribulacions off those dayes, shall the sun be derkeneth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynreddes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Learne a similitude of the fygge tree. When his braunches are yet tender, and his leves spronge, ye knowe, that sommer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacion shall not passe, tyll all be fulfilled;

35 Heofone and eorþe gewitaþ, witodlice mine word ne gewitaþ.
36 Nát nán mann be ðam dæge ne be ðære tíde, ne furðan englas, búton fæder ána.
37 Witodlice swá swá on Nóes dagum wæs, swá byþ mannes suna tocyme.

38 Swá hí wǽron, on ðam dagum ǽr ðam flóde, etende and drincende, and wifigende and gyfta syllende, oð ðone dæg, ðe Nóe on ða earce eode;

39 And hí nyston,† ǽr ðæt flód com, and nam hig ealle, swá byþ mannes suna tocyme.

40 Ðonne beoþ twegen on æcere, án byþ genumen, and óðer byþ lǽfed;

41 Twá beoþ æt cwyrne grindende, án byþ genumen, and óðer byþ lǽfed; twegen beoþ on bedde, án byþ genumen, and óðer byþ lǽfed.†

42 Wacigaþ witodlice, forðam ðe ge nyton on hwylcere tíde eower Hláford cuman wyle.
43 Witaþ, ðæt gyf se híredes ealdor wiste on hwylcere tíde se þeof toweard wǽre, witodlice he wolde wacigean, and nolde geþafigan† ðæt man hys hús underdulfe.
44 And forðam beo ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tíde ðe ge nyton.
45 Wénst ðú hwá sý getrýwe and gleaw þeow, ðone geset hys hláford ofer his híred, ðæt he him on tíde mete sylle?
46 Eadig† ys se þeow, ðe hys hláford hyne gemét ðus dóndne, ðonne he cymþ.

47 Sóþ ic eow secge, ðæt ofer eall ðæt he áh he hyne geset.
48 Gyf se yfela þeowa þencþ on hys heortan and cwyþ, Mín hláford uferaþ hys cyme,
49 And ágynþ beatan hys efen-þeowas, and yt and drincþ mid druncenum;

50 Ðonne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days bifore the grete flood, thei weren etynge and drinkynge, weddynge and takynge to weddynge, til in to that day, in the whiche Noe entride in to the ship;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left;†

41 Two *wymmen* shulen be gryndynge in oo querne, oon shal be taken to, and the other forsaken; two in oo bed, the toon shal be taken to, and the tother forsaken.

42 Therfore wake 3ee, for 3ee witen nat in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the theef were to cumme, trewly he shulde wake, and suffre nat his hous to be vndirmynyd.

44 And therfore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,† whom his lord ordeynyde on his meynee, that he 3eue to hem mete in tyme?

46 Blissid *is* that seruaunt, whom his lord, whenne he shal cumme, shal fynde doynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith dwellynge† to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commynge of the sonne off man be.

38 For as in the dayes before the floud, they dyd eate and drynke, mary and were maried, even vnto the daye, that Noe entred in to the shyppe;

39 And knewe of nothynge, tyll the floude cam, and toke them all awaye, so shall also the commynge off the sonne off man be.

40 Then two shalbe in the feldes, the one shalbe receaved, and the other shalbe refused;

41 Two shalbe gryndinge at the myll, the one shalbe receaved, and the other shalbe refused. . . . . .

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly watche, and not suffre his housse to be broken vppe.

44 Therfore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull servaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient?

46 Happy is that servaunt, whom hys master, when he cometh, shall finde so doinge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll servaunt shall saye in his herte, My master wyll differ his commynge,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the dronken;

50 That servauntes master wyll come

ðam dæge ðe he nâ ne wênþ, and on ðære tîde ðe he nât,

51 And todælþ hyne, and âset hys dæl myd licceterum; ðær byþ wôp, and tóþa gristbitung.

Chap. XXV.† 1 Ðonne byþ heofena rîce gelic ðam tyn fæmnum, ðe ða leoht-fatu námon, and férdon ongên ðone brŷdguman and ða brŷde;

2 Hyra fîf wæ̂ron dysige, and fîf gleawe.

3 Ac ða fîf dysegan námon leoht-fatu, and ne nâmon nánne ele mid hym;

4 Ða gleawan námon ele on hyra fatum mid ðam leoht-fatum.

5 Ðâ se brŷdguma ylde, ðâ hnappedon hig ealle and slépon.

6 Witodlice to middere nihte man hrŷmde and cwæþ, Nú! se brŷdguma cymþ, faraþ him togénes.

7 Ðâ âryson ealle ða fæmnan, and glengdon heora leoht-fatu.

8 Ðâ cwæ̂don ða dysegan to ðam wîsum, Syllaþ us of eowrum ele, forðam úre leoht-fatu synt âcwencte.

9 Ðâ andswaredon ða gleawan, and cwæ̂don, Nese, ðelæs ðe we and ge nabbon genôh, gâþ to ðam cŷpendum, and bycgaþ eow ele.

10 Witodlice ðâ hig férdon and woldon bycgean, ðâ com se brŷdguma; and ða ðe gearwe wæ̂ron, eodon in mid him to ðam gyftum; and seo duru wæs belocen.

11 Ðâ æt-nehstan comon ða ôðre fæmnan, and cwæ̂don, Dryhtyn, dryhtyn, læ̂t us in.

12 Ðâ andswarode he heom and cwæþ, Sóþ ic eow secge, ne can ic eow.

13 Witodlice waciaþ, forðam ðe ge nyton ne ðone dæg ne ða tîde . . . . . .†

14 Sum man férde on elþeodinysse, and clypode hys þeowas, and betæ̂hte hym hys æ̂hta;

15 And ánum he sealde fîf púnd,

cume in the day in whiche he hopith nat, and in hour that he knowith nat,

51 And shal departe hym, and put his part with ypocritis; there shal be weepynge, and betynge togidre of teeth.

Chap. XXV. 1 Thanne the kyngdam of heuenes shal be lic to ten virgynys, the whiche, takynge her laumpis, wente out meetynge the spouse,† and the spousesse;†

2 Forsothe fyue of hem weren foolis, and fyue prudent.

3 But the fyue foolis, her laumpis taken, token nat oyle with hem;

4 Forsothe the prudent token oyle in her vessels with laumpis.

5 Forsothe the spouse† makynge dwellynge, alle nappiden and slepten.

6 Sothely at myd nizt a cry was maad, Loo! the spouse cummeth, go 3ee out metynge to hym.

7 Thanne alle the virgynys rysen vp, and anourneden her laumpis.

8 Sothely the foolis seiden to the wise, 3eue 3ee to vs of 3oure oile, for oure laumpis ben qwenchid.

9 The prudent answereden, seyinge, Lest peraventure it suffise nat to us and to 3ou, go 3ee rather to men sellynge, and bye to 3ou.

10 Forsothe the while thei wenten for to bye, the spouse came; and tho that weren redy, entriden in with hym to the weddyngis; and the 3ate is shit.

11 Sothely at the last and the other virgynys camen, seyinge, Lord, lord, opene to vs.

12 And he answerynge seith, Treuly I seie to 3ou, I knowe nat 3ou.

13 And so wake 3ee, and preye, for 3ee witen nat the day ne the hour . .

. . . . . .

14 Sothely as a man goynge fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis;

15 And to oon he 3aue fyue talentis,†

in a daye when he loketh not for hym, and in an houre that he is not ware of,

51 And wyll devyd hym, and geve hym his rewarde weth ypocrites; there shalbe wepinge, and gnasshinge of tethe.

Chap. XXV. 1 Then the kyngdom of heven shalbe lykened vnto x virgins, which toke their lampes, and went to mete the brydgrom;

2 Fyve of them were folysshe, and fyve were wyse.

3 The foles toke their lampes, but toke none oyle with them;

4 But the wyse toke oyle with them in their vysselles with their lampes also.

5 Whyll the brydgrome taryed, all slombred and slepte.

6 And even at mydnyght there was a crye made, Beholde! the brydgrome commeth, goo and mete hym.

7 Then all those virgins arose, and prepared their lampes.

8 And the folysshe sayde to the wyse, Geve vs of youre oyle, for oure lampes goo out.

9 But the wyse answered, sayinge, Not so, lest there be not ynought for vs and you, but goo rather to them that sell, and by for youre selves.

10 In conclusion whyll they went to bye, the brydgrom cam; and they that were redy, went in with hym to the weddinge; and the gate was shett vppe.

11 Afterwardes cam also the other virgins, sayinge, Master, master, open to vs.

12 But he answered and sayde, Verely I saye vnto yǒu, Y knowe you not.

13 Loke that ye watche therefore, for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

14 Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called hys servauntes to hym, and delyvered to them hys gooddes;

15 And vnto won he gave v. talentes,

sumum twá, sumum án, æghwylcum be hys ágenum mægene; and férde sóna.

16 Đá férde se đe đa fif púnd underféng, ... and gestrýnde óđere fife.
17 And ealswá se đe đa twá underféng, gestrýnde óđre twá.
18 Witodlice se đe đæt án underféng, férde, and bedealf hyt on eorþan, and behýdde hys hláfordes feoh.
19 Witodlice æfter miclum fyrste, com đæra þeowa hláford, and dyhte hym gerád.
20 Đá com se đe đa fif púnd underféng, and brohte óđre fife, and cwæþ, Hláford, fif púnd đú sealdest me, nú! ic gestrýnde óđre fife.

21 Đá cwæþ hys hláford to hym, Beo bliþe, đú góda þeow and getrýwa; fordam đe đú wære getrýwe ofer lytle þing, ic gesette đé ofer mycle; gá into đines hláfordes blisse.
22 Đá com se đe đa twá púnd underféng, and cwæþ, Hláford, twá púnd đú me sealdest; nú! ic hæbbe gestrýned óđre twá.
23 Đá cwæþ hys hláford to hym, Geblissa, đú góda þeowa and getrýwa; fordam đe đú wære getrýwe ofer feawa, ofer fela ic đé gesette; gá on đines hláfordes gefean.
24 Đá com se đe đæt án púnd underféng, and cwæþ, Hláford, ic wát đæt đú eart heard man; đú rípst đær đú ne seowe, and gaderast đær đú ne sprengdest;

25 And ic férde of-dræd, and behýdde đin púnd on eorþan; hér đú hæfst đæt đin ys.
26 Đá andswarode hys hláford him, and cwæþ, Đú yfela þeow and sláwa, đú wistest đæt ic rýpe đær ic ne sáwe, and ic gaderige đær ic ne stredde;

27 Hyt gebyrede đæt đú befæstest min feoh mynetcrum, and ic náme đonne ic come đæt min ys mid đam gafole.

28 Ánymaþ đæt púnd æt hym, and

forsothe to an other two, but to an other oon, to eche after his owne vertu; and wente forth anoon.

16 Forsothe and he that hadde take fyue talentis, wente forth, and wrou3te in hem, and wan other fyue.

17 Also and he that hadde taken two, wan other two.

18 Sothely he that hadde taken oon, goynge forth, dalf in to the erthe, and hidde the mone of his lord.

19 Bot after muche tyme, the lord of tho seruauntis came, and puttide resoun with hem.

20 And he that hadde taken fyue talentis, cummynge to, offride other fyue, seyinge, Lord, thou bitokist me fyue talentis,† loo! I haue geten ouer other fyue.

21 His lord seith to hym, Wel be thou, good seruaunt and feithful;† for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioye of thi lord.

22 Forsothe and he that hadde taken two talentis, came to, and seith, Lord, thou bitokist to me two talentis; loo! I haue geten ouer other two.

23 His lord seith to him, Wel be thou, good seruaunt and trewe; for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioye of thi lord.

24 Forsothe and he that hadde taken oo talent, cummynge to, seith, Lord, I wote that thou art an hard man; thou repist wher thou hast nat sewen, and thou gederist to gidre wher thou hast nat spreedde abrood;

25 And I dredynge wente, and hidde thi talent in the erthe; loo! thou hast that that is thin.

26 Sothely his lord answerynge, seide to hym, Yuel seruaunt and slowe, wistist thou that I repe wher I sewe nat, and gedere to gidre wher I spradde nat abrood?

27 Therfore it bihouyde thee to sende† my monee to chaungers, that and I cummynge shulde haue receeyued forsothe that that is myn with vsuris.

28 And so take 3e awey fro hym the

to another ij, and to another one, to every man after his abilite; and streyght waye departed.

16 Then he that hadde receaved the fyve talentes, went, and bestowed them, and wane other fyve.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those servauntes cam, and reckened with them.

20 Then cam he that had receaved fyve talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I have gayned with them fyve moo.

21 His master saide vnto him, Well, good servaunt and faythful; thou hast bene faythfull in lytell, I wyll make the ruler over moche; entre in into thy masters ioye.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes; lo! I have wone ij other with them.

23 His master saide vnto hym, Well, good servaunt and faythfull; thou hast bene faythfull in litell, I woll make the ruler over moche; go in into thy masters ioye.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man; which repest where thou sowedst not, and gadderest where thou strawedst not;

25 And was affrayde and went, and hyd thy talent in the erth; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll servaunt and slewthfull, thou knewest that I repe where I sowed nott, and gaddre where I strawed nott;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my commynge shulde I have receaved my money with vauntage.

28 Take therefore the talent from hym,

syllaþ ðam ðe me ða tyn púnd brohte.

29 Witodlice ælcon ðære ðe hæfþ man sylþ, and he hæfþ genóh; ðam ðe næfþ, ðæt hym þinceþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpaþ ðone unnyttan þeowan on ða úttran þýstru; ðær byþ wóp, and tóþa gristbítung.†

31 Witodlice ðonne mannes sunu cymþ on hys mægen-þrymme, and ealle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl;

32 And ealle þeoda beoþ toforan hym gegaderode, and he ásyndraþ hí him betwýnan, swá swá se hyrde ásyndraþ ða scép fram tyccenum;

33 And he geset ða scép on hys swiðran healfe, and ða tyccenu on hys wynstran healfe.

34†

. . . Cumaþ ge, gebletsode mínes fæder, and onfóþ ðæt rice ðæt eow gegearwod ys of middan-geardes frymþe.

35 Me hingrode, and ge me sealdon etan; me þyrste, and ge me sealdon drincan; ic wæs cuma, and ge me inlaðodon;

36 Ic wæs nacod, and ge me scrýddon; ic wæs untrum, and ge eodon to me; ic wæs on cwearterne, and ge comon to me.

37 Ðonne andswariaþ ða riht-wísan, and cweðaþ, Drihten, hwænne gesáwe we ðé hingrigendne, and we ðé féddon; þyrstendne, and we ðé drinc sealdon?

38 Hwænne gesáwe we ðæt ðú cuma wǽre, and ðé in-laðodon; oððe nacodne, and we ðé scrýddon?

39 [†Oððe hwænne gesáwon we ðé untrumne,] oððe on cwearterne, and we comon to ðé?

40 Ðonne andswaraþ se cyning hym and cwyþ to heom, Sóþ ic eow secge, swá lange swá ge dydon ánum of dysum mínum læstum gebróðrum, swá lange ge hyt dydon me.

41 Ðonne sægþ he ðam, ðe beoþ on hys wynstran healfe, Gewítaþ, áwyrgede, fram me, on ðæt ece fýr, ðe ys deofle

†38 Whanuh þan þuk sewhum gast, yah galaþodedum; aiþþau naqadana, yah wasidedum?

39 Whanuh þan þuk sewhum siukana, aiþþau ïn karkarai, yah atïddyedum du þus?

40 Yah andhafyands sa þiudans qiþiþ du ïm, Amen qiþa ïzwis, yah þanei tawideduþ ainamma þize minnistane broþre meinaize, mis tawideduþ.

41 Þanuh qiþiþ yah þaim, af hleidumein ferai, Gaggiþ fairra mis, yus fraqiþanans, ïn fon þata aiweino, þata manwido un-

talent, and 3eue 3e it to hym that hath ten talentis.

29 For to euery man hauynge it shal be 3ouen, and he shal haue plente; and to hym that hath nat, and that that he semeth to haue, shal be taken fro hym.

30 And caste 3ee out the vnprofitable seruaunt, and send 3ee hym in to vttermore derknessis; there shal be weepynge, and betyng to gidre of teeth.

31 Forsothe whanne mannes sone shal cume in his mageste, and alle his angelis with hym, thanne he shal sitte on the sege of his magestee;

32 And alle folkis shulen be gederid before hym, and he schal departe hem atwynne, as a sheperde departith scheep fro kidis;

33 And sothli he schal sette the scheep on his ri3thalf, the kidis forsothe on the lefthalf.

34 Thanne the kyng schal seie to hem, that shulen be on his ri3thalf, Come 3ee, the blessid of my fadir, welde 3ee† the kyngdam maad redy to 3ou fro the bygynnynge† of the world.

35 Forsothe I was hungry, and 3e 3auen to me for to ete; I thristide, and 3ee 3euen to me for to drynke; I was herberlesse, and 3ee gederiden† me;

36 Nakid, and 3ee heliden me; seik, and 3ee visitiden me; I was in prisoun, and 3e camen to me.

37 Thanne iust men shulen answere to hym, seyinge, Lord, whenne sy3en we thee hungry, and we fedd thee; thristy, and we 3euen to thee drynke?

38 Whenne forsothe seien we thee herberlesse, and we gedriden thee; or nakid, and we heliden thee?

39 Or whenne seien we thee seek, or in prisoun, and we camen to thee?

40 And he answerynge shal seie to hem, Treuly I seie to 3ou, as long as 3ee diden to oon of these my leste brethren, 3ee diden to me.

41 Thanne the kyng shal seie and to hem, that shulen be on his left half, Depart fro me, 3ee cursid, in to euer-

and geve hit vnto him which hath x talentes.

29 For vnto every man that hath shalbe geven, and he shall have aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.

30 And cast that vnprophetable servaunt into vtter dereknes; there salbe wepynge, and gnasshinge of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vppon the seate of his maieste;

32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a shepherde putteth asunder the shepe from the gootes;

33 And he shall sett the shepe on his right honde, and the gotes on his lyfte honde.

34 Then shall the kynge saye to them on his right honde, Come ye, blessed chyldren of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde.

35 For I was anhongred, and ye gave me meate; I thursted, and ye gave me drinke; I was herbroulesse, and ye lodged me;

36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thurst, and gave the drynke?

38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?

39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kynge shall answere and saye vnto them, Verely I saye vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.

41 Then shall the kynge saye vnto them, that shalbe on the lyffte hande, Departe from me, ye coursed, into ever-

hulþin yah aggilum ïs.

42 Unte gredags was, yan-ni gebuþ mis matyan; afþaursiþs was, yan-ni dragkideduþ mik;
43 Gasts, yan-ni galaþodeduþ mik; naqaþs, yan-ni wasideduþ mik; siuks, yah ïn karkarai, yan-ni gaweisodeduþ meina.
44 Þanuh andhafyand yah þai, qiþandans, Frauya, whan þuk sewhum gredagana, aiþþau afþaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau ïn karkarai, yan-ni andbahtidedeima þus?
45 Þanuh andhafyiþ ïm, qiþands, Amen qiþa ïzwis, yah þanei ni tawideduþ ainamma þize leitilane, mis ni tawideduþ.
46 Yah galciþand þai ïn balwein aiweinon; ïþ þai garaihtans ïn libain aiweinon.

Chap. XXVI.† 1 Yah warþ, biþe ustauh Ïesus alla þo waurda, qaþ siponyam seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.
3 Þanuh . . . . . .

and hys englum gegearwod.

42 Witodlice me hingrede, and ge ne sealdon me etan; me þyrste, and ge me drincan ne sealdon;
43 Ic wæs cuma, and ge me in ne geladodon; ic wæs nacod, and ge ne scrýddon me; ic wæs untrum, and on cwearterne, and ge ne comon æt me.
44 Donne andswarigeaþ hym ða, and cweðaþ, Dryhten, hwænne gesáwe we ðé hingrigendne, oððe þyrstendne, oððe cuman, oððe untrumne, oððe on cwearterne, and we ne þénedon ðé?
45 Donne andswaraþ se cyning heom, and cwyþ, Sóþ ic eow secge, swá lange swá ge ne dydon ánum of ðysum læstum, ne dyde ge hyt me.
46 And ðonne faraþ hig on éce susle; and ða rihtwisan on ðæt éce líf.

Chap. XXVI. 1 Witodlice, ðá se Hælend hæfde ealle ðás spræca geendod, ðá cwæþ he to hys leorningcnihtum,†
2 Wite ge, ðæt æfter twám dagum beoþ eastro, and mannes bearn byþ geseald, ðæt he sí on róde áhangen.
3 Ðá wæron gesamnode ða ealdras ðæra sacerda and hlâfordas ðæs folces to ðæra sacerda ealdres botle, ðe wæs genemned Caiphas,
4 And hig hæfdon mycel gemót, ðæt hig woldon ðone Hælend mid fácne besyrwan, and ofslean;
5 Hig cwædon witodlice sume, Ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.
6 Ðá se Hælend wæs on Bethania, on Symones húse ðæs hreoflan,
7 Ðá genealæhte him to sum wíf, seo hæfde box mid deorwyrþre sealfe, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorning-cnihtas ðæt and wurdon gebolgene, and cwædon, To hwan ys ðis forspilled?
9 Ðis mihte beon geseald to myclum wurþe, and þearfum gedæled.

lastynge fijr, the whiche is maad redy to the deuyl and his angelis.

42 Sothely I hungeryde, and 3e 3auen nat to me for to ete; I thristide, and 3ee 3auen nat to me for to drynke;

43 I was herberlesse, and 3ee gedriden nat me; nakid, and 3ee couereden nat me; seik, and in prisoun, and 3ee visitiden nat me.

44 Thanne and thei shulen answere to hym, seyinge, Lord, whanne scien we thee hungrynge, or thristynge, or herberlesse, or nakid, or seik, or in prisoun, and we seruyden nat to thee?

45 Thanne he shal answere to hem, seiynge, Treuly I seie to 3ou, hou longe 3ee diden nat to oon of these leste, nethere 3ee diden to me.

46 And these shulen go in to euerlastynge tourment; forsothe the iust men in to euere lastinge lyf.

Chap. XXVI. 1 And it is don, whenne Jhesus hadde eendid alle these wordis, he seide to his disciplis,

2 Wite 3ee, for after two dayes pask shal be maad, and mannes sone shal be bitaken, that he be crucified.

3 Thanne the princis of prestis and eldre men of the peple ben gedrid in to the halle of the prince of prestis, that was said Caiphas,

4 And maden a counseile, that thei shulden holde Jhesu with gile, and slea;

5 Sothly thei seiden, Nat in the feste day, lest per auenture noys were maad in the peple.

6 Forsothe whenne Jhesus was in Betanye, in the house of Symount leprous,

7 A womman hauynge a boxe of alabastre of preciouse oynement, came niȝ to hym, and shedde out on the heued of hym restinge.

8 Sothely disciplis seeynge hadden dedeyn, seyinge, Wherto this losse?

9 Forsothe it miȝte be solde for myche, and be 3ouen to pore men.

lastinge fire, which is prepared for the devyll and hys angels.

42 For I was an hungred, and ye gave me no meate; I thursted, and ye gave me no drynke;

43 I was herbroulesse, and ye lodged me nott; I was naked, and ye clothed me nott; I was sycke, and in preson, and ye visited me not.

44 Then shall they also answere hym, sayinge, Master, when sawe we the anhungred, or a thurst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred vnto the?

45 Then shall he answere them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to won off the leest of these, ye dyd it nott to me.

46 And these shall go into everlastinge payne; and the rightous into lyfe eternall.

Chap. XXVI. 1 And hit folowed, when Jesus had fynisshed all these sayinges, he sayd vnto his disciples,

2 Ye knowe, that after .ij. dayes shalbe ester, and the sonne of man shalbe delyvered, for to be crucified.

3 Then assembled togedder the chefe prestes and scrybes and seniours of the people in to the palice off the hye preste, which was called Cayphas,

4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him;

5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the people.

6 When Jesus was in Bethany, in the housse of Symon the lypper,

7 There cam vnto him a woman which had an alablaster boxe of precious oyntment, and powred it on his heed as he sate att the bourde.

8 When his disciples sawe that they had indignacion, sayinge, What neded this wast?

9 This oyntment myght have bene well solde, and yeven to the povre.

10 Đá se Hǽlend hyt wiste, đá cwæþ he to heom, Hwí synt ge grame đysum wife? witodlice gód weorc heo worhte on me.
11 Symle ge habbaþ þearfan mid eow, ac ge nabbaþ me symle.

12 Heo dyde đas sealfe on mínne lichaman, đæt ic wǽre gesmýred to bebyrganne.
13 Sóþ ic secge eow, swá hwær swá đys gódspel byþ gebodod on eallum middan-eardc, byþ gesǽd on hyre gemynd, đæt heo đis dyde.

14 Đá férde án of đam twelfum, đe wæs genemned Iudas se wiđersaca, to đæra sacerda ealdrum,
15 And cwæþ to heom, Hwæt wylle ge me syllan, and ic hyne belǽwe eow? Đá behéton hig hym þritig scyllinga.

16 And syđđan he smeade geornlice, đæt hé hyne wolde belǽwan.
17 Đá on đam forman gearcung-dæge genealǽhton đa leorning-cnihtas to đam Hǽlende, and đus cwǽdon, Hwær wylt đú đæt we gegearwion đé đine þénunga, to eastron?
18 Đá cwæþ se Hǽlend, Faraþ on đas ceastre to sumum men, and secgeaþ him, Se láreow segþ, Mín tíma ys gehende; đæt ic mid đé wyrce míne eastro mid mínum leorning-cnihtum.
19 And đa leorning-cnihtas dydon swá se Hǽlend heom bebead; and hig gegearwodon him easter-þénunge.
20 On đam ǽfene, sæt se Hǽlend mid hys twelf leorning-cnihtum æt gereorde.
21 And đá hí æton he cwæþ to him, Witodlice ic secge eow, đæt án eower belǽwþ me.
22 Đá wurdon hig swíđe ge-unrótsode and ongan ánra gehwylc cweđan, Drihten, cwyst đú eom ic hyt?
23 And he andswarode and đus cwæþ, Se đe bedypþ on disce mid me hys hand, se me belǽwþ.
24 Witodlice mannes sunu færþ, swá hit áwriten ys be him; wá đam men, þurh đone đe byþ mannes sunu be-

10 Sothely Jhesus wytinge, seith to hem, What be ȝe heuy† to this womman? sothely a good work she hath wrouȝt in me.

11 For whi ȝee shulen euermore haue pore men with ȝou, but ȝee shulen nat algatis haue me.

12 Forsothe this womman sendenge this oynement in to my body, made for to birye me.

13 Treuly I seie to ȝou, wher euer this gospel shal be prechid in al the world, it shal be seide and that this womman dide, in to mynde of hym.

14 Thanne oon of the twelue, that was seide Judas Scarioth, wente forth to the princis of prestis,

15 And seith to hem, What wolen ȝee ȝeue to me, and I shal bitake hym to ȝou? And thei ordeyneden to hym thritti platis of seluer.

16 And fro that tyme he souȝte conenablete, for to bitake hym.

17 Forsothe in the first day of the fest of pask disciplis camen to Jhesu, seyinge, Wher wolt thou we make redy to thee, for to ete paske?

18 And Jhesus seith, Go ȝee in to the citee to sum man, and seie to hym, The maister seith, My tyme is niȝ; at thee I make paske with my disciplis.

19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden redy pask.

20 Forsothe euenyng maad, he sat at the mete with his twelue disciplis.

21 And he seide to hem etynge, Treuly I seie to ȝou, for oon of ȝou is to betraye me.

22 And thei ful sory bygunnyn eche to seie, Lord, wher I am?

23 And he answerynge seith, He that with me in puttith the hond in the plater, this shal bitraye me.

24 Forsothe mannes sone goth, as it is writen of hym; but woo to that man, bi whom maunys sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the woman? she hath wroght a good worke apon me.

11 For ye shall have povre folke alwayes with you, butt me shall ye not have all wayes.

12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.

13 Verely I saye vnto you, wheresoever this gospell shalbe preached throughoute all the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.

14 Then won of the twelve, called Judas Iscarioth, went vnto the chefe prestes,

15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.

16 And from that tyme he sought oportunite, to betraye hym.

17 The fyrst daye of vnlevended breed the disciples cam to Jesus, sayinge vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciples.

19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.

20 When the even was come, he sate doune with the xij.

21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.

22 And they were exceedinge sorofull and began every man to saye vnto hym, Ys hit I, master?

23 He answerede and sayde, He that depeth his honde with me in the dissh, shall betraye me.

24 The sonne of man goeth, as yt is wrytten of hym; butt wo be to that man, by whom the sonne of man shalbe

lǽwed; betere wǽre ðam men, ðæt he nǽfre nǽre ácenned.

25 Ðá cwæþ Iudas ðe hyne belǽwde, Cwyst ðú, láreow, hwæðer ic hyt sí? Ðá cwæþ se Hǽlend, Ðú hyt sǽdest.

26 Witodlice ðá hig ǽton, se Hǽlend nam hláf, and hyne gebletsode, and bræc, and sealde hys leorning-cnihtum, and cwæþ, Onfóþ, and etaþ; ðis ys mín líchama.

27 And he genam done calic, þanciende, and sealde hym, ðus cweðende, Drincaþ ealle of ðysum;

28 Ðis is witodlice mines blódes calic niwre æ, ðæt byþ for manegum ágoten, on synna forgyfennesse.

29 Witodlice ic secge eow, ðæt ic ne drince heononforþ, of ðysum eorþlícan wíne, ǽr ðam dæge ðe ic drince ðæt niwe mid eow, on mines fæder ríce.

30 Ðá hig hæfdon heora lofsang gesungenne, ðá férdon hig uppan Oliuetes dúne.

31 Ðá sǽde se Hǽlend heom, Ealle ge wurðaþ ge-untreowsode on me, on ðysse nihte; hyt ys áwriten, Þurh ðæs hyrdes slege, byþ seo heord todrǽfed.

32 Witodlice æfter ðam ðe ic of deaþe árise, ic cume to eow on Galilea.

33 Ðá andswyrde Petrus him, and ðus cwæþ, Þeah ðe hig ealle ge-untreowsion on ðé, ic nǽfre ne ge-untreowsige.

34 Ðá cwæþ se Hǽlend, Sóþ ic secge ðé, ðæt on ðyssere nihte ǽrðam ðe cocc crǽwe, þríwa ðú widsǽcst mín.

35 Ðá sǽde Petrus him, Witodlíce ðeah ðe ic scyle sweltan mid ðé, ne widsace ic ðín. Gelíce ðam cwǽdon ealle ða ódre leorning-cnihtas.

36 Ðá com se Hǽlend mid him on done tún, ðe is genemned Gethsemani. And sǽde hys leorning-cnihtum, Sittaþ hér, oð ðæt ic gá hider-geond, and me gebidde.

37 And he genam Petrum, and Zebedeus twegen suna, and ongan unrótsian and beon unrót.

38 Ðá sǽde se Hǽlend heom, Unrót ys mín sáwl oð deaþ; gebídaþ hér, and waciaþ mid me.

it were good to hym, 3if that man hadde nat ben boren.

25 Forsothe Judas that bitrayed hym, answeride, seyinge, Maister, wher I am? He seith to hym, Thou hast seid.

26 Forsothe hem soupynge, Jhesus toke breed, and blisside, and braeke, and 3aue to his disciplis, and seith, Take 3ee, and ete; this is my body.

27 And he takynge the cuppe, dede thankyngis, and 3aue to hem, seyinge, Drinke 3ee alle herof;

28 This is my blood of the newe testament, the whiche shal be shed out for many, in to remissioun of synnys.

29 Forsothe I seie to 3ou, I shal nat drinke fro this tyme, of this fruyt of the vyne, til in to that day whenne I shal drinke it newe with 3ou, in the kyngdam of my fadir.

30 And an ympne† seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seith to hem, Alle 3e shulen suffre selaundre in me, in this ni3t; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floc shulen be scatered.

32 Forsothe after that I shal ryse a3ein, I shal go bifore 3ou in to Galilee.

33 Sothely Petre answerynge, seith to him, And 3if alle shulen be selaundrid in thee, I shal neuere be selaundrid.

34 Jhesus seith to hym, Trewly I seie to thee, for in this ni3t bifore the cok crowe, thries thou shalt denye me.

35 Petre seith to hym, And 3if it shal behoue me to dye with thee, I shal nat denye thee. Also and alle disciplis seiden.

36 Thanne Jhesus came with hem in to a toun, that is seid Gessemanye. And he seide to his disciplis, Sitte 3ee heer, the while I shal go thidir, and preie.

37 And Petre taken to, and two sonys of Zebedee, he began for to be distourblid† and sory in herte.

38 Thanne he seith to hem, My soule is sorowful til to the deth; susteyne 3ee† here, and wake 3ee with me.

betrayed; it had bene good for that man, yff he had never bene borne.

25 Then Judas which betrayed him, answerede, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.

26 As they ate, Jesus toke breed, and gave thankes, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thankes, and gave it them, sayinge, Drinke of it every won;

28 This ys my bloudde of the newe testament, which shalbe shedde for many, for the foryevenes of synnes.

29 I saye vnto you, I wyll not drynke hence foorth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.

30 And when they had sayd grace, they went out into mounte Olyvete.

31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the shepherde, and the shepe of the flocke shalbe scattered abroode.

32 But after I am rysen ageyne, I wyll goo before you into Galile.

33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.

34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt denye me thryse.

35 Peter sayde vnto hym, Yff I shulde dye with the, yet wyll I not denye the. Lyke wyse also sayde all the disciples.

36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorofull and to be in an agony.

38 Then sayd Jesus vnto them, My soule is hevy even vnto the deeth; tary ye here, and watche with me.

39 And đā he wæs lyt-hwon đanon āgān, he āfeoll on hys ansȳne, and hyne gebæd, and đus cwæþ, Fæder mīn, gyf hyt beon mæge, gewīte đes calic fram me; đeah hwæđere nā swā swā ic wylle, ac swā swā đū wylt.

40 And he com to hys leorning-cnihtum, and he gemētte hig slǣpende. And he sǣde Petre, Swā, ne mihte ge nū wacian āne tīd mid me?

41 Waciaþ, and gebiddaþ eow, đæt ge in ne gān on costnunge; wītodlice se gāst is hræd, and đæt flǣsc ys untrum.

42 Eft ōđre sīđe he fērde, and hyne gebæd, and cwæþ, Mīn fæder, gyf đes calic ne mæge gewītan, būton ic hyne drince, gewurđe đīn willa.

43 And he com eft, and gemētte hig slǣpende; sōþlice heora eagan wǣron gehefegode.

44 And he forlēt hig eft, and fērde, and hyne gebæd þryddan sīđe, cweđende đæt ylce gebed.

45 Đā com he to hys leorning-cnihtum, and sǣde heom, Slāpaþ eallunga, and restaþ eow; nū! genealǣcþ seo tīd, and mannes sunu byþ geseald on synfulra hand;

46 Ārīsaþ, uton faran; nū! genealǣcþ, se đe me belǣwþ.

47 Đā he đās þing spræc, đā com Iudas, ān of đam twelfum, and micel folc mid hym, mid sweordum and sahlum, āsended fram đæra sacerda ealdrum, and đæs folces ealdrum.

48 Se đe hyne belǣwde, sealde heom tācn, and cwæþ, Swā hwæne swā ic cysse, se hyt is; nimaþ hyne.

49 And he genealǣhte hrædlīce to đam Hǣlende, and cwæþ, Hāl beo đū, lārēow; and he cyste hyne.

50 Đā cwæþ se Hǣlend to him, Ealā freond, to hwam becom đū? Đā genealǣhton hig, and đone Hǣlend genāmon.

51 Wītudlīce! ān đæra đe mid đam Hǣlende wæs, ābræd hys sweord; and āslōh of ānes đæra sacerda ealdres þeowan eāre.

52 Đā cwæþ se Hǣlend to hym, Dō đīn sweord on hys scēþe; wītodlice

39 And he gon forth a litil, felle doun in to his face, preyinge, and seyinge, My fadir, 3if it is possible, passe this cuppe fro me; netheles nat as I wole, but as thou wolt.

40 And he came to his disciplis, and foonde hem slepynge. And he seith to Petre, So, wher 3ee mi3te nat oon hour wake with me?

41 Wake 3ee, and preie, that 3ee entren nat in to temptacioun; forsothe the spirit is redy, bote the flesh seik.†

42 Eft the secounde tyme he wente, and preide, seyinge, My fadir, 3if this cuppe may nat passe, no bote I drynke it, thi wille be don.

43 And eftsone he came, and foonde hem slepynge; forsothe her e3en weren greued.

44 And hem left, he wente eftsone, and preide the thridde tyme, the same word seyinge.

45 Thanne he came to his disciplis, and seith to hem, Slepe 3ee nowe, and reste 3e; loo! the hour hath nei3ed, and mannes sone shal be taken in to the hondis of synners;

46 Ryse 3ee, go wee; loo! he that shal take me, shal nei3e.

47 And 3it hym spekynge, loo! Judas, oon of the twelue, and with hym came a grete cumpanye, with swerdis and battis, sent of the princes of prestis, and of eldre men of the peple.

48 Forsothe he that bitraiede hym, 3aue to hem a tokne, seiynge, Whom euer Y shal kisse, he it is; holde 3ee hym.

49 And anon he cummynge ni3 to Jhesu, seide, Haile, maistre; and he kissidc hym.

50 And Jhesus seide to hym, Frend, wherto art thou comen? Thanne thei camen ni3, and castiden hondis in to Jhesu, and helden hym.

51 And loo! oon of hem that weren with Jhesu, holdynge out the hond, drow3 out his swerd; and he, smytynge the seruaunt of the prince of prestis, kitte of his litil ere.

52 Thanne Jhesus seith to hym, Turne thi swerd in to his place; sothely alle

39 And he went a way a lytell aparte, and fell flatt on hys face, and prayed, sayinge, O my father, yf it be possyble, lett this cuppe passe from me; neverthelesse nott as I wyll, butt as thou wylt.

40 And he cam vnto hys disciples, and founde them a slepe. And sayde to Peter, What, coulde ye not watche with me one houre?

41 Watche, and praye, that ye fall not into temptacion; the spirite ys willynge, but the flesshe is weeke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfylled.

43 And he cam, and founde them aslepe a gayne; for their eyes were hevy.

44 And he leffte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to hys disciples, and sayd vnto them, Slepe hence forth, and take youre reest; take hede! the houre is at honde, and the sonne of man shalbe betrayed in to the hondes of synners;

46 Ryse, lett vs be goinge; he is at honde, that shall betraye me.

47 Whyll he yet spake, lo! Judas, won of the twelve cam, and with him a greate multitude, with sweardes and staves, whych were sent from the chefe prestes, and seniours of the people.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master; and kyssed him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde! won of them whiche were with Jesus, stretched oute his honde, and drue his swearde; and stroke a servaunt of the hye preste, and smote of his eare.

52 Then sayde Jesus vnto hym, Putt vppe thy swearde in to his sheathe; for

ealle ða ðe sweord nymaþ, mid sweorde hig forwurðaþ.

53 Wénst ðú, ðæt ic ne myhte biddan minne fæder, ðæt he sende me nú má ðonne twelf eoredu engla?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt? fordam ðus hyt gebyraþ to beonne.

55 On ðære tide cwæþ se Hælend to ðam folce, Eallswá to þeofe ge synt cumene, mid sweordum and mid sahlum, me to nymanne; dæghwamlice ic sæt mid eow on ðam temple, and lærde eow, and ge me ne námon.

56 Ðis eall ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá flugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiphan, ðæra sacerda caldre, ðær ða bócceras, and ða ealdras gesamnode wǽron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda ealdres botle; and he in-eode, and sæt mid ðam þénum, ðæt he gesáwe ðone ende.

59 Witodlice ðæra sacerda ealdras, and eall ðæt gemót sóhton lease saga ongén ðone Hælend, ðæt hig hyne to deaþe sealdon;

60 And hig ne mihton náne findan, ðá ðá manega mid leasum onsagum genealæhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwædon, Ðes sæde, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt eft getimbrigean.

62 Ðá árás se ealdor ðæra sacerda and cwæþ, Ne andwyrdst ðú nán þing ongén ða, ðe dis ðé onsecgeaþ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic hálsige ðé þurh ðone lifigendan God, ðæt ðú secge us, gyf ðú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt ðú sædest; sóþ ic eow secge, æfter ðysum ge geseoþ mannes bearn sittende on ða swiðran healfe Godes mægenþrymmes, and cumendne on heofones wolcnum.

that shulen take swerd, shulen perishe by swerd.

53 Wher gessist thou, that I may nat preie my fadir, and he shal 3eue to me now more than twelue legions of angelis?

54 Hou therfore shulen the scripturis be fulfillid? for so it behoueth to be don.

55 In that hour Jhesus seide to the cumpanyes of peple, As to a theef 3ee han gon out, with swerdis and battis, for to eeche me; day by day I satte at 3ou, techynge in the temple, and 3ee holden not me.

56 Forsothe al this thing was don, that the scripturis of prophetis shulden be fulfillid. Thanne alle disciplis fledden, hym forsaken.

57 And thei holdynge Jhesu, ledden hym to Caiphas, prince of prestis, wher scribis and Pharisees, and the eldre men of the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til in to the halle of the prince of prestis; and he gon ynne with ynne, sate with seruauntis, that he shulde se the eend.

59 Forsothe the princis of prestis, and alle the counseile sou3ten fals witnessynge a3einus Jhesu, that thei shulden take hym to deth;

60 And thei founden nat, whenne many fals witnessis hadden cummen to. Treuly at the laste, two fals witnessis camen,

61 And seiden, This seide, I may distruye the temple of God, and after the thridde day bilde it a3ein.

62 And the prince of prestis rysynge seith to hym, Answerist thou no thing to tho thingis, the whiche these witnessen a3einus thee?

63 Forsothe Jhesus was stille. And the prince of prestis seith to hym, I couniour thee by quycke God, that thou seie to vs, 3if thou be Crist, the sone of God.

64 Jhesus seide to hym, Thou hast seid; netheles I seie to 3ou, an other tyme† 3ee shulen se mannes sone sittynge at the ri3thalf of the vertue of God, and cummynge in cloudis of heuene.

all they that ley hond on the swearde, shall perysshe with the swearde.

53 Other thynkest thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles?

54 Howe then shall the scriptures be fulfylled? for so muste it be.

55 The same tyme sayd Jesus to the multitude, Ye be come out as it were vnto a thefe, with swerdes and staves, for to take me; dayly I sate a monge you, teachinge in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him, and fleed.

57 And they toke Jesus, and leed hym to Cayphas, the hye preeste, where the scrybes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hye prestes place; and went in, and sate with the servauntes, to se the ende.

59 The chefe prestes, and the seniours and all the counsell sought false witnes ageinste Jesus, for to put him to deeth;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can distroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothinge, howe is it that these beare witnes ageynst the?

63 Butt Jesus helde hys peace. And the chefe preeste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sonne of God.

64 Jesus sayd to hym, Thou haste sayd; neverthelesse I saye vnto you, here after shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

65 †

. . . . . þaurbum weitwode? sai! nu gahausideduþ þo wayamerein ïs;

66 Wha ïzwis þugkeiþ? Ïþ eis andhafyandans qeþun, Skula dauþaus ïst.

67 Þanuh spiwun ana andawleizn ïs, yah kaupastedun ïna; sumaiþ-þan lofam slohun,

68 Qiþandans, Praufetei unsis, Christu, whas ïst sa slahands þuk?

69 Ïþ Paitrus uta sat ana rohsnai; yah duatïddya ïmma aina þiwi, qiþandei, Yah þu wast miþ Ïesua þamma Galeilaiau.

70 †Ïþ ïs laugnida faura þaim allaim, qiþands, Ni wait wha qiþis.

71 Usgaggandan þan ïna ïn daur, gasawh ïna anþara, yah qaþ du þaim yainar, Yah sa was miþ Ïesua þamma Nazoraiau.

72 Yah aftra afaiaik miþ, aiþa swarands, þatei ni kann þana mannan.

73 Afar leitil, þan atgaggandaus þai standandans, qeþun Paitrau, Bi sunyai yah þu þize ïs; yah auk razda þeina bandweiþ þuk.

74 Þanuh dugann afdomyan yah swaran, þatei ni kann þana mannan. Yah suns hana hrukida.

75 Yah gamunda Paitrus waurdis Ïesuis, qiþanis du sis, Þatei faur hanins hruk, þrim sinþam afaikis mik. Yah usgaggands ut, gaigrot baitraba.

Chap. XXVII. 1 At maurgin þan waurþanana, runa nemun allai gudyans, yah þai sinistans manageins bi Ïesu, ei afdauþidedeina ïna.

2 Yah gabindandans ïna gatauhun, yah anafulhun ïna Pauntiau Peilatau, kindina.

3 Þanuh gasaiwhands Ïudas sa galewyands ïna, þatei du stauai gatauhans warþ, ïdreigonds, gawandida þans þrins

65 Đá đæra sacerda ealdor slát hys ágen reaf, and cwæþ, Đis ys bysmorsprǽc; to hwí wilnige we ǽnigre óđre sage? nú! ge gehýrdon of hym gyltlice sprǽce;

66 Hwæt ys eow nú geþuht? Hig andwerdon ealle and cwǽdon, He is deaþes scyldig.

67 Đá spǽtton hig on hys ansýne, and beoton hyne mid heora fystum; sume hyne slógon on his ansýne mid hyra brádum handum,

68 And cwǽdon, Sege us, Crist, hwæt ys se đe đé slóh?

69 Petrus sóþlice sæt úte on đam cafertúne; đá com to hym án þeowen, and cwæþ, And đú wǽre mid đam Galileiscean Hǽlende.

70 And he wiđsóc beforan eallum, and cwæþ, Nát ic hwæt đú segst.

71 Đá he út-eode of đære dura, đá geseah hyne óđer wyln, and sǽde đam đe đær wǽron, And đes wæs mid đam Nazareniscean Hǽlende.

72 And he wiđsóc eft mid áþe, đæt he hys nán þing ne cúđe.

73 Đá æfter lytlum fyrste, genealǽhton đa đe đær stódon, and cwǽdon to Petre, Sóþlice đú eart of hym; and đín sprǽc đé geswútelaþ.

74 Đá ætsóc he and swerede, đæt he næfre đone man ne cúđe. And hrædlice đá creow se cocc.

75 Đá gemunde Petrus đæs Hǽlendes word, đe he cwæþ, Ǽr đam đe se cocc cráwe, þríwa đú me wiđsæcst. And he eode út, and weop bityrlice.

Chap. XXVII. 1 Witodlice đá hyt morgen wæs, đá worhton ealle đæra sacerda ealdras gemót, and đæs folces ealdras ongén done Hælend, đæt hig hyne to deaþe belǽwdon.

2 And hig læddon hyne gebúndenne, and sealdon hyne đam Pontiscean Pilate, đam déman.

3 Đá geseah Iudas đe hyne belǽwde, đæt he fordémed wæs, đá ongan he hreowsian, and brohte đa þrittig scyl-

65 Thanne the prince of prestis kitte† his clothis, seyinge, He hath blasfemed; what 3it nede han we to witnessis? loo! now 3ee han herd blasfemye;

66 What semeth to 3ou? And thei answerynge seiden, He is gilty of deth.

67 Thanne thei spitten in to his face, and smyten hym with buffetis; forsothe other 3ouen strokis with the pawm of hondis in to his face,

68 Seyinge, Thou Crist, propheeie to vs, who is he that smote thee?

69 Sothely Petre sat with outen in the porche; and an hond mayden came ni3 to hym, seyinge, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyinge, I woot nat what thou saist.

71 Forsothe hym goynge out the 3ate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftsone he denyede with an ooth, for he knewe nat the man.

73 And after a litil, thei that stoden came ni3, and seiden to Petre, Treuly and thou art of hem; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bithou3te on the word of Jhesu, that he hadde seide, Bifore the cok crewe, thries thou shalt denye me. And he gon out, wepte bittirly.

Chap. XXVII. 1 Forsothe the morwe maad, alle the princis of prestis, and eldre men of the peple token counseil a3eins Jhesu, that thei shulden take hym to deth.

2 And thei ladden hym bounden, and bitoken hym to Pilat of Pounce, meire.†

3 Thanne Judas that bitrayede hym, seynge that he was dampnyd, he led by penaunce,† brou3te a3ein thritti platis of

65 Then the hye preste rent his clothes, sayinge, He hath blasphemed; what nede we off eny moo witnesses? lo! nowe have ye herde his blasphemy;

66 What thyncke ye? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett him with there fistes; and other smote him with the palme of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the?

69 Peter sate with out in the palice; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyed before them all, sayinge, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyed with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them; for they speache bewreyeth the.

74 Then began he to course and to sweare, that he knewe not the man. And immedyatly the cocke krewe.

75 And Peter remembred the wordes of Jesu, whych he sayde vnto hym, Before the cocke crowe, thou shallt deny me thryse. And went out at the dores, and wepte bitterly.

Chap. XXVII. 1 When the mornynge was come, all the chefe prestes, and senyours off the people helde a counsayle agenst Jesu, to put hym to deth.

2 And brought hym bounde, and delyvered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempned, he repented him sylfe, and brought ageyne

tiguns silubrinaize gudyam, yah sinistam,

4 Qiþands, Frawaurhta mis, galewyands bloþ swikn. Ïþ eis qeþun, Wha kara unsis? þu witeis.

5 Yah atwairpands þaim silubram ïn alh, aflaiþ, yah galeiþands ushaihah sik.

6 Ïþ þai gudyans nimandans þans skattans, qeþun, Ni skuld ïst lagyan þans ïn kaurbanaun, unte andawairþi bloþis ïst.

7 Garuni þan nimandans, usbauhtedun us þaim þana akr kasyins, du usfilhan ana gastim.

8 Duþþe haitans warþ akrs yains akrs bloþis, und hina dag.

9 Þanuh usfullnoda, þata qiþano þairh Ïairaimian praufetu, qiþandan, Yah usnemun þrins tiguns silubreinaize, andwairþi þis wairþodins, þatei garahnidedun fram sunum Ïsraelis;

10 Yah atgebun ïns und akra kasyins, swaswe anabauþ mis Frauya.

11 Ïþ Ïesus stoþ faura kindina; yah frah ïna sa kindins, qiþands, Þu ïs þiudans Ïudaie? Ïþ Ïesus qaþ du ïmma, Þu qiþis.

12 Yah miþþanei wrohiþs was fram þaim gudyam, yah sinistam, ni waiht andhof.

13 Þanuh qaþ du ïmma Peilatus, Niu hauseis, whan filu ana þuk weitwodyand?

14 Yah ni andhof ïmma wiþra ni ainhun waurde, swaswe sildaleikida sa kindins filu.

15 And dulþ þan wharyoh biuhts was sa kindins fraletan ainana þizai managein bandyan, þanei wildedun.

16 Habaidedunuh þan bandyan, ga tarhidana Barabban.

17 Gaqumanaim þan ïm, qaþ ïm Peilatus, Whana wileiþ ei fraletau ïzwis? Barabban, þau Ïesu, saei haitada Christus?

lingas to ðæra sacerda ealdrum,

4 And cwæþ, Ic syngode, ðá ic sealde ðæt rihtwise blód. Ðá cwǽdon hig, Hwæt sprycst ðú ðæt to us?

5 And he áwearp ða scyllingas in on ðæt templ, and férde, and mid gryne hyne sylfne áhéng.

6 Ðá sóþlice ðæra sacerda ealdras onféngon ðæs seolfres, and cwǽdon, Nis hyt ná álýfed ðæt we ásendon hyt on úre maðm-cyste, forðam ðe hyt is blódes wurþ.

7 Hig worhton ðá gemót, and smeadon hú hig sceoldon ðæs Hǽlendes wurþ áteon, ðá gebohton hig ǽnne æcer mid ðam feo tigel-wyrhtena, on to bebyrgenne elþeodisce men.

8 Forðam is se æcer gehâten Acheldemah, ðæt is on úre geþeode, blódes æcer, and swá he is gehâten oð ðisne dæg.

9 Ðá wæs gefylled, ðæt gecweden is þurh Hieremiam ðone witegan, ðus cweðende, And hí onféngon þrittig scyllinga, ðæs gebohtan wurþ, ðone ðe wæs ær gewurþod fram Israhela bearnum;

10 And hig sealdon ðæt on tigel-wyrhtena æcer, swá swá Drihten me gesette.

11 Ðá stód se Hǽlend beforan ðam déman; and se déma hyne áxode, ðus cweðende, Eart ðú Iudea cyning? Ðá cwæþ se Hǽlend, Ðæt ðú segst.

12 And mid ðý ðe hyne wrégdon ðæra sacerda ealdras, and ða hlâfordas, nán þing he ne andswarode.

13 Ðá cwæþ Pilatus to him, Ne gehýrest ðú, hú fela sagena hig ongean ðé secgeaþ?

14 And he ne andwyrde mid nánum worde, swá ðæt se déma wundrode swíðlice.

15 Hig hæfdon heom to gewunan to heora symbel-dæge ðæt se déma sceolde forgyfan ðam folce ǽnne forworhtne man, swylcne hig habban woldon.

16 He hæfde ðá sóþlice ǽnne strangne þeofman gehæftne, se wæs genemned Barrabbas.

17 Ðá ðæt folc gesamnod wæs, ðá cwæþ Pilatus, Hwæðer wylle ge ðæt ic eow ágyfe? ðe Barrabban, ðe ðone Hǽlend, ðe is Crist gehâten?

selner to the princis of prestis, and to the eldre men of the peple,

4 Seyinge, I haue synned, bitrayinge iust blood. And thei seiden, What to vs? se thou.

5 And the platis of selner cast awey in the temple, he wente awey, and goyinge awey he hangide hym with a grane.†

6 Forsothe the princis of prestis, taken the platis of selner, seiden, It is nat leueful to sende hem in to the tresorie, for it is the pris of blood.

7 Sothly counceil taken, thei bouȝten with them the feeld of a potter, in to byryinge of dead men.

8 For this thing the ilk feeld is clepid Acheldemak, that is, a feeld of blood, til in to this day.

9 Thanne it is fulfillid, that thing that is seid by the prophete Jeremye, seyynge, And thei token thritty platis of syluer, the pris of a man preysid, whom thei preysiden of the sonys of Yrael;

10 And thei ȝauen hem in to the feeld of a potter, as the Lord ordeyned to me.

11 Sothely Jhesus stood byfore the meyre;† and the presedent axide hym, seyinge, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist.

12 And whenne he was acusid of the princes of prestis, and eldre men of the peple, he answeride no thing.

13 Than Pilat seith to hym, Herist thou nat, hou many witnessyngis thei seien aȝeinus thee?

14 And he answeride nat to hym to eny word, so that the presedent wondride gretely.

15 Forsothe by a solempne day the presedent was wont for to delynere to the peple oon bounden, whom thei welden.

16 Forsothe he hadde a noble man bounden, that was seid Barabas.

17 Therfore Pilat seid to hem gedrid to gidre, Whom wole ȝee, I leeue† to ȝou? wher Barabas, or Jhesu, that is seid Crist?

the xxx. plattes off sylver to the chefe prestes, and senyoures,

4 Saynge, I have synned, betraynge the innocent bloud. And they sayde, What is that to vs? se thou to that.

5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of bloud.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherfore that felde is called the felde of bloud, vntyll this daye.

9 Then was fullfylled, that which was spoken by Jeremi the prophet, sayinge, And they toke xxx. sylver plates, the value of him that was prysed, whom they bought of the chyldren of Israhel;

10 And they gave them for the potters felde, as the Lorde appoynted me.

11 Jesus stode before the debite; and the debite axed him, saynge, Arte thou the kynge of the Iewes? Jesus sayd vnto hym, Thou sayest.

12 When he was accused of the chefe preestes, and senioures, he answered nothinge.

13 Then sayd Pilate vnto him, Hearest thou not, howe many thinges they laye ayenste the?

14 And he answered him to never a worde, in so moche that the debyte marveylled very sore.

15 Att that feest the debyte was wonte to deliver vnto the peple a presoner, whom they wolde chose.

16 He hade then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Cryst?

18 Wissa auk, þatei ïn neiþis atgebun ïna.

19 Sitandin þan ïmma ana stauastola, ïnsaudida du ïmma qens ïs, qiþandei, Ni waiht þus yah þamma garaihtin; . . . .

18 He wiste sóþlice, ðæt hig hyne for andan him sealdon.

19 He sæt ðá Pilatus on his dóm-setle, ðá sende his wíf to hym, and cwæþ, Ne beo ðé nán þing gemǽne ongén ðisne rihtwísan; sóþlice fela ic hæbbe geþoloð to dæg, þurh gesyhþe, for hym.

20 Ðá lǽrdon ðæra sacerda ealdras and ða hlâfordas ðæt folc, ðæt hig bǽdon Barrabban, and ðone Hǽlend fordydon.

21 Ðá andwyrde se déma and sǽde heom, Hwæðerne wylle ge ðæt ic forgyfe eow of ðisum twám? Ðá cwǽdon hig, Barrabban.

22 Ðá cwæþ Pilatus to heom, Witodlice hwæt dó ic be ðam Hǽlende, ðe is Crist genemned? Ðá cwǽdon hig ealle, Sý he on róde áhangen.

23 Ðá cwæþ se déma to heom, Witodlice hwæt yfeles dyde ðes? Hi ðá swíðor clypodon, ðus cweðende, Sý he áhangen.

24 Ðá geseah Pilatus ðæt hyt náht ne fremode, ac gewurde máre gehlýd, ðá genam he wæter, and þwóh hys handa beforan ðam folce, and cwæþ, Unscyldig ic eom fram ðyses rihtwísan blóde; ge geseoþ.

25 Ðá andswarode eall ðæt folc and cwæþ, Sý hys blód ofer us, and ofer úre bearn.

26 Ðá forgeaf he hym Barrabban, and ðone Hǽlend he lét swingan, and sealde heom to áhónne.

27 Ðá underféngon ðæs déman cempan ðone Hǽlend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unscrýddon hyne hys ágenum reafe, and scrýddon hyne mid weolcenreadum scyccelse;

29 And wúndon cyne-helm of þornum, and ásetton ofer hys heafod, and hreod on hys swíðran; and bígdon heora cneow beforan him, and bysmerodon hyne, ðus cweðende, Hál wæs ðú, Iudea cyning.

30 And spǽtton on hyne, and námon hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hyne ðus bysmerodon, hig unscrýddon hyne ðam scyccelse, and scrýddon hyne mid hys ágenum reafe, and lǽddon hyne to áhónne.

18 Sothely he wiste, that by enuye thei betraieden hym.

19 Forsothe hym sittynge for instise,† his wyf sente to hym, seyinge, No thing to thee and to that iust man; sothely I haue suffrid this day many thingis for hym, by a visioun.†

20 Forsothe the princis of prestis and the eldre men tisiden† to the peplis, that thei shulden axe Barabas, but Jhesu thei shulden lese.

21 Forsothe the president answerynge seith to hem, Whom of the two wolen 3ee to be left† to 3ou? And thei seiden, Barabas.

22 Pilat seith to hem, What therfore shal I do of Jhesu, that is seid Crist? Alle seien, Be he crucified.

23 The presedent seith to hem, Sothely what of yuel hath he don? And thei crieden more, seyinge, Be he crucified.

24 Forsothe Pilat seynge that he profitide no thing, but the more noyse was maad, water taken, washide the hondis byfore the peple, seyinge, I am innocent† fro the blood of this iust man; se 3ee.

25 And al the peple answerynge seide, His blood vpon vs, and on oure sonys.

26 Thanne he lefte to hem Barabas, but he toke to hem Jhesu scourgid, that he shulde be crucified.

27 Thanne kni3tis of the president takynge Jhesu in the mote halle, gedriden to hym alle the cumpanye of kni3tis.

28 And thei vnclothinge hym, diden aboute hym a rede mantel;

29 And thei foldynge a crowne of thornis, puttiden on his heued, and a reed in his ri3t hond; and the knee bowid† bifore hym, thei scornyden hym, seyinge, Hayle, kyng of Jewis.

30 And thei spittynge in to hym, token a reed, and smyten his heued.

31 And after that thei hadden scorned hym, thei vnclothiden hym of the mantel, and thei clothiden hym with his clothis, and ledden hym for to crucifie.

18 For he knewe well, that for envy they had delyvered hym.

19 When he was sett doune to geve iudgement, his wyfe sent to hym, sayinge, Have thou nothinge to do with that iuste man; I have suffered many thinges this daye in my slepe, about hym.

20 The chefe preestes and the seniours had parswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.

21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loosse vnto you? And they sayde, Barrabas.

22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.

23 Then sayde the debite, What evyll hath he done? And they cryed the more, saynge, Lett him be crucified.

24 When Pilate sawe that he prevayled nothinge, butt that moare busenes was made, he toke water, and wasshed his hondes before the people, sayinge, I am innocent of the bloud of this iuste person; and that ye shall se.

25 Then answered all the people and sayde, His bloud fall on vs, and on oure children.

26 Then lett he Barrabas loosse vnto them, and scourged Jesus, and delyvered him to be crucified.

27 Then the soudeours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.

28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a croune off thornes, and putt vppon hys heed, and a rede in his ryght honde; and bowed theire knees before him, saying, Hayle, kinge of the Iewes.

30 And spitted vppon hym, and toke the rede, and smoote hym on the heed.

31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reyment on him, and led hym awaye to crucify hym.

42 . . . . Ïsraelis ïst, atsteigadau nu af þamma galgin, ei gasaiwhaima yah galaubyam ïmma;

43 Trauaida du Guþa, lausyadau nu ïna, yabai wili ïna; qaþ auk, Þatei Guþs ïm sunus.

44 Þatuh samo yah þai waidedyans, þai miþushramidans ïmma, ïdweitidedun ïmma.

45 Fram saihston þan wheilai warþ riqis ufar allai airþai, und wheila niundon.

46 Ïþ þan bi wheila niundon ufhropida Ïesus stibnai mikilai, qiþands, Helei, Helei, lima sibakþani, þatei ïst, Guþ

32 Sóþlîce ðá hig út-férdon, ðá gemêtton hig ænne Cyreniscne man, cumende heom togénes, ðæs nama wæs Symon; ðone hig nýddon, ðæt he bǽre hys róde.

33 Ðá comon hig on ða stówe ðe is genemned Golgotha, ðæt is, Heafodpannan stów,

34 And hig sealdon hym wín drincan wið geallan gemenged; and ðá he hys onbyrigde, ðá nolde he hyt drincan.

35 Sóþlîce æfter ðam ðe hig hyne on róde áhéngon, hig todǽldon hys reaf, and wurpon hlot dær ofer, ðæt wǽre gefylled, ðæt ðe gecweden wæs þurh ðone witegan, and ðus cwæþ, Hig todǽldon heom mîne reaf, and ofer mîne reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende;

37 And hig ásetton ofer hys heafod hys gylt, ðus áwritenne, ÐIS IS SE HÆLEND, IUDEA CYNING.

38 Ðá wǽron áhangen mid hym twegen sceaþan, án on ða swíðran healfe, and óðer on ða wynstran.

39 Witodlîce ða weg-férendan hyne bysmeredon, and cwehton heora heafod,

40 And cwǽdon, Wá, ðæt ðes towyrpþ Godes templ, and on þrim dagum hyt eft getimbraþ; gehǽl nú ðé sylfne; gyf ðú sý Godes sunu, gá nyðer of ðære róde.

41 Eac ðæra sacerda ealdras hyne bysmeredon, mid ðam bócerum and mid ðam ealdrum, and cwǽdon,

42 O'ðere he gehǽlde, and hyne sylfne gehǽlan ne mæg; gyf he Israhela cyning sý, gá nú nyðer of ðære róde, and we gelýfaþ hym;

43 He gelýfþ on God, álýse he hyne nú, gyf he wylle; witodlice he sǽde, Godes sunu ic eom.

44 Gelîce ða sceaþan, ðe mid him áhangene wǽron, hyne hyspdon.

45 Witodlîce fram ðære sixtan tíde wǽron gewurden þýstru ofer ealle eorþan, oð ða nigoþan tíd.

46 And ymbe ða nygoþan tíd clypode se Hǽlend micelre stefne, and ðus cwæþ, Heli, Heli, lema zabdani, ðæt is

32 Sothely thei goynge out, founden a man of Syrynen, cummynge fro a toun, Symont by name; thei constreyneden hym, that he shulde take his crosse.

33 And thei camen in to a place that is clepid Golgatha, that is, the place of Caluarie.

34 And thei 3auen hym for to drinke wiyn meyngid with galle; and whenne he had tastid, he wolde nat drinke.

35 Sothely after that thei hadden crucified hym, thei departiden his clothis, sendynge lot, that it shulde be fulfillid, that is seid by the prophete, seyinge, Thei departiden to hem my clothis, and on my cloth thei senten lot.

36 And thei sittynge kepten hym;

37 And thei puttiden on his heued the cause of hym wryten, This is Jhesus of Nazareth, kyng of Jewis.

38 Thanne two theeues ben crucified with him, oon on the ri3t half, and oon on the left half.

39 Forsothe men passynge forth blasfemyden hym, moouynge her heuedis,

40 And seyinge, Vath,† that distroyist the temple of God, and in the thridde day bildist it a3ein; saue thou thi self; 3if thou art the sone of God, cume doun of the crosse.

41 Also and princis of prestis scornynge, with scribis and eldre men, seiden,

42 He made other men saaf, he may nat make hym self saaf; 3if he is kyng of Yrael, cume he nowe doun fro the crosse, and we bileuen to hym;

43 He trustith in God, delyuere he hym nowe, 3if he wole; forsothe he seide, For I am Goddis sone.

44 Forsothe and the theeuys, that weren crucified with hym, puttiden to hym with repreue the same thing.

45 Sothely fro the sixte hour derknessis ben maad on al the erthe, til to the nynethe hour.

46 And about the nynthe houre Jhesus criede with grete voice, seyinge, Hely, Hely, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.

34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.

35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophet, They have parted my garmentes amonge them, and apon my vesture have cast loottes.

36 And they sate and watched hym there;

37 And they set vppe over his heed the cause of his deeth written, This is Jesus, the kynge of the Iewes.

38 And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.

39 They that passed by revyled hym, waggynge ther heeddes,

40 And sayinge, Thou, that destroyest the temple off God, and byldest it in thre dayes; save thy sylfe; if thou be the sonne of God, come doune from the crosse.

41 Lykwyse also the prelates mockinge hym, with the scribes and seniours, sayde,

42 He saved other, hym sylfe he can not save; yff he be the kynge off Israhell, let hym nowe come donne from the crosse, and we woll beleve hym;

43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sonne off God.

44 That same also the theves, which were crucified with hym, cast in his tethe.

45 From the sixte houre was ther dereknes over all the londe, vnto the nynth houre.

46 And about the nynth houre Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Guþ meins, duwhe mis bilaist?

47 Ïþ sumai þize yainar standandane, gahausyandans, qeþun, Þatei Helian wopeiþ sa.

48 Yah suns þragida ains us ïm, yah nam swamm fullyands aketis, yah lagyands ana raus, draggkida ïna.

49 Ïþ þai anþarai qeþun, Let; ei saiwham qimaiu Helias, nasyan ïna

50 Ïþ Ïesus aftra hropyands stibnai mikilai, aflailot ahman.

51 Yah þan faurhah alhs diskritnoda† ïn twa, ïupaþro und dalaþ. Yah airþa ïnreiraida, yah stainos disskritnodedun;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weihaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist ïs ïnnatgaggandans ïn þo weihon baurg, yah ataugidedun sik managaim.

54 Ïþ hundafaþs yah þai miþ ïmma witandans Ïesua, gasaiwhandans þo reiron, yah þo waurþanona, ohtedun abraba, qiþandans, Bi sunyai Guþs sunus ïst sa.

55 Wesunuh þan yainar qinons managos fairraþro saiwhandeins, þozei laistidedun afar Ïesua fram Galeilaia, andbahtyandeins ïmma.

56 Ïn þaimei was Marya so Magdalene, yah Marya so Ïakobis, yah Ïosez aiþei, yah aiþei suniwe Zaibaidaiaus.

57 Ïþ þan seiþu warþ, qam manna gabigs af Areimaþaias, þizuh namo Ïosef, saei yah silba siponida Ïesua.

58 Sah atgaggands du Peilatau, baþ þis leikis Ïesuis. Þanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Ïosef biwand ïta sabana hrainyamma,

60 Yah galagida ïta ïn niuyamma seinamma hlaiwa, þatei ushuloda ana staina; yah faurwalwyands staina mikilamma daurons þis hlaiwis, galaiþ.

on Englisc, Mín God, mín God, to hwí forlête đú me?

47 Sóþlice sume đa đe đær stódon, and đis gehýrdon, cwǽdon, Nú he clypaþ Heliam.

48 Đá hrædlice arn án heora, and genam áne spongean and fylde hig mid ecede, and ásette án hreod đær on, and sealde hym drincan.

49 Witodlice đa ôđre cwǽdon, Lǽt; uton geseon hwæđer Helias cume, and wylle hyne álýsan.

50 Đá clypode se Hǽlend eft micelre stefne, and ásende hys gást.

51 And đær rihte đæs temples wahryft wearþ tosliten on twegen dǽlas, fram ufeweardon oð nyđeweard. And seo eorþe bifode, and stánas toburston;

52 And byrgena wurdon ge-openode, and manige hálige lichaman đe ǽr slépon, áryson.

53 And đá hig út-eodon of đam byrgenum, æfter hys ǽrýste hig comon on đa háligan ceastre, and ætcowdon hig manegum.

54 Witodlice đæs hundredes ealdor and đa đe mid him wǽron healdende đone Hǽlend, đá hig gesáwon đa eorþ-bifunge, and đa þing đe đær gewurdon, hig ondrêdon heom þearle, and cwǽdon, Sóþlice Godes sunu wæs đes.

55 Witodlice đær wǽron manega wíf feorran, đa đe fyligdon đam Hǽlende fram Galilea, him þénigende.

56 Betwuh đam wæs seo Magdalenisce Maria, and Maria Iacobes móder, and Iosephes móder, and Zebedeis sunena móder.

57 Sóþlice đá hyt ǽfen wæs, com sum welig man of Arimathia, đæs nama wæs Iosep, se sylfa wæs đæs Hǽlyndes leorning-cniht.

58 He genealǽhte to Pilate, and bæd đæs Hǽlendes lichaman. Đá hét Pilatus ágyfan him đone lichaman.

59 And Iosep genam đone lichaman, and bewand hyne mid clǽnre seýtan,

60 And lêde hyne on hys niwan byrgene, đa he áheow on stáne; and he toáwylte mycelne stán to hlide đære byrgene, and férde syđđan.

my God, wherto† hast thou forsaken mee?

47 Sothly summen stondynge there, and heerynge, seiden, This clepith Hely.

48 And anon oon of hem rennynge, fillide a spounge taken with ayeel,† and puttide to a reed, and ȝaue to hym for to drinke.

49 But other seiden, Suffre thou; see we wher Hely cumme, delyuerynge hym.

50 Forsothe Jhesus eftsones cryynge with grete voice, sente out the spirit.

51 And loo! the veile of the temple is kitt† in to two parties, fro the heiȝest til doun. And the erthe is moued, and stoonys ben cleft;

52 And biriels ben openyd, and many bodies of seintes that slepten,† rysen aȝein.

53 And thei goynge out of her biriels, after his resurreccioun camen in to the holy citee, and apeeriden to manye.

54 Treuly centurio and thei that weren with hym kepinge Jhesu, the mouuynge of the erthe seen, and thoo thingis that weren done, dredden greteli, seyinge, Verrely this was Goddis sone.

55 Forsothe there weren there many wymmen afer, that sueden Jhesu fro Galilee, mynystrynge to hym.

56 Amonge whiche was Marie Mawdeleyne, and Marie of Jamys, and the modir of Joseph, and the modir of Zebedees sones.

57 Forsothe when the euenyng was maad, there came a riche man fro Armathia, Joseph by name, the whiche and he was disciple of Jhesu.

58 He wente to Pilate, and axide the body of Jhesu. Thanne Pilate comaundide the body to be ȝolden.

59 And the body taken, Joseph wlappide it in a clene sendel,†

60 And puttide it in his newe biriel, that he hadde hewen in a stoon; and he walowid to a grete stoon at the dore of the biriel, and wente awey.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs se whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayle of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stones did rent;

52 And graves did open, and the bodies off many saynctes which slept, arose.

53 And eam out off their graves after his resurreccion, and eam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayinge, Off a surete this was the sonne off God.

55 And many wemen were there beholdinge hym a farre off, which folowed Jesus from Galile, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Joses, and the mother off Zebedes chyldren.

57 When the even was come, there eam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lynnyne clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a greate stone to the dore of the sepulcre, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþara Marya, sitandeins andwairþis þamma hlaiwa.

62 Ïftumin þan daga, saei ïst afar paraskaiwein, gaqemun auhumistans gudyans yah Farcisaieis du Peilatau,

63 Qiþandans, Frauya, gamundedum, þatei yains airzyands qaþ nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þridyan dag; ïbai ufto qimandans þai siponyos ïs, binimaina ïmma, yah qiþaina du managein, Urrais us dauþaim; yah ïst so speidizei airziþa wairsizei þizai frumein.

65 Qaþ ïm Peilatus, Habaiþ wardyans; gaggiþ, witaiduh swaswe kunnuþ.

66 Ïþ eis gaggandans, galukun þata hlaiw, faursiglyandans þana . . . .
. . . . . .

61 Dær wæs sóþlice seo Magdalenisce Maria and seo óðer Maria, sittende æt ðære byrgene.

62 Witodlice óðrum dæge, ðe wæs gearcung-dæg, comon togædere ðæra sacerda ealdras and ða Sundor-hálgan to Pilate,

63 And cwǽdon, Hláford, we gemunon, ðæt se swica sǽde ðá he on life wæs, Æfter þrým dagon ic árise.

64 Hát nú healdan ða byrgene oð done þryddan dæg; ðe-læs hys leorningcnihtas cumon, and forstelon hyne, and secgeon ðam folce, ðæt he áryse of deaþe; ðonne byþ ðæt æftere gedwyld wyrse ðonne ðæt ǽrre.

65 Ðá cwæþ Pilatus, Ge habbaþ heordrǽdenne; faraþ, and healdaþ swá swá ge witon.

66 Sóþlice hig férdon, and ymbe-trymdon ða byrgene, and inseglodon done stán, mid ðam weardum.

Chap. XXVIII.† 1 Sóþlice ðam restedæges ǽfene, se ðe onlihte on ðam forman reste-dæge, com seo Magdalenisce Maria, and seo óðer Maria, ðæt hig woldon geseon ða byrgene.

2 And ðær wearþ geworden micel eorþbifung; witodlice Drihtenes engel ástáh of heofonan, and genealǽhte and áwylte done stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce ligyt, and hys reaf swá hwíte swá snáw;

4 Witodlice ða weardas wǽron áfyrhte, and wǽron gewordene swylce hig deade wǽron.

5 Ðá andswarode se engel and sǽde ðam wífon, Ne ondrǽde ge eow, ic wát witodlice ðæt ge séceaþ done Hǽlend, done ðe on róde áhangen wæs;

6 Nys he hér, he árás, sóþlice swá swá he sǽde; cumaþ, and geseoþ ða stówe, ðe se Hǽlend wæs on-álédd.

7 And faraþ hrædlice, and secgeaþ hys leorning-cnihtum, ðæt he árás. And sóþlice he cymþ beforan eow on Gali-

61 Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge a3eins the sepulcre.

62 Sothely on the tother day, that is after paseke euenynge, the princis of prestis and Pharisees camen to gidere to Pilate,

63 Seiynge, Sire, we han mynde, for the ilke traitour† sayde 3it lyuynge, Aftir thre dayes I shal ryse a3en.

64 Therfore comaunde thou the sepulcre to be kept til in to the thridde day; lest perauenture his disciplis comen, and stelen him, and seyen to the peple, He is risun fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seith to hem, 3e han the kepinge; go 3e, kepe 3e as 3e kunnen.

66 Forsoth thei goynge forth, kepten† the sepulcre, markinge† the stoon, with keperis.

61 There was Mary Magdalene and the other Mary, sittinge over ayenste the sepulcre.

62 The nexte daye, that foloweth good frydaye, the hye prestes and Pharises got them selves to Pilate,

63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.

64 Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye; lest paraventure his disciples come, and steale hym awaye, and saye vnto the people, He ys rysen from deeth; and then the laste erroure shalbe worsse then the first was.

65 Pilate sayde vnto them, Take watche men; go, and make ytt as sure as ye can.

66 They went, and made the sepulcre sure with watche men, and sealed the stone.

Chap. XXVIII. 1 Forsothe in the euenyng of the saboth,† that schyneth in the firste day of the woke, Marie Mawdeleyn cam, and another Marie, for to se the sepulcre.

2 And lo! ther was maad a greet erthe mouyng; forsoth the aungel of the Lord cam doun fro heuene, and comynge to turnide awey the stoon, and sat theron.

3 Sothli his lokyng was as leyt, and his clothis as snow;

4 Forsothe for drede of him the keperis ben afferid, and thei ben maad as deede men.

5 Forsothe the aungel answeringe seide to the wymmen, Nyle 3e drede, for I woot that 3e seken Jhesu, that is crucified;

6 He is not here, sothli he roos, as he seide; come 3e, and seeth the place, where the Lord was putt.

7 And 3e goynge sone, seie to his disciplis and to Petre, for he hath risun. And lo! he schal go bifore 3ou in to

Chap. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulcre.

2 And beholde! there was a greate erth quake; for the angell of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate apon it.

3 His countenaunce was lyke lyghtnynge, and his rayment whyte as snowe;

4 For feare of hym the kepers were astunnyed, and were as deed men.

5 The angell answered and sayde to the wemen, Feare ye not, I knowe wele ye seke Jesus, which was crucified;

6 He is not here, he is rysen, as he sayde; come, and se the place, where the Lorde was put.

7 And goo quickly, and tell his disciples, that he is rysen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nú! ic secge eow.†

8 Ðá férdon hig hrædlice fram ðære byrgene, mid ege and mid myclum gefean, and urnon and cýðdon hyt hys leorning-cnihtum.

9 And efne! ðá com se Hǽlend ongean hig, and cwæþ, Hále wese ge. Hig genealǽhton, and genámon hys fét, and to him ge-eaðméddon.

10 Ðá cwæþ se Hǽlend to heom, Ne ondrǽde ge eow ; faraþ, and cýðaþ mínum gebróðrum, ðæt hig faron on Galileam ; ðær hig geseoþ me.

11 Ðá ða hig férdon, ðá comon sume ða weardas on ða ceastre, and cýðdon ðæra sacerda ealdrum ealle ða þing ðe ðær gewordene wǽron.

12 Ðá gesamnodon ða ealdras hig, and worhton gemót, and sealdon ðam þegnum micel feoh,

13 And cwǽdon, Secgeaþ, ðæt hys leorning-cnihtas comon nihtes, and forstǽlon hyne, ðá we slépon.

14 And gyf se déma ðis ge-ácsaþ, we lǽraþ hyne, and gedóþ eow sorhlease.

15 Ðá onféngon hig ðæs feos, and dydon, eallswá hig gelǽrede wǽron. And ðis word wæs gewídmǽrsod mid Iudeum, oð ðisne andweardan dæg.†

16 Ðá férdon ða endlufen leorning-cnihtas on ðone múnt, ðær se Hǽlend heom dihte.

17 And hyne ðær gesáwon, and hig to him ge-eaðméddon ; witodlice sume hig tweonedon.

18 Ðá genealǽhte se Hǽlend, and spræc to hym ðás þing, and ðus cwæþ, Me is geseald ælc anweald, on heofonan and on eorþan.

19 Faraþ witodlice and lǽraþ ealle þeoda, and fulligeaþ hig on naman Fæder, and Suna, and ðæs Hálgan Gástes ;

20 And lǽraþ ðæt hig healdon ealle ða þing, ðe ic eow bebead ; and ic beo mid eow ealle dagas, oð worulde geendunge. Amen.

Galilee; there 3e schulen se him. Lo! I haue bifore seid to 3ou.

8 And Marie Mawdeleyn, and another Marie wenten out soone fro the buryel, with drede and greet ioye, rennynge for to telle his disciplis.

9 And lo! Jhesus ran a3ens hem, seyinge, Heil 3e. Forsothe thei camen to, and heelden his feet, and worschipiden him.

10 Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, telle 3e to my britheren, that thei go in to Galilee; there thei schulen se me.

11 The whiche whanne thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to the princes of prestis alle thingis that weren don.

12 And thei gedrid to gidre with the eldere men, a counceil takun, 3aue to the kny3tis plenteuous money,

13 Seyinge, Seie 3e, for his disciplis camen by ni3te, and han stolen him, vs slepinge.

14 And if this be herd of the presedent,† we schulen conceile him, and make 3ou sikir.

15 And the money takun, thei diden, as thei weren tau3t. And this word is pupplissid at the Jewis, til in to this day.

16 Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to hem.

17 And thei seynge him, worschipiden; sothli summe of hem doutiden.

18 And Jhesus comynge to, spak to hem, seyinge, Al power is 3ouun to me, in heuene and in erthe.

19 Therfore 3e goynge teche alle folkis, cristenynge hem in the name of the Fadir, and of the Sone, and of the Hooly Gost;

20 Techinge hem for to kepe alle thingis, what euere thingis I haue comaundid to 3ou; and lo! I am with 3ou in alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo! I have tolde you.

8 And they departed quickly from the sepulcre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, sayinge, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the kepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the seniours, and toke counsell, and gave large money vnto the souders,

13 Saynge, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll pease him, and make you safe.

15 And they toke the money, and did, as they were taught. And this saynge is noysed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them douted.

18 Jesus came, and spake vnto them, saynge, All power ys geven vnto me, in heven and in erth.

19 Goo therefore and teache all nacions, baptisynge them in the name of the Father, and the Sonne, and the Holy Goost;

20 Teachinge them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

AIWAGGELYO

ÞAIRH

MARKU ANASTODEIÞ.

CHAP. I. 1 Anastodeins aiwaggelyons Ïesuis Christaus, sunaus Guþs.

2 Swe gameliþ ïst ïn Esaïïn, praufetau, Sai! ïk ïnsandya aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus.

3 Stibna wopyandins ïn auþidai, Manweiþ wig Frauyins, raihtos waurkeiþ staigos Guþs unsaris.

4 Was Ïohannes daupyands ïn auþidai, yah meryands daupein ïdreigos, du aflageinai frawaurhte.

5 Yah usïddyeduu du ïmma all Ïudaialand, yah Ïairusaulwmeis; yah daupidai wesun allai ïn Ïaurdane awhai fram ïmma, andhaitandans frawaurhtim seinaim.

6 Wasuþ-þan Ïohannes gawasiþs taglam ulbandaus, yah gairda filleina bi hup seinana; yah matida þramsteins, yah miliþ haiþiwisk,

7 Yah merida, qiþands, Qimiþ swinþoza mis sa afar mis, þizei ïk ni ïm wairþs anahneiwands andbindan skaudaraip skohe ïs.

8 Aþþan ïk daupya ïzwis ïn watin; ïþ ïs daupeiþ ïzwis ïn Ahmin Weihamma.

9 Yah warþ ïn yainaim dagam, qam Ïesus fram Nazaraiþ Galeilaias, yah daupiþs was fram Ïohanne ïn Ïaurdane.

10 Yah suns usgaggands us þamma watin, gasawh usluknandans himinans, yah Ahman swe ahak, atgaggandan ana ïna.

HÉR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

MARCUS GERECEDNESSE.

CHAP. I. 1 Hér ys gódspelles angyn Hǽlendes Cristes, Godes suna.

2 Swâ âwriten is on ðæs wítegan bêc Isaíam, Nú! ic ásende mínne engel beforan ðínre ansýne, se gegearwaþ ðínne weg beforan ðé.

3 Clypigende stefen on ðam wéstene, Gegearwiaþ Drihtnes weg, dóþ rihte his síðas.

4 Iohannes wæs on wéstene fulligende, and bodiende dǽd-bóte fulwiht, on synna forgyfenesse.

5 And to him férde eall Iudeisc ríce, and ealle Hierosolima-ware; and wǽron fram him gefullode on Iordanes flóde, hyra synna anddetende.

6 And Iohannes wæs gescrýd mid oluendes hǽrum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan, and wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra cymþ æfter me, ðæs ne eom ic wyrðe ðæt ic his sceona þwanga búgende uncnytte.

8 Ic fullige eow on wætere; he eow fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hǽlend fram Nazareth Galilee, and wæs gefullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he geseah opene heofonas, and Háligne Gást swâ culfran ástigende, and on him wunigende.

HERE BYGYNNETH

THE GOSPEL OF MARK.

CHAP. I. 1 The bigynnynge of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo! I sende myn angel bifore thi face, that schal make thi weye redy bifore thee.

3 The voice of *oon* cryinge in desert, Make ȝe redy the weye of the Lord, make ȝe his pathis riȝtful.

4 Jhon was in desert baptisynge, and prechinge the baptym of penaunce, in to remiscioun of synnes.

5 And alle men of Jerusalem wenten out to him, and al the euntre of Judee; and weren baptisid of him in the flood of Jordan, knowlechinge her synnes.

6 And John was clothid with heeris of camelis, and a girdil of skyn abowte his leendis; and he eet locustus, and hony of the wode,

7 And prechide, seyinge, A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo† the thwong of his schoon.

8 I haue baptisid ȝou in water; forsothe he shal baptise ȝou in the Holy Goost.

9 And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee, and was baptisid of Joon in Jordan.

10 And anoon he styinge vp of the water, say3 heuenes openyd, and the Holy Goost cummynge doun as a culuere, and dwellynge in hym.

THE GOSPELL OFF S. MARKE.

CHAP. I. 1 The begynnyng off the gospell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde! I sende my messenger before thy face, whych shall prepare thy waye before the.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streyght.

4 Jhon did baptise in the wyldernes, and preache the baptim of repentaunce, for the remission of synnes.

5 And all the londe off Iewry, and they of Jerusalem went out vnto hym; and were all baptised of hym in the ryver Jordan, knowledgynge theire synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes; and he ate locustes, and wylde hony,

7 And preached, saynge, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I have baptised you with water; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesus cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the hevens open, and the Holy Goost descendinge vppon hym lyke a dove.

11 Yah stibna qam us himinam, Þu ïs sunus meins sa liuba, ïn þuzei waila galeikaida.

12 Yah suns sai Ahma ïna ustauh ïn auþida.

13 Yah was ïn þizai auþidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzam, yah aggileis anbahtidedun ïmma.

14 Ïþ afar þatei atgibans warþ Ïohannes, qam Ïesus ïn Galeilaia, meryands aiwaggelyon þiudangardyos Guþs,

15 Qiþands, Þatei usfullnoda þata mel, yah atnewhida sik þiudangardi Guþs; ïdreigoþ, yah galaubeiþ ïn aiwaggelyon.

16 Yah wharbonds faur marein Galeilaias, gasawh Seimonu, yah Andraian broþar ïs, þis Seimonis, wairpandans nati ïn marein; wesun auk fiskyans.

17 Yah qaþ ïm Ïesus, Hiryats afar mis; yah gatauya ïgqis wairþan nutans manne.

18 Yah suns afletandans þo natya seina, laistidedun afar ïmma.

19 Yah yainþro ïnngaggands framis leitilata, gasawh Ïakobu þana Zaibaidaiaus, yah Ïohanne, broþar ïs, yah þans ïn skipa manwyandans natya.

20 Yah suns haihait ïns; yah afletandans attan seinana, Zaibaidaiu, ïn þamma skipa miþ asnyam, galiþun afar ïmma.

21 Yah galiþun ïn Kafarnaum, yah suns sabbato daga galeiþands ïn swnagogen, laisida ïns.

22 Yah usfilmans waurþun ana þizai laiseinai ïs; unte was laisyands ïns, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was ïn þizai swnagogen ïze manna ïn unhrainyamma ahmin, yah ufhropida,

24 Qiþands, Fralet, wha uns yah þus, Ïesu Nazorenai? qamt fraqistyan uns? kann þuk whas þu ïs, sa weiha Guþs.

25 Yah andbait ïna Ïesus, qiþands, Þahai, yah usgagg ut us þamma, ahma unhrainya.

11 And ðá wæs stefn of heofenum geworden, Ðú eart min geluſoda sunu, on ðé ic gelicode.

12 And sóna Gást hine on wésten genýdde.

13 And he on wéstene wæs feowertig daga and feowertig nihta, and he wæs fram Satane gecostnod, and he mid wilddeorum wæs, and him englas þénodon.

14 Syððan Iohannes geseald wæs, com se Hǽlend on Galileam, Godes ríces gódspell bodigende,

15 And ðus cweðende, Witodlice tíd is gefylled, and heofena ríce genealǽcþ; dóþ dǽd-bóte, and gelýfaþ ðam gódspelle.

16 And ðá he férde wið ða Galileiscan sǽ, he geseah Simonem, and Andream, his bróðor, hyra nett on ða sǽ lǽtende; sóþlice hí wǽron fisceras.

17 And ðá cwæþ se Hǽlend, Cumaþ æfter me; and ic dó inc ðæt gyt beoþ sáwla onfónde.

18 And hí ðá hrædlice him fyligdon, and forléton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes his bróðor, and hí on heora scype heora nett logodon.

20 And he hí sóna clypode; and hí heora fæder, Zebedeo, on scipe forléton mid hýrlingum, ...

21 And férdon to Cafarnaum, and sóna reste-dagum he lǽrde hí, on gesamnunge ingangende.

22 And hí wundredon be his láre; sóþlice he wæs hí lǽrende, swá se ðe anweald hæfþ, næs swá bóceras.

23 And on heora gesamnunge wæs sum man on unclǽnum gáste, and he hrýmde,

24 And cwæþ, Ealá Nazarenisca Hǽlend, hwæt is us and ðé? com ðú us to forspillanne? ic wát ðú eart Godes hálga.

25 Ðá cídde se Hǽlend him, and cwæþ, Ádumba, and gá of ðisum men.

11 And a voys is maad fro heuenes, Thou art my sone loued, in thee I haue plesid.

12 And anon the Spirit puttide hym in to desert.

13 And he was in desert fourty dayes and fourty niȝtis, and was temptid of Sathanas, and was with beestis, and angelis mynystriden to hym.

14 Forsothe after that Joon was taken, Jhesus came in to Galilee, prechinge the gospel of the kyngdam of God,

15 And seiynge, For tyme is fulfillid, and the kyngdam of God shal come niȝ; forthinke ȝee,† and bileue ȝee to the gospel.

16 And he passynge bisidis the see of Galilee, say Symont, and Andrew, his brother, sendynge nettis in to the see; sothely thei weren fishers.

17 And Jhesus seide to hem, Come ȝee after me; I shal make ȝou to be maad fishers of men.

18 And anoon the nettis forsaken, thei sueden hym.

19 And he gon forth thennes a litil, say James of Zebede, and Joon, his brother, and hem in the boot makynge nettis.

20 And anoon he clepide hem; and Zebede, her fadir, left in the boot with hirid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafarnaum, and anoon in the sabotis he gon yn into the synagoge, tauȝte hem.

22 And thei wondreden on his techynge; sothely he was techynge hem, as hauynge power, and not as scribis.

23 And in the synagoge of hem was a man in an vnclene spirit, and he criede,

24 Seyinge, What to vs and to thee, thou Jhesu of Nazareth? haste thou cummen bifore the tyme for to destroie vs? Y woot that thou art the holy of God.

25 And Jhesus threetenyde to hym, seyinge, Wexe dowmb, and go out of the man.

11 And there cam a voyce from heven, Thou arte my dere sonne, in whom I delite.

12 And immediatly the Sprete drave hym into a wildernes.

13 And he was there in the wildernes xl. dayes, and was tempted off Satan, and was with wylde beestes, and the angels ministred vnto hym.

14 After that Jhon was taken, Jesus cam in to Galile, preachynge the gospell off the kyngdom of God,

15 And saynge, The tyme ys ful come, and the kyngdom of God is even att honde; repent, and beleve the gospell.

16 As he walked by the see of Galile, he sawe Simon, and Andrewe, his brother, castinge nettes in to the see; for they were fysshers.

17 And Jesus sayde vnto them, Folowe me; and I wyll make you to be fysshers of men.

18 And they strayght waye forsoke their nettes, and folowed him.

19 And when he had gone a lytell further thens, he sawe James the sonne off Zebede, and Jhon, his brother, even as they were in the shippe dressynge their nettes.

20 And anon he called them; and they leeft their father, Zebede, in the shippe with his heyred servauntes, and went their waye after hym.

21 And they entred in to Capernaum, and streight waye on the sabot dayes he entred in to the sinagogge, and taught.

22 And they mervelled att hys learninge; for he taught them, as won whych had power with him, and not as the scrybes did.

23 And there was in the sinagogge a man vexed with an vnclene spirite, and he cryed,

24 Sayinge, Lett me a lone, what have we to do with the, Jesus of Nazareth? arte thou come to destroie vs? I knowe what thou arte, thou arte that holy man promysed of God.

25 And Jesus rebuked him, saynge, Hoolde thy pace, and come out of the man.

26 Yah tahida ïna ahma sa unhrainya, yah hropyands stibnai mikilai, usïddya us ïmma.

27 Yah afslauþnodedun allai, sildaleikyandans, swaei sokidedun miþ sis misso, qiþandans, Wha siyai þata? who so laiseino so niuyo? ei miþ waldufnya yah ahmam þaim unhrainyam anabiudiþ, yah ufhausyand ïmma.

28 Usïddya þan meriþa ïs suns and allans bisitands Galeilaias.

29 Yah suns us þizai swnagogen usgaggandans qemun ïn garda Seimonis yah Andraiïns, miþ Ïakobau yah Ïohannen.

30 Ïþ swaihro Seimonis lag ïn brinnon; yah suns qeþun ïmma bi ïya.

31 Yah duatgaggands, urraisida þo, undgreipands handu ïzos, yah aflailot þo so brinno suns, yah andbahtida ïm.

32 Andanahtya þan waurþanamma, þan gasaggq sauïl, berun du ïmma allans þans ubil habandans, yah unhulþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah gahailida managans ubil habandans missaleikaim sauhtim, yah unhulþons managos uswarp, yah ni fralailot rodyan þos unhulþons, unte kunþedun ïna.

35 Yah air uhtwon usstandands, usïddya, yah galaiþ ana auþyana staþ, yah yainar baþ.

36 Yah galaistans waurþun ïmma Seimon, yah þai miþ ïmma.

37 Yah bigitandans ïna, qeþun du ïmma, Þatei allai þuk sokyand.

38 Yah qaþ du ïm, Gaggam du þaim bisunyane haimom yah baurgim, ei yah yainar meryau, unte duþe qam.

39 Yah was meryands ïn swnagogim ïze, and alla Galeilaian, yah unhulþons uswairþands.

40 Yah qam at ïmma þrutsfill habands, bidyands ïna, yah kniwam knussyands,

26 And se unclǽna gâst hine slîtende, and mycelre stefne clypigende, him of eode.

27 Đâ wundredon hî ealle, swâ đæt hî betwux him cwǽdon, Hwæt ys đis? hwæt is đeos niwe lâr? đæt he on anwealde unclǽnum gâstum bebyt, and hî hŷrsumiaþ him.

28 And sóna fêrde his hlisa to Galilea rîce.

29 Hrædlîce of hyra gesamnunge hî comon on Simonis and Andreas hûs, mid Iacobe and Iohanne.

30 Sóþlîce đâ sæt Simonis sweger hriþigende; and hî him be hyre sǽdon.

31 And genealǽcende, he hî up-âhôf, hyre handa gegripenre, and hrædlîce se fefer hî forlêt, and heo þênode him.

32 Sóþlîce đâ hit wæs ǽfen geworden, đâ sunne to setle eode, hî brohton to him ealle đa unhâlan, and đa đe wôde wǽron.

33 And eall seo burh-waru wæs gegaderod to đære duran.

34 And he manega gehǽlde đe missenlîcum âdlum gedrêhte wǽron, and manega deofol-seocnyssa he út-âdrâf, and hî sprecan ne lêt, forđam hi wiston đæt he Crist wæs.

35 And swîđe ǽr ârîsende, he fêrde on wêste stôwe, and hine đar gebæd.

36 And him fyligde Simon, and đa đe mid him wǽron.

37 And đâ hî hine gemêttun, hî sǽdon him, Eall đis folc đê sêcþ.

38 Đâ cwæþ he, Fare we on gehende tûnas and ceastra, đæt ic đar bodige, witodlice to đam ic com.

39 And he wæs bodigende on heora gesamnungum, and ealre Galilea, and deofol-seocnessa út-âdrîfende.†

40 And to him com sum hreofla, hine biddende, and gebîgedum cneowum, him

26 And the vnclene goost debrekynge hym, and cryinge with grete vois, wente awey fro hym.

27 And alle men wondriden, so that thei souȝten togidre amonge hem, seyinge, What is this thinge? what is this newe teching? for in power he comaundith to vnclene spiritis, and thei obeyen to hym.

28 And the tale† of hym wente forth anoon in to al the cuntree of Galilee.

29 And anoon thei goynge out of the synagoge camen in to the hous of Symont and Andrew, with James and Joon.

30 Sothely and the modir of Symontis wif sik in feueris restide;† and anoon thei seien to hym of hir.

31 And he cummynge to, reride hir vp, the hond of hir taken, and anoon the feuere left hire, and she mynystride to hem.

32 Forsothe the euenynge maad, whenne the sone wente doun, thei brouȝten to hym alle hauynge yuel, and hauynge deuelis.

33 And al the cite was gaderid at the ȝate.

34 And he helide many that weren trauelide with dyuers soris, and he castide out many deuelis, and he suffride hem nat for to speke, for thei knewen hym.

35 And in the morewynge ful erly he rysynge, gon out, wente in to desert place, and preiede there.

36 And Symont suede hym, and thei that weren with hym.

37 And whanne thei hadden founden hym, thei seiden to hym, For alle men seeken thee.

38 And he seith to hem, Go we in to the nexte townes and citees, that and there I preche, for to this thing I came.

39 And he was prechynge in the synagogis of hem, and in alle Galilee, and castynge out fendis.

40 And a leprous man cam to hym, biseechynge hym, and, the knee folden,

26 And the vnclene spirite tare him, cryed out with a lowde voyce, and cam out of him.

27 And they were all amased, in so moche that they demaunded won off another a monge them selves, saying, What thinge ys thys? what newe doctrine is thys? for he commaundeth the foule spirites with power, and they obeye him.

28 Anon his name spreed abroade throughoute all the region borderynge on Galile.

29 And immediatly as sonne as they were come out of the sinagogge they entred in to the housse of Symon and Andrew, with James and Jhon.

30 Symones motherelawe lay sicke of a fiver; and annon they told hym of her.

31 And he cam, and toke her by the honde, and lifte her vppe, and the fiver forsoke her by and by, and she ministred vnto them.

32 And at even, when the sun was doune, they brought vnto him all that were diseased, and them that were possessed with devyls.

33 And all the cite gaddred togedder at the dore.

34 And he healed many that were syeke of dyvers deseases, and he cast out many devyls, and suffered not the devyls to speake, because they knewe him.

35 And in the moorninge very erly Jesus arose, and went out in to a solitary place, and there prayed.

36 And Simon and they that were with hym folowed after hym.

37 And when they had founde him, they sayde vnto him, All men seke for the.

38 And he sayd vnto them, Let vs go in to the next tounes, that Y maye preache there also, for truly I cam out for that purpose.

39 And he preached in their sinagogges, throughout all Galile, and cast devyls out.

40 And there cam a leper to him, besechinge him, and kneled doune vnto

yah qiþands du ïmma þatei, Yabai wileis, magt mik gahrainyan.

41 Iþ Ïesus, ïnfeinands, ufrakyands handu seina, attaitok ïmma, yah qaþ ïmma, Wilyau, wairþ hrains.

42 Yah biþe qaþ þata Ïesus, suns þata þrutsfill aflaiþ af ïmma, yah hrains warþ.

43 Yah gawhotyands ïmma, suns ussandida ïna,

44 Yah qaþ du ïmma, Saiwh, ei mannhun ni qiþais waiht; ak gagg, þuk silban ataugyan gudyin, yah atbair fram gahraineinai þeinai þatei anabauþ Moses, du weitwodiþai ïm.

45 Ïþ ïs, usgaggands, dugann meryan filu, yah usqiþan þata waurd, swaswe ïs yuþan ni mahta andaugyo ïn baurg galeiþan, ak uta ana auþyaim stadim was; yah ïddyedun du ïmma allaþro.

Chap. II. 1 Yah galaiþ aftra ïn Kafarnaum, afar dagans. Yah gafrehun, þatei ïn garda ïst,

2 Yah suns gaqemun managai, swaswe yuþan ni gamostedun, nih at daura. Yah rodida ïm waurd.

3 Yah qemun at ïmma usliþan bairandans, hafanana fram fidworim,

4 Yah ni magandans newha qiman ïmma faura manageim, andhulidedun hrot, þarei was Ïesus; yah usgrabandans, ïnsailidedun þata badi, yah fralailotun, ana þammei lag sa usliþa.

5 Gasaiwhands þan Ïesus galaubein ïze, qaþ du þamma usliþin, Barnilo, afletanda þus frawaurhteis þeinos.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis ïn hairtam seinaim,

7 Wha sa swa rodeiþ naiteinins? Whas

to cwæþ, Drihten, gif ðú wylt, ðú miht geclǽnsian me.

41 Sóþlîce se Hǽlend him mîltsode, and his hand áþenode, and hine æt-hrínende, and ðus cwæþ, Ic wylle, beo ðú geclǽnsod.

42 And ðá he ðus cwæþ, sóna seo hreofnes him fram gewât, and he wæs geclǽnsod.

43 And sóna he bead him, ...
. . . . . .

44 And cwæþ, Warna, ðæt ðú hit nánum men ne secge; ac gá, and ætýw ðé ðara sacerda ealdre, and bring for ðînre clǽnsunga ðæt Moyses bebead, him on gewitnesse.

45 And he, ðá útgangende, ongan bodian, and widmǽrsian ða spræce, swá ðæt he ne mihte openlîce on ða ceastre gán, ac beon úte on wéstum stówum; and hî æghwanon to him comon.

Chap. II. 1 And eft æfter dagum, he eode into Cafarnaum. And hit wæs gehýred, ðæt he wæs on húse,

2 And manega togædere comon, . .
. . . . . And he to heom spræc.

3 And hî comon ánne laman to him berende, ðone feower men bǽron.

4 And ðá hî ne mihton hine in-bringan for ðære mænigeo, hî openodon ðone hrôf, ðar se Hǽlend wæs; and . . .
. . . . . hî ðá in-ásendon ðæt bed, ðe se lama on-læg.

5 Sóþlîce ðá se Hǽlend geseah heora geleafan, he cwæþ to ðam laman, Sunu, ðé synt ðîne synna forgifene.

6 Ðar wǽron sume of ðam bócerum sittende, and on heora heortan þencende,

7 Hwî spycþ ðes ðus? He dysegaþ;

seide, 3if thou wolt, thou maist clense me.

41 Forsothe Jhesus, hauynge mercy on hym, streiȝt out his hond, and, touchynge hym, seith to hym, I wole, be thou maad clene.

42 And whanne he hadde seide, anoon the lepre partide awey fro hym, and he is clensid.

43 And he thretenyde to hym, and anoon he putte hym out,

44 And seith to hym, Se thou, seie to no man; but go, shewe thee to the princis of prestis, and offre for thi clensynge tho thingis that Moyses badde, in to witnessynge to hem.

45 And he, gon out, biganne to preche, and diffame† the word, so that nowe he miȝte nat opynly go in to the citee, but be with out forth in deserte placis; and thei camen to gidre to hym on alle sydis.

him, and sayde vnto him, Yf thou wylt, thou arte able to make me clene.

41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be clene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed.

43 And he charged hym, and sent him awaye forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulde no more openly entre in to the cite, but was out in desert places; and they cam to him from every quarter.

Chap. II. 1 And eft he entride in to Capharnaum, after eiȝte days. And it is herd, that he was in an hous,

2 And many camen togidre, so that it tok nat, nether at the ȝate. And he spac to hem a word.

3 And there camen to hym men bryngynge a man sike in palesie, the whiche was borun of foure.

4 And whanne thei miȝte nat offre hym to hym for the campanye of peple, thei maden the roof nakid, wher he was; and makynge opyn, thei senten doun the bedd, in whiche the sike man in palasie lay.

5 Sothely whanne Jhesus say the feith of hem, he seith vnto the sike man in palasie, Sone, thi synnes ben forȝouen to thee.

6 Forsothe there weren summe of the scribis sittynge, and thenkynge in her hertis,

7 What spekith he thus? He blas-

Chap. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a housse,

2 And anon many gaddered togedder, in so moche that nowe there was no roume to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sicke off the palsey, borne off fower men.

4 And be cause they coulde not come nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the beed, where in the sicke of the palsey ley.

5 When Jesus sawe their fayth, he sayde to the sicke of the palsey, Sonne, thy synnes are forgeven the.

6 There were certeyne of the scrybes sittinge, and reasoninge in their hertes,

7 Howe doeth thys felowe blaspheme?

mag afletan frawaurhtins, niba ains Guþ?

8 Yah suns ufkunnands Ïesus ahmin seinamma, þatei swa þai mitodedun sis, qaþ du ïm, Duwhe mitoþ þata ïn hairtam ïzwaraim?

9 Whaþar ïst azetizo du qiþan þamma usliþin, Afletanda þus frawaurhteis þeinos, þau qiþan, Urreis, yah nim þata badi þeinata, yah gagg?

10 Aþþan ei witeiþ þatei waldufni habaiþ sunus mans ana airþai afletan frawaurhtins, qaþ du þamma usliþin,

11 Þus qiþa, urreis, nimuh þata badi þein, yah gagg du garda þeinamma.

12 Yah urrais suns, yah, ushafyands badi, usïddya faura andwairþya allaize, swaswe usgeisnodedun allai yah hauhidedun, mikilyandans Guþ, qiþandans, Þatei aiw swa ni gasewhun.

13 Yah galaiþ aftra faur marein, yah all manageins ïddyedun du ïmma; yah laisida ïns.

14 Yah wharbonds, gasawh Laiwwi þana Alfaiaus sitandan at motai, yah qaþ du ïmma, Gagg afar mis. Yah usstandands ïddya afar ïmma.

15 Yah warþ, biþe ïs anakumbida ïn garda ïs, yah managai motaryos yah frawaurhtai miþanakumbidedun Ïesua yah siponyam ïs; wesun auk managai yah ïddyedun afar ïmma.

16 Yah þai bokaryos yah Fareisaieis gasaiwhandans ïna matyandan miþ þaim motaryam yah frawaurhtaim, qeþun du þaim siponyam ïs, Wha ïst þatei miþ motaryam yah frawaurhtaim matyiþ yah driggkiþ?

17 Yah gahausyands Ïesus, qaþ du ïm, Ni þaurbun swinþai lekeis, ak þai ubilaba habandans; ni qam laþon uswaurhtans, ak frawaurhtans.

18 Yah wesun siponyos Ïohannis yah Fareisaieis fastandans; yah atïddyedun, yah qeþun du ïmma, Duwhe siponyos Ïohannes yah Fareisaieis fastand, ïþ þai þeinai siponyos ni fastand?

hwá mæg synna forgyfan, búton God ána?

8 Đá se Hælend đæt on his gáste oncneow, đæt hí swá betwux him þohton, he cwæþ to him, Hwí þence ge đás þing on eowrum heortum?

9 Hwæđer is éđre to secgenne to đam laman, Đé synd đine synna forgifene, hwæđer đe cweđan, Árís, nim đín bed, and gá?

10 Đæt ge sóþlice witon đæt mannes sunu hæfþ anweald on eorþan synna to forgyfanne, he cwæþ to đam laman,

11 Đé ic secge, árís, nim đín bed, and gá to đínum húse.

12 And he sóna árás, and, [underleat bere,] beforan him eallum eode, swá đæt ealle wundredon. . . . . and đus cwæđon, Næfre we ær đyllic ne gesáwon.

13 Eft he út-eode to đære sæ, and eall seo mænigeo him to com; and he hí lærde.

14 And đá he forþ-eode, he geseah Leuin Alphei sittende æt hys cop-setle, and he cwæþ to him, Folga me. Đá árás he and folgode him.

15 And hit gewearþ, đá he sæt on his húse, đæt manega mánfulle . . . sæton mid đam Hælende and his leorningcnihtum; sóþlice manega, đa đe him fyligdon, wæron

16 Bóceras and Farisei, and cwæđon, Witodlice he ytt mid mánfullum and synfullum, and hí cwæđon to his leorning-cnihtum, Hwí ytt eower láreow and drineþ mid mánfullum and synfullum?

17 Đá se Hælend đis gehýrde, he sæde him, Ne beþurfon ná đa hálan læces, ac đa đe untrume synt; ne com ic ná đæt ic clypode rihtwise, ac synfulle.

18 And đá wæron Iohannes leorningcnihtas and Pharisei fæstende; and đá comon hí, and sæđon him, Hwí fæstaþ Iohannes leorning-cnihtas and Phariseorum, and đine ne fæstaþ?

femeth; who may forȝeue synnes, no but God alone?

8 The whiche thing anoon knowen by the Holy Goost, for thei thouȝten so with inne hem self, Jhesus seith to hem, What thenken ȝee these thingis in ȝoure hertis?

9 What is liȝtere for to seie to the sike man in palasie, Synnes ben forȝouen to thee, or for to seie, Ryse, take thi bed, and walke?

10 Sothely that ȝee wite that mannes sone hath powere in erthe to forȝeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anoon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsone to the see, and al the cumpanye of peple cam to hym; and he tauȝte hem.

14 And whenne he passide, he say Leui Alfey sittynge at the tolbothe, and he seith to hym, Sue *thou* me. And he rysynge suede hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi ȝoure maister etith and drinkith with puplicanys and synners?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leche, but thei that han yuele; forsothe I cam not for to clepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastynge; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?

Who can forgeve synnes, but God only?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes?

9 Whether ys it easyer to saye to the sicke of the palsey, Thy synnes ar forgeven the, or to saye, Aryse, take vppe thy beed, and walke?

10 That ye maye knowe that the sonne of man hath power in erth to forgeve sinnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym; and he taught them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt att the receyte of custome, and sayde vnto him, Folowe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many pubplicans and synners sate att meate also with Jesus and his disciples; for there were many that folowed him.

16 And when the scribs and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast nott?

19 Yah qaþ ïm Ïesus, Ïbai magun sunyus bruþfadis, und þatei miþ ïm ïst bruþfaþs, fastan? Swa lagga wheila swe miþ sis haband bruþfad, ni magun fastan.

20 Aþþan atgaggand dagos, þan afnimada af ïm sa bruþfaþs, yah þan fastand ïn yainamma daga.

21 Ni manna plat fanins niuyis siuyiþ ana snagan fairnyana, ïbai afnimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþiþ.

22 Ni manna giutiþ wein yuggata ïn balgins fairnyans, ïbai aufto distairai wein þata niuyo þans balgins, yah wein usgutniþ, yah þai balgeis fraqistnand. Ak wein yuggata ïn balgins niuyans giutand.

23 Yah warþ, þairhgaggan ïmma sabbato daga þairh atisk, yah dugunnun siponyos ïs skewyandans, raupyan ahsa.

24 Yah Fareisaieis qeþun du ïmma, Sai! wha tauyand siponyos þeinai sabbatim, þatei ni skuld ïst.

25 Yah ïs qaþ du ïm, Niu ussuggwuþ aiw wha gatawida Daweid, þan þaurfta, yah gredags was ïs, yah þai miþ ïmma?

26 Whaiwa galaiþ ïn gard Guþs, uf Abiaþara, gudyin, yah hlaibans faurlageinais matida, þanzei ni skuld ïst matyan, niba ainaim gudyam, yah gaf yah þaim miþ sis wisandam.

27 Yah qaþ ïm, Sabbato ïn mans warþ gaskapans, ni manna ïn sabbato dagis;

28 Swaei frauya ïst sa sunus mans yah þamma sabbato.

Chap. III. 1 Yah galaiþ aftra ïn swnagogen, yah was yainar manna gaþaursana habands handu.

2 Yah witaidedun ïmma, hailidediu sabbato daga, ei wrohidedeina ïna.

19 Đá cwæþ se Hǽlend, Cweđe ge sceolon đæs brýdguman cnihtas fæstan, swá lange swá se brýdguma mid him is? Ne mágon hí fæstan, swá lange tíde swá hí đone brýdguman mid him habbaþ.

20 Sóþlíce đa dagas cumaþ, đonne se brýdguma him biþ fram ácyrred, and đonne hí fæstaþ on đam dagum.

21 Nán man ne síwaþ niwne scyp to ealdum reafe, elles he áfyrþ đone niwan scyp of đam ealdan reafe, and biþ máre slite.

22 And nán man ne déþ niwe wín on ealde bytta, elles đæt wín tobrycþ đa bytta, and đæt wín biþ ágoten, and đa bytta forwurđaþ. Ac niwe wín sceal beon gedón on niwe bytta, đonne beoþ butu gehealden.

23 Eft wæs geworden, đá he restedagum þurh æceras eode, his leorningcnihtas ongunnon đa éár pluccigean.

24 Đá cwǽdon Pharisei to him, Lóca nú! hwæt đíne leorning-cnihtas dóþ, đæt him álýfed næs on reste-dagum.

25 Đá sǽde he hym, Ne rǽdde ge nǽfre hwæt dyde Dauid, ... đá hine hingrode, and đa đe mid him wǽron?

26 Hú he in Godes húse eode, under Abiathar, đara sacerda ealdre, and he æt đa offrung-hláfas, đe him ne álýfede nǽron to etanne, búton sacerdum ánum, and he sealde đam đe mid him wǽron.

27 And he sǽde him, Reste-dæg wæs geworht for đam men, næs se man for đam reste-dæge;

28 Witodlíce drihten is mannes sunu eac swylce reste-dæges.

Chap. III. 1 And eft he eode on gesomnunge, and đar wæs án man forscruncene hand hæbbende.

2 And hí gýmdon, hwæđer he on reste dagum gehǽlde, đæt hí hine gewrégdon.

19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothe dayes shulen come, whenne the spouse shal be taken awey from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a pacche of rude† clothe to an old clothe, ellis he takith awey the newe supplement,† and a more brekynge is maad.

22 And no man sendith newe wyn in to oold botelis,† ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftsoone, whanne the Lord walkide in the sabothis by the cornes, and his disciplis bigunnyn to passe forth, and plucke eris.

24 Sothly the Pharysees seiden, Loo! what don thi disciplis in sabotis, that is nat leueful.

25 And he seith to hem, Radde 3ee neuere what Dauyth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vndir Abiathar, prince of prestis, and ete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

Chap. III. 1 And he entride eftsoone in to the synagoge, and ther was a man hauynge a drye hond.

2 And thei aspieden hym, 3if he helide in sabothis, for to accuse hym.

19 And Jesus sayde vnto them, Can the chyldren of a weddinge faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in thoose dayes.

21 Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vessels are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaunsed, that he went thorowe the corne feldes on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlaufull.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hye preste, and ate the halowed loves, which is not laufull, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherfore is the sonne of man lorde even of the saboth daye.

Chap. III. 1 And he entred agayne into the synagog, and there was a man which had a widdred honde.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qaþ du þamma mann þamma gaþaursana habandin handu, Urreis ïn midumai.
4 Yah qaþ du ïm, Skuldu ïst ïn sabbatim þiuþ tauyan, aiþþau unþiuþ tauyan? saiwala nasyan, aiþþau usqistyan? Ïþ eis þahaidedun.
5 Yah ussaiwhands· ïns miþ moda, gaurs ïn daubiþos hairtins ïze, qaþ du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastoþ aftra so handus ïs.

6 Yah gaggandans þan Fareisaieis sunsaiw, miþ þaim Herodianum, garuni gatawidedun bi ïna, ei ïmma usqemeina.

7 Yah Ïesus aflaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar ïmma yah us Ïudaia,
8 Yah us Ïairusaulwmim, yah us Ïdumaia, yah hindana Ïaurdanaus, yah þai bi Twra yah Seidona, manageins filu, gahausyandans whan filu ïs tawida, qemun at ïmma.

9 Yah qaþ þaim siponyam seinaim, ei skip habaiþ wesi at ïmma, ïn þizos manageins, ei ni þraiheina ïna;

10 Managans auk gahailida, swaswe drusun ana ïna, ei ïmma attaitokeina. Yah swa managai swe habaidedun wundufnyos,
11 Yah ahmans unhrainyans, þaih þan ïna gasewhun, drusun du ïmma, yah hropidedun, qiþandans, Þatei þu ïs sunus Guþs.
12 Yah filu andbait ïns, ei ïna ni gaswikunþidedeina.
13 Yah ustaig ïn fairguni, yah athaihait þanzei wilda ïs; yah galiþun du ïmma.
14 Yah gawaurhta, twalif du wisan miþ sis, yah ei ïnsandidedi ïns meryan.

15 Yah haban waldufni du hailyan sauhtins, yah uswairpan unhulþons.

16 Yah gasatida Seimona namo Paitrus,

3 Đá cwæþ he to đam men đe forscruncene hand hæfde, A'ris gemang him.
4 Đá cwæþ he, A'lýfþ reste-dagum wel to dónne, hwæđer đe yfele? sáwla gehǽlan, hwæđer đe forspillan? And hí súwodon.
5 And hí besceawigende mid yrre, ofer hyra heortan blindnesse ge-unrét, cwæþ to đam men, Áþene đíne hand. And he áþenede hí, đá wearþ his hand gehǽled sóna.

6 Đá Pharisei mid Herodianiscum útgangende, þealtedon ongén hine, hú hí hine fordón mihton.

7 And đá férde se Hǽlend to đære sǽ mid his leorning-cnihtum; and mycel menigeo him fyligde fram Galilea and Iudea,
8 And Hierusalem, and fram Idumea,† and begeondan Iordane, and to him com mycel menegeo ymbe Tirum and Sidone, gehýrende đa þing đe he worhte.

9 And he cwæþ to his cnihtum, đæt hí him on scipe þénodon, for đære menigum, đæt hí hine ne ofþrungon;

10 Sóþlice manega he gehǽlde, ... swá đæt hí æt-hrinon his. And swá fela swá untrumnessa,
11 And unclǽne gástas hæfdon, đá hí hine gesáwon, hí toföran him ástrehton, and đus cweđende, clypedon, Đú eart Godes sunu.
12 And he him swýđe forbead, đæt hí hine ne geswútelodon.
13 And on ánne múnt he férde, and to him geclypode đa đe he wolde; and hí to him comon.
14 And he dyde, đæt hí twelfe mid him wǽron, and he hi ásende gódspell to bodigenne.
15 And he him anweald sealde untrumnessa to hǽlanne, and deofol-seocnessa út to ádrífanne.
16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydil.

4 And he seith to hem, Is it leeueful to do wel in the sabothis, or yuele? for to make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with wrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out anoon, maden a counseil with Herodyans aʒeins hym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee suede hym,

8 And fro Jerusalem, and fro Ydume, and biʒendis Jordan, and thei that aboute Tyre and Sydon, a grete multitude, heerynge the thingis that he dide, camen to hym.

9 And Jhesus seith to his disciplis, that the litil boot shulde serue hym, for the cumpanye of peple, lest thei oppressiden hym;

10 Sothely he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe hou many euere hadden soris,†

11 And vnclene spiritis, whenne thei seien hym, felden down to hym, and crieden, seyinge, Thou art the sone of God.

12 And gretely he manasside hem, that thei shulden nat make hym opyn.†

13 And he styinge in to an hil, clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, and that he shulde sende hem for to preche.

15 And he ʒaue to hem power of heelynge siknessis, and of castynge out fendis.

16 And to Symount he putte name Petre,

3 And he saide vnto the man whych had the widdred honde, Aryse and stonde in the middes.

4 And he sayd to them, Whether ys it laufull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciples to the see; and a greate multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciples, that a shippe shulde wayte on him, because off the people, leste they shulde throunge hym;

10 For he had healed many, in so moche that they preased apon him, for to touche him. As many as had plages,

11 And when the vnclene sprites sawe him, they fell doune before him, and cryed, sayinge, Thou arte the sonne of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mountayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelve, that they shulde be with him, and that he myght sende them to preache.

15 And that they might have power to heale syknesses, and to cast out devylles.

16 And he gave vnto Simon to name Peter,

17 Yah Ïakobau þamma Zaibaidaiaus yah Ïohanne, broþr Ïakobaus, yah gasatida ïm namna Bauanairgais, þatei ïst, sunyus þeiwhons;

18 Yah Andraian yah Filippu, yah Barþaulaumaiu yah Matþaiu, yah Þoman yah Ïakobu þana Alfaiaus, yah Þaddaiu yah Seimona þana Kananeiten,

19 Yah Ïudan Ïskarioten, saei yah galewida ïna. Yah atïddyedun ïn gard,

20 Yah gaïddya sik managei, swaswe ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram ïmma bokaryos yah anþarai, usïddyedun gahaban ïna; qeþun auk, þatei usgaisiþs ïst.

22 Yah bokaryos þai af Ïairusaulwmai qimandans, qeþun, Þatei Baiailzaibul habaiþ, yah þatei ïn þamma reikistin unhulþono uswairpiþ þaim unhulþom.

23 Yah athaitands ïns ïn gayukom, qaþ du ïm, Whaiwa mag Satanas Satanan uswairpan?

24 Yah yabai þiudangardi wiþra sik gadailyada, ni mag standan so þiudangardi yaina.

25 Yah yabai gards wiþra sik gadailyada, ni mag standan sa gards yains.

26 Yah yabai Satana usstoþ ana sik silban, yah gadailiþs warþ, ni mag gastandan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþands ïn gard ïs, wilwan, niba faurþis þana swinþan gabindiþ, yah þan þana gard ïs diswilwai.

28 Amen qiþa ïzwis, þatei allata afletada þata frawaurhte sunum manne, yah naiteinos, swa managos swaswe wayamcryand.

29 Aþþan saei wayamereiþ Ahman Weihana, ni habaiþ fralet aiw, ak skula ïst aiweinaizos frawaurhtais.

30 Unte qeþun, Ahman unhrainyana habaiþ.

31 Yah qemun þan aiþei ïs yah broþryus ïs, yah uta standandona, ïnsandidedun du ïmma, haitandona ïna.

32 Yah setun bi ïna managei; qeþun

17 And Iacobum Zebedei and Iohannem, his bróðor, and him naman onsette Boanerges, ðæt is, þunres bearn;

18 And Andream and Philippum, and Bartholomeum and Matheum, and Thomam and Iacobum Alphei, and Taddeum and Simonem Chananeum,

19 And Iudam Scarioth, se hine sealde.

. . . . .

20 And eft him to eom swá micel menigu, ðæt hí næfdon hláf to etanne.

21 And ðá hí hine gehýrdon, hí férdon ðæt hí hyne námon; and ðus cwǽdon, Sóþlice he is on hát-heortnesse gewend.

22 And ða bóceras ðe wendon fram Hierusalem, cwǽdon, Sóþlice he hæfþ Beelzebub, and on deofla ealdre he deofolseocnessa út-ádrifþ.

23 And he hí togædere geclypode, and on bigspellum him to cwæþ, Hú mæg Satanas Satanan út ádrífan?

24 And gif his ríce on him sylfum byþ todǽled, hú mæg hit standan?

25 And gif ðæt hús ofer hit sylfe ys todǽled, hú mæg hit standan?

26 And gif Satanas winþ ongén hine sylfne, he biþ todǽled, and he standan ne mæg, ac hæfþ ende.

27 Ne mæg man ðone strangan his ǽhta and his fatu bereafian, and on his hús gán, búton man ðone strangan ǽrest gebinde, and ðonne hys hús reafige.

28 Sóþlice ic eow secge, ðæt ealle sinna synd manna bearnum forgyfene, and bysmerunga, ðam ðe hi bysmeriaþ.

29 Sóþlice ic eow secge, se ðone Hálgan Gást bysmeraþ, se næfþ on écnysse forgyfenesse, ac biþ éces gyltes seyldig.

30 Forðam ðe hí cwǽdon, He hæfþ unclǽnne gást.

31 Ðá com to him his módor and his gebróðra, and ðar úte stódon, and to him sendon, and to him clypedon.

32 And mycel menigu ymb hine sæt;

17 And James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge;

18 And Andrew and Philip, and Bartholomewe and Mathew, and Thomas and James Alfey, and Thadee and Symount Cananee,

19 And Judas Scarioth, that bitraide hym. And thei comen to an hous,

20 And the cumpanye of peple came togidre eftsoone, so that thei miȝte not nether ete breed.

21 And whanne his *kynnesmen* hadden herdde, thei wenten out for to holde hym; sothely thei seiden, for he is turnyd in to wodenesse.

22 And the scribis that camen doun fro Jesusalem, seiden, For he hath Belsebub, and for in the prince of deuels he castith out fendis.

23 And, hem gadrid togidre, he seide to hem in parablis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departide in itself, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on it self, thilke hous may not stonde.

26 And if Sathanas hath risen aȝeins hym self, he is disparpoilid, and he shal not mowe stonde, but hath an ende.

27 No man, gon in to a stronge mannes hous, may take awey his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous.

28 Trewly I seie to ȝou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men.

29 Sothely he that shal blasfeme aȝeins the Holy Gost, shal not haue remissioun in to with outen eend, but he shal be gilty of euerlastynge trespas.

30 For thei seiden, He hath an unclene spirit.

31 And his modir and bretheren comen, and thei stondynge with oute forth, senten to hym, clepynge hym.

32 And a cumpany sat aboute hym;

17 And he called James the sonne of Zebede and Jhon, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder;

18 And Andrewe and Philippe, and Bartlemewe and Mathewe, and Thomas and James the sonne of Alphey, and Taddeus and Symon of Cane,

19 And Judas Iscarioth, whiche same also betrayed hym. And they came vnto housse,

20 And the people assembled togedder agayne, so greatly that they had nott leesar somoche as to eate breed.

21 And when they that longed vnto hym herde off it, they went out to holde hym; for they sayde, he ys to fervent.

22 And the scribes which came from Jerusalem, sayde, He hath Beelzebub, and by the power off the chefe devyll casteth out devylles.

23 And he called them vnto hym, and in similitudes sayde vnto them, Howe can Satan drive out Satan?

24 And yf a realme be devided ageynste it silfe, that realme cannot endure.

25 And if a housse be devided agaynste it silfe, that housse cannot continue.

26 So yf Satan make insurreccion agaynste him silfe, and be devided, he can not continue, but hath an ende.

27 No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrste bynde that stronge man, and then spoyle hys housse.

28 Verely I saye vnto you, that all synnes shalbe forgeven vnto mens chyldren, and blaspheme, where with they blaspheme.

29 But he that blasphemeth the Holy Goost, shall never have forgevenes, but is in daunger of eternall dampnacion.

30 For they sayde, He had an vnclene sprete,

31 And there cam his mother and his brithren, and stode with oute, and sent vnto him, and called hym.

32 And the people sate aboute hym;

þan du ïmma, Sai! aiþei þeina, yah broþryus þeinai yah swistryus þeinos uta sokyand þuk.

33 Yah andhof ïm qiþands, Who ïst so aiþei meina aiþþau þai broþryus meinai?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qaþ, Sai! aiþei meina yah þai broþryus meinai.

35 Saei allis waurkeiþ wilyan Guþs, sa yah broþar meins, yah swistar, yah aiþei ïst.

Chap. IV. 1 Yah aftra Ïesus dugann laisyan at marein; yah galesun sik du ïmma manageins filu, swaswe ïna galeiþandan ïn skip, gasitan ïn marein, yah alla so managei wiþra marein, ana staþa was.

2 Yah laisida ïns ïn gayukom manag. Yah qaþ ïm ïn laiseinai seinai,

3 Hauseiþ. Sai! urrann sa saiands du saian fraiwa seinamma.

4 Yah warþ miþþanei saiso, sum raihtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþaruþ-þan gadraus ana stainahamma, þarei ni habaida airþa managa; yah suns urrann, ïn þizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gaþaursnoda.

7 Yah sum gadraus ïn þaurnuns, yah ufarstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus ïn airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain *.l.* yah ain *.y.* yah ain *.r.*

9 Yah qaþ, Saei habai ausona hausyandona, gahausyai.

10 Ïþ biþe warþ sundro, frehun ïna þai bi ïna miþ þaim twalibim þizos gayukons.

and to him cwǽdon, Hér is ðin módor, and ðine gebróðra úte and sécaþ ðé.

33 He ðá him andswarode and cwæþ, Hwylc is mín módor and mine gebróðru?

34 And he cwæþ, ða behealdende, ðe him ábúton sǽton, Hér is min módor and mine gebróðru.

35 Sóþlice se ðe déþ Godes willan, se is mín módor, and mín bróðor, and swustor.

Chap. IV. 1 And eft he ongan hí æt ðære sǽ lǽran; and him wæs mycel menegu to gegaderod, swá ðæt he on scip eode, and on ðære sǽ wæs, and eall seo menegu ymbe ða sǽ wæs, on lande.

2 And he hí fela on bigspellum lǽrde. And him to cwæþ on hys láre,

3 Gehýraþ.† Ú't eode se sǽdere his sǽd to sáwenne.

4 And ðá he séw, sum feoll wið ðone weg, and fugelas comon, and hit frǽton.

5 Sum feoll ofer stán-scyligean, ðar hit nǽfde mycele eorþan; and sóna upeóde, forðam ðe hit nǽfde eorþan þiccnesse.

6 Ðá hit up-eode, seo sunne hit forswǽlde, and hit forscranc, forðam hit wyrtruman nǽfde.

7 And sum feoll on þornas, ðá stigon ða þornas, and forþrysmodon ðæt, and hit wæstm ne bær.

8 And sum feoll on gód land, and hit sealde, uppstigende, and wexende, wæstm; and án brohte þritig-fealdne, sum syxtig-fealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe earan hæbbe to gehýranne.

10 And ðá he ána wæs, hine áxodon ðæt bigspell ða twelfe ðe mid him wǽron.

and thei seien to hym, Lo! thi modir, and thei bretheren with outen forth seken thee.

33 And he answerynge to hem seith, Who is my modir and my bretheren?

34 And biholdynge hem aboute, that saten in the cumpas of hym, he seith, Lo! my modir and my bretheren.

35 Forsoth who that doth the will of God, he is my brother, and my sister, and modir.

Chap. IV. 1 And eft Jhesus bigan for to teche at the see; and myche cumpany of peple is gedrid to hym, so that he styinge in to a boot, sat in the see, and al the cumpany of peple was aboute the see, on the lond.

2 And he tau3te hem in parablis many thingis. And he seide to hem in his techynge,

3 Heere 3ee. Loo! a man sowynge goth out for to sowe.

4 And the while he sowith, an other seed felde aboute the wey, and briddis of heuene† camen, and eeten it.

5 Forsothe an other felde doun on stony placis, wher it had nat myche erthe; and anoon it sprong vp, for it hadde nat depnesse of erthe.

6 And whenne the sunne rose vp, it welwide for heete, and it dried vp, for it hadde not roote.

7 And an other felde doun into thornes, and thornes stieden vp, and strangliden it, and it 3aue not fruyt.

8 And an other felde doun in to good lond, and 3aue fruyt, styinge vp, and wexinge; and oon brou3te thritty fold, and oon sixtyfold, and oon an hundridfold.

9 And he seide, He that hath eris of heeryng, heere.

10 And whenne he was singuler,† the twelue that weren with hym axiden hym for to expowne the parable.

and sayde vnto hym, Beholde! thy mother, and thy brethren seke for the with out.

33 And he answered them saynge, Who ys my mother and my brethren?

34 And he loked rounde about on his disciples, which sate in compasse about hym, and sayde, Beholde! my mother and my brethren.

35 For who soever doeth the will off God, he is my brother, my syster, and mother.

Chap. IV. 1 And he began agayne to teache then by the see syde; and there gadered to gedder vnto hym moche people, so greatly that he entred in to a shippe, and sate in the see, and all the people was by the see syde, on the shoore.

2 And he taught them many thynges in similitudes. And sayde vnto them in his doctrine,

3 Herken to. Beholde! the sower went forth to sowe.

4 And it fortuned as he sowed, that some fell by the waye syde, and the fowles off the ayre cam, and devoured it vppe.

5 Some fell on a stony grounde, where it had not moche erth; and by and by sprange vppe, because it had not deepth of erth.

6 And as sone as the sun was vppe, it caught heet, and because it had nott rotynge, it wyddred awaye.

7 And some fell amonge the thornes, and the thornes grewe vppe, and choked it, so that it gave no frute.

8 And some fell apon good grounde, and did yelde frute, that sprange, and grewe; and brought forthe some thirty folde, some fourty folde, and some an hundred folde.

9 And he sayde vnto them, He that hath eares to heare, lett hym heare.

10 When he was alone, they that were aboute hym with the twelve axed hym of the similitude.

11 Yah qaþ ïm, Ïzwis atgiban ïst kunnan runa þiudangardyos Guþs. Ïþ yainaim þaim uta, ïn gayukon allata wairþiþ,

12 Ei saiwhandans saiwhaina, yah ni gaumyaina, yah hausyandans hausyaina, yah ni fraþyaina; nibai whan gawandyaina sik, yah afletaindau ïm frawaurhteis.

13 Yah qaþ du ïm, Ni wituþ þo gayukon? yah whaiwa allos þos gayukons kunneiþ?

14 Sa saiyands, waurd saiyiþ.

15 Aþþan þai wiþra wig sind, þarei saiada þata waurd; yah þan gahausyand unkaryans, suns qimiþ Satanas, yah usnimiþ waurd þata ïnsaiano ïn hairtam ïze.

16 Yah sind samaleiko þai ana stainahamma saianans, þaiei þan hausyand þata waurd, suns miþ fahedai nimand ïta;

17 Yah ni haband waurtins ïn sis, ak wheilawhairbai sind; þaþroh biþe qimiþ aglo, aiþþau wrakya ïn þis waurdis, suns gamarzyanda.

18 Yah þai sind þai ïn þaurnuns saianans; þai waurd hausyandans,

19 Yah saurgos þizos libainais, yah afmarzeins gabeins, yah þai bi þata anþar lustyus ïnnatgaggandans, afwhapyand þata waurd, yah akranalaus wairþiþ.

20 Yah þai sind þai ana airþai þizai godon saianans, þaiei hausyand þata waurd, yah andnimand, yah akran bairand, ain *.l.* yah ain *.y.* yah ain *.r.*

21 Yah qaþ du ïm, Ïbai lukarn qimiþ, duþe ei uf melan satyaidau, aiþþau undar ligr? niu ei ana lukarnastaþan satyaidau?

22 Nih allis ïst wha fulginis, þatei ni gabairhtyaidau; nih warþ analaugn, ak ei swikunþ wairþai.

11 And he sǽde him, Eow is geseald to witanne Godes rîces gerînu. Đam đe ûte synd, ealle þing on bigspellum gewurđaþ.

12 Đæt hî geseonde geseon, and nâ ne geseon, and gehŷrende gehŷron, and ne ongyton; đe-læs hî hwænne sŷn gecyrede, and him sîn hyra synna forgyfene.

13 Đâ sǽde he him, Ge nyton đis bigspell? and hû mâge ge ealle bigspell witan?

14 Se đe sǽwþ, word he sǽwþ.

15 Sôþlice đa synd wiđ đone weg, đar đæt word is gesâwen; and đonne hî hit gehŷraþ, sôna cymþ Satanas, and âfyrþ đæt word đe on heora heortan âsâwen ys.

16 And đa synd gelice đe synd ofer đa stân-scylian gesâwen, sôna đænne hî đæt word gehŷraþ, and đæt mid blisse onfôþ;

17 And hî nabbaþ wyrtruman on him, ac beoþ unstađolfæste; and syđđan upcymþ deofles costnung, and his ehtnys for đam worde, ...

18 Hî synd on þornum gesâwen đæt synd; đa đe đæt word gehŷraþ,

19 And of yrmþe, and swîcdôme worold-welena, and ôđra gewilnunga, đæt word of-þrysmiaþ, and synd bûton wæstme gewordene.

20 And đa đe gesâwene synd ofer đæt gôde land, đa synd đe đæt word gehŷraþ, and onfôþ, and wæstm bringaþ, sum þritig-fealdne, sum syxtig-fealdne, and sum hund-fealdne.

21 He sǽde him, Cwyst đû cymþ đæt leoht-fæt, đæt hit beo under bydene âset, ođđe under bedde? wite geare, đæt hit sŷ ofer candel-stæf âset?

22 Sôþlice nis nân þing behŷdd, đe ne sŷ geswûtelod; ne nis đigle geworden, ac đæt hit openlice cume.

11 And he seide to hem, To 3ou it is 3ouen for to knowe the mysterie† of the kyngdam of God. Sothely to hem that ben with oute forth, alle thingis ben maad in parablis,

12 That thei seynge se, and se nat, and thei heerynge heere, and vnderstonde not; that sum tyme thei be conuertid, and synnes be for3ouen to hem.

13 And he seith to hem, Witen not 3ee this parable? and howe 3ee shulden knowe alle parablis?

14 He that sowith, sowith a word.

15 These sothly ben that aboute the weye, where the word is sowun; and whenne thei han herd, anoon cometh Sathanas, and takith awey the word that is sowun in her hertis.

16 And also these ben that ben sown on a stoon, the whiche whanne thei han herd the word, anoon taken it with ioye;

17 And thei han nat roote in hem silf, but thei ben temporal;† afterward tribulacioun sprongen vp, and persecucioun for the word, anoon thei ben sclaundrid.

18 And there ben other that ben sowun in thornis; these it ben, that heeren the word,

19 And myseiste of the world, and disseit of richessis, and other charge of coueitise entrynge ynne, strangulen the word, and it is maad with outen fruyt.

20 And these it ben that ben sowun on good lond, the whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundrid.

21 And he seide to hem, Wher a lanterne come, that it be put vndir a bushel? wher not, that it be put vpon a candil stike?

22 Forsothe ther is no thing hid, that shal not be maad opyn; nether ony thing is preuy, the whiche shal not come in to apert.

11 And he saide vnto them, To you it is geven to knowe the mistery of the kyngdom of God. But vnto them that are with out, shall all thinges be done in similitudes,

12 That when they se they shall se, and not discerne, and when they heare they shall heare, and not vnderstonde; leste at any tyme they shulde tourne, and their synnes shulde be foryeven them.

13 And he sayde vnto them, Perceave ye not this similitude? and howe ye shall knowe all similitudes?

14 The sower soweth the worde.

15 These be they whiche are by the wayes syde, where the worde is sowen; to whom as sone as they have herde itt, commeth the devyll, and takith awaye the worde that was sowen in their hertes.

16 And these also are they that are sowen on the stony grounde, which when they have herde the worde, att once they receave it with ioye;

17 Yett have no rote in themselves, and so endure but for a season; afterwarde as sone as eny trouble or persecucion ariseth, for the wordes sake, anon they fall.

18 And these are they that are sowen amonge the thornes; which heare the worde of God,

19 And the care of this worlde, and the disseytfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made vnfrutfull.

20 And these are they that are sowen in good grounde, which heare the worde, and receave it, and brynge forth frute, some thirty folde, some sixty folde, some an hundred folde.

21 And he sayde vnto them, Is the candle lighted, to be put vnder a busshell, or vnder the borde? ys it not therfore lighted, that it shulde be put on a candelsticke?

22 For there is no thinge so prevy, that shall nott be opened; nether so secreet, butt that it shall come abroade.

23 Yabai whas habai ausona hausyandona, gahausyai.
24 Yah qaþ du ïm, Saiwhiþ wha hausciþ. Ïn þizaiei mitaþ mitiþ, mitada ïzwis, yah biaukada ïzwis þaim galaubyandam.
25 Unte þiswhammeh saei habaiþ, gibada ïmma, yah saei ni habaiþ, yah þatei habaiþ, afnimada ïmma.

26 Yah qaþ, Swa ïst þiudangardi Guþs, swaswe yabai manna wairpiþ fraiwa ana airþa,
27 Yah slepiþ, yah urreisiþ naht yah daga, yah þata fraiw keiniþ, yah liudiþ, swe ni wait ïs.
28 Silbo auk airþa akran bairiþ, frumist gras, þaþroh ahs, þaþroh fulleiþ kaurnis ïn þamma ahsa.

29 Þanuh biþe atgibada akran, suns ïnsandeiþ gilþa, unte atïst asans.

30 Yah qaþ, Whe galeikom þiudangardya Guþs? aiþþau ïn whileikai gayukon gabairam þo?
31 Swe kaurno sinapis, þatei þan saiada ana airþa, minnist allaize fraiwe ïst þize ana airþai;
32 Yah þan saiada, urrinniþ, yah wairþiþ allaize grase maist; yah gatauyiþ astans mikilans, swaswe magun uf skadau ïs fuglos himinis gabauan.

33 Yah swaleikaim managaim gayukom rodida du ïm þata waurd, swaswe mahtedun hausyon;
34 Ïþ ïnuh gayukon ni rodida ïm. Ïþ sundro siponyam seinaim andband allata.

35 Yah qaþ du ïm, ïn yainamma daga, at andanahtya þan waurþanamma, Usleiþam yainis stadis.
36 Yah afletandans þo managein, andnemun ïna, swe was ïn skipa; yah þan anþara skipa wesun miþ ïmma.

37 Yah warþ skura windis mikila, yah wegos waltidedun ïn skip, swaswe ïta yuþan gafullnoda.

23 Gehýre, gif hwá earan hæbbe to gehýranne.
24 And he cwæþ to him, Warniaþ hwæt ge gehýron. And on ðam gemete ðe ge metaþ, eow biþ gemeten, and eow biþ ge-ïct.
25 Ðam biþ geseald ðe hæfþ, and ðam ðe næfþ, eac ðæt he hæfþ, him biþ æt-broden.

26 And he cwæþ, Godes ríce ys, swylce man wurpe gód sǽd on his land, and sáwe,
27 And árise dæges and nihtes, and ðæt sǽd grówe, and wexe, ðonne he nát.

28 Sóþlíce sylf-willes seo eorþe wæstm beraþ, ǽrest gærs, syððan ear, syððan fulne hwǽte on ðam eare.

29 And ðonne se wæstm hine forþbringþ, scýna he sent his sícol, fordam ðæt rip æt is.
30 And eft he cwæþ, For hwam geanlicie we heofena rice? oððe hwylcum bigspelle widmete we hit?
31 Swá swá senepes sǽd, ðonne hit biþ on eorþan gesáwen, hit is ealra sǽda læst ðe on eorþan synd;
32 And ðonne hyt ásáwen biþ, hit ástihþ, and biþ ealra wyrta mǽst; and hæfþ swá mycele bogas, ðæt heofenes fugelas eardian mágon under his sceade.

33 And manegum swylcum bigspellum he spræc to him, ðæt hí mihton gehýran;
34 Ne spæc he ná bútan bigspelle. Eall he his leorning-cnihtum ásundron rehte.

35 And sǽde him, ðonne æfen biþ, Uton faran ágén.

36 And ða menigu forlǽtende, hí onféngon hine, swá he on scipe wæs; and óðre scipu wǽron mid him.

37 And ðá wæs mycel ýst windes geworden, and ýþa he áwearp on ðæt scyp, ðæt hit gefylled wæs.

23 If ony man haue eeris of heryng, heere he.
24 And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to 3ou, and be kast to 3ou.
25 Sothely it shal be 3ouen to hym that hath, and it shal be taken awey from hym that hath not, also that that he hath.

26 And he seide, So the kingdom of God is, as if a man caste seed in to the erthe,
27 And it slepe, and ryse vp in ni3t and day, and brynge forth seed, and wexe faste, the while he wote not.
28 Forsothe the erthe by his owne worchynge makith fruyt, first an erbe,† afterward an eere, afterward ful fruyt in the ere.
29 And whanne of it silf it hath brou3t forth fruyt, anoon he sendith a sikil,† for rype corn cometh.
30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoune it?
31 As a corn of senenеye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;
32 And whanne it is bredd,† it sty3eth vp in to a tree, and is maad more than alle wortis;† and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.
33 And in many siche parablis he spac to hem a word, as thei mi3ten heer;

34 Sothely he spak not to hem with outen parable. Forsothe he expounyde to his disciplis alle thingis on sidis hond.†
35 And he seith to hem, in that day, whenne euenyng was maad, Passe we a3einward.
36 And thei leeuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.
37 And a greet storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man have eares to heare, lett him heare.
24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.
25 And vnto you that have shall more be geven, for vnto hym that hath shall it be geven, and from hym that hath nott, shall be taken awaye, even that he hathe.
26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,
27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.
28 For the erth bryngeth forthe frute off her silfe, first the blad, then the eares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that hervest is come.
30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it?
31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;
32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth greate braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.
33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;
34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.
35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.
36 And they late the people departe, and toke him, even as he was in the shippe; there were also with him other shippes.
37 And there arose a great storme of wynde, and dasshed the waves into the shippe, so that it was full.

38 Yah was ïs ana notin, ana waggarya slepands. Yah urraisidedun ïna, yah qeþun du ïmma, Laisari, niu kara þuk, þizei fraqistnam?

39 Yah urreisands, gasok winda, yah qaþ du marein, Gaslawai, afdumbn. Yah anasilaida sa winds, yah warþ wis mikil.

40 Yah qaþ du ïm, Duwhe faurhtai siyuþ swa? Whaiwa ni nauh habaiþ galaubein?

41 Yah ohtedun sis agis mikil, yah qeþun du sis misso, Whas þannu sa siyai? unte yah winds yah marei ufhausyand ïmma.

38 And he wæs on scipe, ofer bolster slápende. And hí áwehton hine, and ewǽdon, Ne belimpþ to ðé, ðæt we forweorðaþ?

39 And he árás, and ðam winde bebead, and cwæþ to ðære sǽ, Súwa, and gestil. And se wind geswác ðá, and wearþ mycel smyltnes.

40 And he sǽde him, Hwí synd ge forhte? Gyt ge nabbaþ geleafan?

41 And hí micclum ege him ondrédon, and ewǽdon ǽle to ónðrum, Hwæt wénst ðú, hwæt is ðes? ðæt him windas and sǽ hýrsumiaþ.

Chap. V. 1 Yah qemun hindar marein ïn landa Gaddarene.

2 Yah usgaggandin ïmma us skipa, suns gamotida ïmma manna us aurahyom ïn ahmin unhrainyamma.

3 Saei bauain habaida ïn aurahyom, yah ni naudibandyom eisarneinaim manna mahta ïna gabindan.

4 Unte ïs ufta eisarnam bi fotuns gabuganaim yah naudibandyom eisarneinaim gabundans was, yah galausida af sis þos naudibandyos, yah þo ana fotum eisarna gabrak, yah manna ni mahta ïna gatamyan.

5 Yah sinteino, nahtam yah dagam, ïn aurahyom yah ïn fairgunyam, was hropyands, yah bliggwands sik stainam.

6 Gasaiwhands þan Ïesu fairraþro, rann, yah ïnwait ïna.

7 Yah hropyands stibnai mikilai, qaþ, Wha mis yah þus, Ïesu, sunau Guþs þis hauhistins? Biswara þuk bi Guþa, ni balwyais mis.

8 Unte qaþ ïmma, Usgagg, ahma unhrainya, us þamma mann.

9 Yah frah ïna, Wha namo þein? Yah qaþ du ïmma, Namo mein laigaion; unte managai siyum.

Chap. V.† 1 Ðá comon hí ofer ðære sǽs múþan on ðæt rice Hierasenorum.

2 And hym of scipe gangendum, him sóna ágén arn án man of ðam byrgenum on unclǽnum gáste.

3 Se hæfde on byrgenum scræf, and hine nán man mid racenteagum ne mihte gebíndan.

4 Forðam he oft mid fót-copsum and racenteagum gebúnden, toslát ða racenteaga, and ða fót-copsas tobræc, and hine nán man gewyldan ne mihte.

5 And symle, dæges and nihtes, he wæs on byrgenum and on múntum, hrýmende, and hine sylfne mid stánum ceorfende.

6 Sóþlice ðá he ðone Hǽlend feorran geseah, he arn, and hine gebæd.

7 And mycelre stemne hrýmende, and ðus cwæþ, Ealá mǽra Hǽlend, Godes sunu, hwæt is me and ðé? Ic hálsige ðé þurh God, ðæt ðú me ne þreage.

8 Ðá cwæþ se Hǽlend, Ealá unclǽna gást, gá of ðysum men.

9 Ðá áhsode he hyne, Hwæt is ðín nama? Ðá cwæþ he, Mín nama is legio; forðam we manega synd.

38 And he was in the hyndir part of the boot, slepynge on a pilewe. And thei reysen hym, and seien to hym, Maistre, perteneth it nat to thee, that we perishen?

39 And he rysynge vp, manasside to the wynd, and seide to the see, Be stille, wexe doumb. And the wynd ceesidc, and greet pesiblenesse is maad.

40 And he seith to hem, What dreden 3ee? Nat 3it han 3ee feith?

41 And thei dredden with greete dreed, and seiden to eche other, Who, gessist thou, is this? for the wynd and the see obeyshen to hym.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisshe?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still.* And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared exceedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

Chap. V. 1 And thei camen ouer the wawe of the see into the cuntree of Genazareth.

2 And anoon a man in vnclene spirit ran out of a biryel, to hym goynge out of the boot.

3 The whiche man hadde an hous in graues,† and nether with chaynis now mi3te eny man bynde hym.

4 For oft tymes he bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockis to smale gobetis, and no man mi3te daunte† hym.

5 And euer more, ni3t and day, in biriels and hillis, he was cryinge, and betynge hym silf with stoones.

6 Sothely he seynge Jhesus afer, ran, and worshipide hym.

7 And he cryinge with greet voice, seide, What to me and to thee, thou Jhesu, the sone of God hieste? I conioure thee bi God, that thou tourmente not me.

8 Forsothe Jhesus seide to hym, Thou vnclene spirit, go out fro the man.

9 And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye.

Chap. V. 1 And they cam over to the other syde off the see in to the countre of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnclene sprete.

3 Which had his abydinge amonge the graves, and no man coulde bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces, nether coulde eny man tame him.

5 And alwayes, boothe nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silfe with stones.

6 When he had spied Jesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jesus, the sonne of the moost hyest God? I requyre the in the name of God, that thou torment me nott.

8 For he had sayd vnto hym, Come forthe of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he anshwered hym, My name is legion; for we are many.

10 Yah baþ ïna filu, ei ni usdrebi ïm us landa.

11 Wasuh þan yainar hairda sweine haldana at þamma fairgunya.

12 Yah bedun ïna allos þos unhulþons, qiþandeins, Ïnsandei unsis ïn þo sweina, ei ïn þo galeiþaima.

13 Yah uslaubida ïm Ïesus suns. Yah usgaggandans ahmans þai unhrainyans galiþun ïn þo sweina, yah rann so hairda and driuson ïn marein, wesunuþ-þan swe twos þusundyos, yah afwhapnodedun ïn marein.

14 Yah þai haldandans þo sweina, gaþlauhun, yah gataihun ïn baurg, yah ïn haimom; yah qemun, saiwhan wha wesi þata waurþano.

15 Yah atïddyedun du Ïesua, yah gasaiwhand þana wodan, sitandan yah gawasidana, yah fraþyandan, þana saei habaida laigaion; yah ohtedun.

16 Yah spillodedun ïm, þaiei gasewhun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ïna, galeiþan hindar markos seinos.

18 Yah ïnngaggandan ïna ïn skip, baþ ïna saei was wods, ei miþ ïmma wesi.

19 Yah ni lailot ïna, ak qaþ du ïmma, Gagg du garda þeinamma du þeinaim, yah gateih ïm, whan filu þus Frauya gatawida, yah gaarmaida þuk.

20 Yah galaiþ, yah dugann meryan ïn Daikapaulein, whan filu gatawida ïmma Ïesus; yah allai sildaleikidedun.

21 Yah usleiþandin Ïesua ïn skipa aftra hindar marein, gaqemun sik manageins filu du ïmma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaeirus, yah saiwhands ïna, gadraus du fotum Ïesuis,

10 And he hine swýðe bæd, ðæt he hine of ðam rîce ne nýdde.

11 Ðar wæs embe ðone múnt mycel swýna heord læswigende.

12 And ða unclǽnan gâstas hyne bǽdon, and cwǽdon, Send us on ðâs swýn, ðæt we on hî gegán.

13 And ða lýfde se Hǽlend sóna. And ðâ eodon ða unclǽnan gâstas on ða swýn, and on myclum hryre seo heord wearþ on sæ̂ bescofen, twâ þúsendo, and wurdon âdruncene on ðære sæ̂.

14 Sóþlîce ða ðe hî heoldon, flugon, and cýðdon on ðære ceastre, and on lande; and hî út-eodon, ðæt hî gesâwon hwæt ðar gedón wǽre.

15 And hî comon to ðam Hǽlende, and hî gesâwon ðone ðe mid deofle gedrêht wæs, gescrýdne sittan, and hâles módes; and hî him ondrédon.

16 And hî rehton him, ða ðe hit gesâwon, hú hit gedón wæs be ðam ðe deofol-seocnesse hæfde, and be ðam swýnum.

17 And hî bǽdon, ðæt he of hyra gemǽrum fóre.

18 Ðâ he on scip eode, hine ongan biddan, se ðe ǽr mid deofle gedrêht wæs, ðæt he mid him wǽre.

19 Him ðâ se Hǽlend ne getíðode, ac he sǽde him, Gâ to ðînum hûse to ðînum hîwum, and cýþ him, hú mycel Drihten gedyde, and he gemíltsode ðé.

20 And he ðâ fórde, and ongan bodigean on Decapolim, hú fela se Hǽlend him dyde; and hig ealle ðæs wundredon.

21 And ðâ se Hǽlend eft on scype fórde ofer ðone múþan, him com to mycel menigu, and wæs ymbe ða sæ̂.

22 And ðâ com sum of heah-gesamnungum, Iâirus hâtte, and ðâ he hyne geseah, he âstrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewynge in feeldis.

12 And the spiritis preieden Jhesu, seyinge, Sende vs into hoggis, that we entre into hem.

13 And anoon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire† the floc was cast doun in to the see, to tweyne thousynde, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, sittynge clothid, and of hoole mynde; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygunnen for to preie hym, that he shulde go awey fro her coostis.

18 And when he stiede in to a boot, he that was traueilid of the deuel, bygan to preye hym, that he shulde be with hym.

19 Sothly Jhesus reseeyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde mercy of thee.

20 And he wente forth, and bigan for to preche in Decapoly,† hou manye thingis Jhesus hadde don to hym; and alle men wondriden.

21 And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyinge hym, fel doun at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate heerd of swyne fedinge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vnclene spretes went out and entred in to the swyne, and the heerd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drouned in the see.

14 And the swyne heerdes fleed, and tolde it in the cite, and in the countre; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thyne awne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisshe in the ten cites, what thinges Jesus had done vnto hym; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the sinagogge, whose name was Jairus, and when he sawe hym, he fell doune att his fete,

23 Yah baþ ïna filu, qiþands, þatei dauhtar meina aftumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaiþ miþ ïmma, yah ïddyedun afar ïmma manageins filu, yah þraihun ïna.

25 Yah qinono suma wisandei ïn runa bloþis yera twalif,

26 Yah manag gaþulandei fram managaim lekyam, yah fraqimandei allamma seinamma, yah ni waihtai botida, ak mais wairs habaida,

27 Gahausyandei bi Ïesu, atgaggandei ïn managein aftana, attaitok wastyai ïs.

28 Unte qaþ, Þatei yabai wastyom ïs atteka, ganisa.

29 Yah sunsaiw gaþaursnoda sa brunna bloþis ïzos, yah ufkunþa ana leika þatei gahailnoda af þamma slaha.

30 Yah sunsaiw Ïesus ufkunþa ïn sis silbin þo us sis maht usgaggandein, gawandyands sik ïn managein, qaþ, Whas mis taitok wastyom?

31 Yah qeþun du ïmma siponyos ïs, Saiwhis þo managein þreihandein þuk, yah qiþis, Whas mis taitok?

32 Yah wlaitoda, saiwhan þo þata tauyandein.

33 Ïþ so qino ogandei yah reirandei, witandei þatei warþ bi ïya, qam, yah draus du ïmma, yah qaþ ïmma alla þo sunya.

34 Ïþ ïs qaþ du ïzai, Dauhtar, galaubeins þeina ganasida þuk; gagg ïn gawairþi, yah siyais haila af þamma slaha þeinamma.

35 Nauhþanuh ïmma rodyandin, qemun fram þamma swnagogafada, qiþandans, Þatei dauhtar þeina gaswalt; wha þanamais draibeis þana laisari?

36 Ïþ Ïesus, sunsaiw gahausyands þata waurd rodiþ, qaþ du þamma swnagogafada, Ni faurhtei, þatainei galaubei.

23 And hine swýðe bæd, and he cwæþ, Mín dóhtor is on ýtemestum síðe; cum, and sete ðíne hand ofer hí, ðæt heo hál sý, and lybbe.

24 Ðá férde he mid him, and him fyligde mycel menigeo, and þrungon hine.

25 And ðá ðæt wíf ðe on blódes ryne twelf winter wæs,

26 And fram manegum lǽcum fela þinga þolode, and dǽlde eall ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse,

27 Ðá heo be ðam Hǽlende gehýrde, heo com wiþ-æftan ða menigu, and his reaf æt-hrán.

28 Sóþlice heo cwæþ, Gif ic furðon his reafes æt-hríne, ic beo hál.

29 And ðá sóna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrédde ðæt heo of ðam wíte gehǽled wæs.

30 And ðá se Hǽlend oncneow on him silfum ðæt him mægen of eode, he cwæþ, bewend to ðære menigu, Hwá æt-hrán mínes reafes?

31 Ðá cwǽdon his leorning-cnihtas, Ðú gesyhst ðás menigu ðé þringende, and ðú cwyst, Hwá æt-hrán me?

32 And ðá bescah hine, ðæt he gesáwe ðæne ðe ðæt dyde.

33 Ðat wíf ðá ondrǽdende and forhtigende, ... com, and ástrehte hí beforan him, and sǽde him eall ðæt riht.

34 Ðá cwæþ se Hǽlend, Dóhtor, ðín geleafa ðé hále gedyde; gá ðé on sibbe, and beo of ðisum hál.

35 Him ðá gyt sprecendum, hí comon fram ðam heah-gesamnungum, and cwǽdon, Ðín dóhtor is dead; hwí drécst ðú leng ðone láreow?

36 Ðá he gehýrde ðæt word, ðá cwæþ se Hǽlend, Ne ondrǽd ðú ðé, gelýf for án.

23 And preiede hym myche, seyinge, For whi my douȝter is in the laste thingis; come thou, putte thin hond on hire, that she be saaf, and lyue.

24 And he wente forth with hym, and myche cumpanye of peple suede hym, and oppresside hym.

25 And a womman that was in the flux of blood twelue ȝere,

26 And hadde suffride many thingis of ful many lechis, and spendid alle hir thingis, and no thing prophitide, but more hadde worse,

27 Whanne she hadde herd of Jhesu, she cam in the cumpanye byhynde, and touchide his cloth.

28 Sothly she seide, For if I shal touche or his cloth, I shal be saaf.

29 And anoon the welle of blood is dried vp, and she felide in body that she was helid of the wound.†

30 And anoon Jhesus knowynge in hym silf the vertu that was gon out of hym, he, turned to the cumpenye, seith, Who touchede my clothis?

31 And his disciplis seiden to hym, Thou seest the cumpenye pressinge thee, and seist thou, Who touchide me?

32 And Jhesus lokide aboute, for to see hir that hadde don this thing.

33 Forsothe the womman dredinge and quakynge, witynge that it was don in hir, cam, and fel down bifore him, and seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Douȝtir, thi feith hath maad thee saf; go in pees, and be saf fro thi sykenes.

35 ȝit him spekynge, messageris camen to the prince of a synagoge, seyinge, For thi douȝtir is deed; what traueilist thou the maistir ferthere?

36 Forsothe the word herd that was seide, Jhesus seith to the prince of the synagoge, Nyle thou drede, oonly byleue thou.

23 And besought hym greatly, saynge, My doughter lyith att poynt of deeth; I wolde thou woldest come, and ley thy honde on her, that she myght be safe, and live.

24 And he went with hym, and moche people folowed hym, and thronge hym.

25 And there was a woman whiche was diseased off an yssue off bloude twelve yeres,

26 And had suffered many thinges of many fisicions, and had spent all that she had, and felte none amendment at all, but wexed worsse and worsse,

27 When she had herde off Jesus, she cam into the preace behynde hym, and tewched hys garment.

28 For she sayde, Yf I maye butt tewche his clothinge, I shall be whole.

29 And streyght waye her fountayne of bloude was dreyed vppe, and she felt in her body that she was healed off the plage.

30 And Jesus immediatly felt in him silfe the vertue that went out off hym, and tourned hym rounde aboute in the preace, and sayde, Who tewched my clothes?

31 And his disciples sayde vnto hym, Thou seist the people thrustinge the on every syde, and yet sayest, Who did tewche me?

32 And he loked round about, ffor to se her thatt had done that thinge.

33 The woman feared and trembled, for she knewe what was done with in her, and she cam, and fell doune before hym, and tolde hym the trueth of every thinge.

34 And he sayde vnto her, Doughter, thy fayth hath saved the; goo in peace, and be whole off thy plage.

35 Whyll he yet spake, there cam from the ruler of the synagogis housse certayne, which sayde, Thy doughter is deed; why deseasest thou the master eny further?

36 As sone as Jesus herde thatt worde spoken, he sayde vnto the ruler of the synagoge, Be not afrayed, only beleve.

37 Yah ni fralailot ainohun ïze miþ sis afargaggan, nibai Paitru, yah Ïakobu, yah Ïohannen, broþar Ïakobis.

38 Yah galaiþ ïn gard þis swnagogafadis. Yah gasawh auhyodu, yah gretandans yah wairfairwhyandans filu.

39 Yah ïnnatgaggands, qaþ du ïm, Wha auhyoþ, yah gretiþ? Þata barn ni gadauþnoda, ak slepiþ.

40 Yah bihlohun ïna. Ïþ ïs, uswairpands allaim, ganimiþ attan þis barnis yah aiþein, yah þans miþ sis, yah galaiþ ïnn, þarei was þata barn ligando.

41 Yah fairgraiþ bi handau þata barn, qaþuh du ïzai, Taleiþa, kumei, þatei ïst gaskeiriþ, Mawilo, du þus qiþa, urreis.

42 Yah suns urrais so mawi, yah ïddya; was auk yere twalibe. Yah usgeisnodedun faurhtein mikilai.

43 Yah anabauþ ïm filu, ei manna ni funþi þata. Yah haihait ïzai giban matyan.

Chap. VI. 1 Yah usstoþ yainþro, yah qam ïn landa seinamma; yah laistidedun afar ïmma siponyos ïs.

2 Yah biþe warþ sabbato, dugann ïn swnagoge laisyan. Yah managai hausyandans sildaleikidedun, qiþandans, Whaþro þamma þata? yah who so handugeino so gibano ïmma, ei mahteis swaleikos þairh handuns ïs wairþand?

3 Niu þata ïst sa timrya, sa sunus Maryins, ïþ broþar Ïakoba yah Ïuse yah Ïudins yah Seimonis? yah niu sind swistryus ïs her at unsis. Yah gamarzidai waurþun ïn þamma.

4 Qaþ þan ïm Ïesus, Þatei nist praufetus unswers, niba ïn gabaurþai seinai, yah ïn ganiþyam, yah ïn garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lêt him ænig ne fyligean, búton Petrum, and Iacobum, and Iohannem, Iacobes bróðor.

38 And hí comon on ðæs heah-ealdres hús. And he geseah mycel gehlýd, wépende and geomriende.

39 And ðá he in-eode, he cwæþ, Hwí synd ge gedrêfede, and wépaþ? Nis ðis mæden ná dead, ac heo slæpþ.

40 Ðá tæ̂ldon hí hine. He ðá, eallum út-âdrifenum, nam ðæs mæ̂denes [fæder and] môder, and ða ðe mid him wæ̂ron, and inn-eodon súwiende, ðar ðæt mæ̂den wæs.

41 And hire hand nam, and cwæþ, Thalimtha, cumi, ðæt is on úre geþeode gereht, Mæ̂den, ðé ic secge, áris.

42 And heo sóna árás, and eode; sóþlice heo wæs twelf wintre. And ealle hí wundredon mycelre wundrunge.

43 And he him þearle bebead, ðæt hi hyt nánum men ne sæ̂don. And he hêt hire etan syllan.

Chap. VI. 1 And ðá he ðanun eode, he fêrde on his êðel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he ongan on gesamnunge læ̂ran. And manege gehýrdon and wundredon on his láre, and cwæ̂don, Hwanon synd ðyssum ealle ðás þing? and hwæt is se wísdóm ðe him geseald is, and swylce mihta ðe þurh his handa gewordene synd?

3 Hú nys [ðys] se smiþ, Marian sunu, Iacobes bróðor and Iosepes and Iude and Simonis? hú ne synd his swustra hêr mid us? And ðá wurdon hí gedrêfede.

4 Ðá cwæþ se Hælend, Sóþlice nis nán wítega búton wurþscipe, búton on his êðele, and on his mæ̂gþe, and on his húse.

5 And he ne mihte ðar ænig mægen

37 And he resceyuede not ony man to sue him, no but Petre, and James, and John, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he siȝ noyse, and men wepinge and weilinge moche.

39 And he gon yn, seith to hem, What ben ȝee troublid, and wepyn? The wenche is not deed, but slepith.

40 And thei scorneden him. Forsothe alle kast out, he takith the fadir and modir of the wenche, and hem that weren with him, and thei entren yn, where the wenche lay.

41 And he holdinge the hond of the wenche, seith to hir, Tabita, cumy, that is interpretid,† Wenche, to thee I seie, rise thou.

42 And anon the wenche roos, and walkide; sothly she was of twelue ȝeer. And thei weren abaischt with greet stoneyinge.

43 And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to ȝiue to hir for to ete.

Chap. VI. 1 And Jhesus gon out thennis, wente in to his owne cuntree; and his disciplis folwiden him.

2 And the saboth maad, Jhesus bigan for to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis to this alle these thingis? and what is the wysdom that is ȝouun to him, and suche vertues the whiche ben maad by his hond?

3 Wher this is not a smyth,† the sone of Marie, the brother of James and Joseph and Judas and Symound? wher and his sistris ben nat here with vs? And thei weren sclaundrid in him.

4 And Jhesus seide to hem, For a prophete is not with outen honour, no but in his owne cuntree, and in his hows, and in his kyn.

5 And he myȝte not make there ony

37 And he suffred no man to folowe hym, moo then Peter, and James, and Jhon, James brother.

38 And he cam vnto the housse of the ruler off the synagoge. And sawe the wondrynge, and them that wepte and wayled greatly.

39 And he went in, and sayde vnto them, Why make ye this adoo, and wepe? The mayden is not deed, but slepith.

40 And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in, where the mayden laye.

41 And toke the mayden by the honde, and sayde vnto her, Tabitha, cumi, which is by interpretacion, Mayden, I saye vnto the, aryse.

42 And streight the mayden arose, and went on her fete; for she was of the age of twelve yeres. And they were astonied at it out of measure.

43 And he charged them straytely, that no man shulde knowe off it. And commaunded to geve her meate.

Chap. VI. 1 And he departed thens, and cam in to his awne countre; and his disciples folowed hym.

2 And when the saboth daye was come, he began to teache in the synagoge. And many thatt herde hym were astonyed, and sayde, From whens hath he these thinges? and what wysdom is this that is geven vnto him, and suche vertues that are wrought by his hondes?

3 Ys not this that carpenter, Marys sonne, the brother off James and Joses and Juda and Simon? and are not his sisters here with vs? And they were hurt by the reason of him.

4 And Jesus sayde vnto them, A prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same houssholde.

5 And he coulde there shewe no myra-

gatauyan, niba fawaim siukaim handuns galagyands, gahailida.

6 Yah sildaleikida ïn ungalaubeinais ïze. Yah bitauh weihsa bisunyane, laisyands.

7 Yah athaihait þans twalif, yah dugann ïns ïnsandyan twans whanzuh; yah gaf ïm waldufni ahmane unhrainyaize,

8 Yah faurbauþ ïm, ei waiht ni nemeina ïn wig, niba hrugga aina, nih matibalg, nih hlaif, nih ïn gairdos aiz,

9 Ak gaskohai sulyom, yah ni wasyaiþ twaim þaidom.

10 Yah qaþ du ïm, Þiswhaduh þei gaggaiþ ïn gard, þar salyaiþ, unte usgaggaiþ yainþro.

11 Yah swa managai swe ni andnimaina ïzwis, ni hausyaina ïzwis, usgaggandans yainþro ushrisyaiþ mulda þo undaro fotum ïzwaraim, du weitwodiþai ïm. Amen qiþa ïzwis, sutizo ïst Saudaumyam aiþþau Gaumauryam ïn daga stauos, þau þizai baurg yainai.

12 Yah usgaggandans, meridedun, ei ïdreigodedeina.

13 Yah unhulþons managos usdribun, yah gasalbodedun alewa managans siukans, yah gahailidedun.

14 Yah gahausida þiudans Herodes, swikunþ allis warþ namo ïs, yah qaþ, Þatei Ïohannis sa Daupyands us dauþaim urrais, duþþe waurkyand þos mahteis ïn ïmma.

15 Anþarai þan qeþun, Þatei Helias ïst; anþarai þan qeþun, Þatei praufetes ïst, swe ains þize praufete.

16 Gahausyands þan, Herodes qaþ, Þatei þammei ïk haubiþ afmaimait, Ïohanne, sa ïst sah urrais us dauþaim.

17 Sa auk raihtis Herodes ïnsandyands, gahabaida Ïohannen, yah gaband ïna ïn karkarai, ïn Hairodiadins, qenais Filippaus, broþrs seinis; unte þo galiugaida.

18 Qaþ auk Ïohannes du Heroda, Þatei ni skuld ïst þus, haban qen broþrs þeinis.

19 Ïþ so Herodia naiw ïmma, yah wilda ïmma usqiman, yah ni mahta.

wyrean, búton feawa untrume, on-ásettum his handum, he gehælde.

6 And he wundrode for heora ungeleafan. He ðá lǽrende ða castel beférde.

7 And him twelfe to geclypode, and ágan hí sendan twám and twám; and him anweald sealde unclǽnra gásta,

8 And him bebead, ðæt hí náht on wege ne námon, búton gyrde áne, ne codd, ne hláf, ne feoh on heora gyrdlum,

9 Ac geseeode mid calcum, and ðæt hí mid twám tunecum gescrýdde nǽron.

10 And he cwæþ to him, Swá hwylc hús swá ge in-gáþ, wunigaþ ðar, oð ðæt ge út-gán.

11 And swá hwylce swá eow ne gehýraþ, ðonne ge ðanon út-gáþ áseceaþ ðæt dust of eowrum fótum, him on gewitnesse. . . . .

12 And út-gangende, hí bodedon, ðæt hí dǽd-bóte dydon.

13 And hí manega deofol-seoenessa út-ádrifon, and manega untrume mid ele smýredon, and gehældon.

14 And ðá gehýrde Herodes se cyng, ðæt sóþlice his nama wæs swútol geworden, and he cwæþ, Witodlice Iohannes se Fulluhtere of deaþe árás, and on him synd forðam mægenu geworht.

15 Sume cwǽdon, He is Elias; sume cwǽdon, He is witega, swylce án of ðam witegum.

16 Ðá Herodes ðæt gehýrde, he cwæþ, Se Iohannes, ðe ic beheafdode, se árás of deaþe.†

17 Sóþlice Herodes sende, and hét Iohannem, gebíndan on cwerterne, for ðære Herodiadisean, his bróðor láfe, Philippus; forðam ðe he nam hí.

18 Ðá sǽde Iohannes Herode, Nys ðe álýfed, to hæbbenne ðines bróðer wíf.

19 Ðá syrwde Herodias ymbe hine, and wolde hyne ofslean, and heo ne mihte.

vertu, no but heelide a fewe sike men, the hondis put to.

6 And he wondride for the vnbileue of hem. And he wente aboute castelis in enuyrown, techinge.

7 And he clepide twelue, and bigan for to sende hem bi tweyne; and 3af to hem power of vnclene spiritis,

8 And comaundide hem, that thei schulde not take ony thing in the weye, no but a 3erd oonly, not a scrippe, not bred, neither money in the girdil,

9 But schoon with sandalies,† and that thei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere 3ee schulen entre in to an hous, dwelle 3e there, till 3e gon out thennis.

11 And who euere schulen not resseyue, ne heere 3ou, 3e goynge out fro thennes shake awey the powdre fro 3oure feet, in to witnessinge to hem.

12 And thei goynge out, prechiden, that men schulden do penaunce.

13 And thei castiden out many fendis, and anoyntiden with oyle manye syke men, and thei weren heelid.

14 And kyng Eroude herde, forsothe his name was maad opyn, and he seide, For Johne Baptist hath risun a3en fro deed men, and therfore vertues worchen in hym.

15 Sothely othere seiden, For it is Ely; but othere seiden, For it is a prophete, as oon of prophetis.

16 The whiche thing herd, Eroude seith, Whom I haue bihedid, John, this hath risun fro deed men.

17 Forsothe the ilke Eroude sente, and held Joon, and bond him in to prisoun, for Erodias, the wyf of Philip, his brother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It is not leefful to thee, for to haue the wyf of thi brother.

19 Erodias forsothe leide aspies to him, and wolde sle him, and mi3te not.

eles, butt leyd his hondes apon a feawe sicke foolke, and healed them.

6 And he merveyled at their vnbelefe. And he went aboute by the tounes that lye in circuite, teachynge.

7 And he called the twelve, and began to sende them two and two; and gave them power over vnclene spretes,

8 And commaunded them, that they shulde take notthinge vnto their iorney, save a rodde only, nether scrippe, nether breed, nether mony in their pourses,

9 Butt shoulde be shood with sandals, and that they shulde not put on two coottes.

10 And sayd vnto them, Whersoever ye entre into an housse, there abyde, tyll ye departe thens.

11 And whosoever shall nott receave you, nor heare you, when ye departe thens shake of the duste that is vnder youre fete, for a remembraunce vnto them. I saye verely vnto you, itt shalbe easyer for Zodom and Gomor att the daye off iudgement, then for that cite.

12 And they went out, and preached, that they shulde repent.

13 And they caste out many devylles, and they annoynted many that were sicke with oyle, and healed them.

14 And kynge Herode herde of him, for his name was spreed abroade, and he said, Jhon Baptiste is risen agayne from deeth, and ther fore myracles worke in hym.

15 Wother sayd, It is Helyas; and some sayde, It is a prophet, or as won of the prophettes.

16 But when Herode herde of him, he sayd, It is Jhon, whom I beheded, he ys risen from deeth agayne.

17 For Herode him silfe had sent forth, and had taken Jhon, and bounde him and cast him into preson, for Herodyas sake, which was hys brother Philippes wyfe; for he had maried her.

18 Jhon said vnto Herode, It is not laufull for the, to have thy brothers wyfe.

19 Herodias layd waite for him, and wolde have killed him, butt she coulde not.

20 Unte Herodis ohta sis Ïohannen, kunnands ïna wair garaihtana yah weihana, yah witaida ïmma. Yah hausyands ïmma, manag gatawida, yah gabauryaba ïmma andhausida.

21 Yah waurþans dags gatils, þan Herodis mela gabaurþais seinaizos nahtamat waurhta þaim maistam seinaize, yah þusundifadim, yah þaim frumistam Galeilaias.

22 Yah atgaggandein ïnn dauhtar Herodiadins, yah plinsyandein, yah galeikandein Heroda, yah þaim miþanakumbyandam, qaþ þiudans du þizai mauyai, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor ïzai, Þatei þiswhah þei bidyais mik, giba þus, und halba þiudangardya meina.

24 Ïþ si, usgaggandei, qaþ du aiþein seinai, Whis bidyau? Ïþ si qaþ, Haubidis Ïohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumundo du þamma þiudana, baþ, qiþandei, Wilyau ei mis gibais ana mesa haubiþ Ïohannis þis Daupyandins.

26 Yah gaurs waurþans sa þiudans ïn þize aiþe, yah ïn þize miþanakumbyandane ni wilda ïzai ufbrikan;

27 Yah suns ïnsandyands sa þiudans spaikulatur, anabauþ briggan haubiþ ïs. Ïþ ïs galeiþands afmaimait ïmma haubiþ ïn karkarai,

28 Yah atbar þata haubiþ ïs ana mesa, yah atgaf ïta þizai mauyai, yah so mawi atgaf ïta aiþein seinai.

29 Yah gahausyandans siponyos ïs, qemun, yah usnemun leik ïs, yah galagidedun ïta in hlaiwa.

30 Yah gaïddyedun apaustauleis du Ïesua, yah gataihun ïmma allata, yah swa ïlu swe gatawide[dun.] . . . .

20 Sóþlice Herodes ondréd Iohannem, and wiste ðæt he wæs rihtwís and hálig, and he heold hine on cwerterne. And he gehýrde ðæt he fela wundra worhte, and he lufelice him hýrde.

21 Ðá se dæg com Herodes gebyrdtíde, he gegearwode mycele fcorme his ealdormannum, and ðam fyrmestum on Galilea.

22 And ðá ða ðære Herodiadiscan dóhtor inn-eode, and tumbode, hit licode Herode, and eallum ðam ðe him mid sæ̆ton, se cing cwæþ ðá to ðam mæ̆dene, Bide me swá hwæt swá ðú wylle, and ic ðé sylle.

23 And he swór hire, Sóþes ic ðé sylle, swá hwæt swá ðú me bitst, ðeah ðú wylle healf mín rice.

24 Ðá heo út-eode, heo cwæþ to hyre méder, Hwæs bidde ic? Ðá cwæþ heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ófeste in to ðam cyninge eode, heo bæd, and ðus cwæþ, Ic wylle ðæt ðú me hrædlice on ánum disce sylle Iohannes heafod.

26 Ðá wearþ se cyning ge-unrét fordam áþe, and fordam ðe him mid sæ̆ton nolde ðeah hí ge-unrétan;

27 Ac sende æ̆nne cwellere, and bebead ðæt man his heafod on ánum disce brohte. And he hine ðá on cwerterne beheafdode,

28 And his heafod on disce brohte, and hit sealde ðam mæ̆dene, and ðæt mæ̆den hit sealde hire méder.

29 Ðá his cnihtas ðæt gehýrdon, hí comon, and his lic námon, and hine on byrgene lédon.

30 Sóþlice ðá ða apostolas togædere comon, hí cýddon ðam Hæ̆lende eall, ðæt hí dydon, and hí lærdon.

31 And he sæ̆de him, Cumaþ and uton gán on-sundron on wéste stówe; and us hwon restan. Sóþlice manega wæ̆ron ðe comon, and ágén-hwyrfdon, and fyrst næfdon ðæt hí æ̆ton.

32 And on scyp stígende, hí fóron on-sundron on wéste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a conenable day hadde fallun, Eroude in his birthe day made a soupere to the princis, and tribunys, and to the firste† of Galilee.

22 And whanne the dou3ter of thilke Erodias hadde entrid yn, and lepte, and pleside to Eroude, and also to men restynge, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal 3yue to thee.

23 And he swoor to hir, For what euere thou schalt axe, I schal 3yue to thee, thou3 the half of my kyngdom.

24 The whiche, whanne sche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng, she axide, seyinge, I wole that anoon thou 3yue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth, and for men sittinge to gidere at mete he wolde not hir be maad sory;

27 But a manquellere sent, he comaundide the heed of John Baptist for to be brou3t. And he bihedide him in the prison,

28 And brou3te his heed in a dische, and 3af it to the wenche, and the wench 3af to hir modir.

29 The which thing herd, his disciplis camen, and token his body, and puttiden it in a buriel.

30 And apostlis comynge to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tau3t.

31 And he seith to hem, Come 3e by 3ou selue in to a desert place; reste 3e a litel. Forsoth there weren manye that camen, and wenten a3en, and thei hadden not space for to ete.

32 And thei sti3ynge in to boot, wenten in to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a convenyent daye was come, Herode on hys birth daye made a supper to the lordes, captayns, and chefe estates of Galile.

22 And the doughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayinge, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for hys othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpost;

27 And immediatly the kynge sent the hangman, and commaunded his heed to be brought in. And he went and beheeded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they cam, and toke vppe his body, and put it in a toumbe.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde him all thynges, booth what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte in to the wyldernes; and rest a whyle. For there were many commers, and goers, and they had no leasur wons for to eate.

32 And he went by shippe, asyde out off the waye into a desertt place.

33 And gesâwon hī farende, and hī gecneowon manega, and gangende of đam burgum, đyder urnon, and him beforan comon.

34 And đâ se Hælend đanon eode he geseah mycele menegu, and he gemiltsode him, forđam đe hī wæron swâ swâ scêp đe nânne hyrde nabbaþ. And he ongan hī fela læran.

35 And đâ hit mycel ylding wæs, his leorning-cnihtas him to comon, and cwædon, Đeos stôw is wêste, and tîma is forþ-âgân;

36 Forlæt đâs manegu, đæt hī faron on gehende tûnas, and him mete biegan đæt hī eton.

37 Đâ cwæþ he, Sylle ge him etan. Đâ cwædon hī, Uton gân and mid twâm hundred penegum hlâfas biegan, and we him etan syllaþ.

38 Đâ cwæþ he, Hû fela hlâfa hæbbe ge? Gâþ, and lôciaþ. And đâ hī wiston, hī cwædon, Fīf hlâfas, and twegen fixas.

39 And đâ bebead se Hælend, đæt đæt folc sæte ofer đæt grêne hīg.

40 And hī đâ sæton, hundredum, and fiftigum.

41 And fif hlâfum, and twâm fixum onfangenum, he on heofon lôcode, and hī bletsode, and đa hlâfas bræc, and sealde his leorning-cnihtum, đæt hī toforan him âsetton. And twegen fixas him eallon dælde;

42 And hī æton đa ealle, and gefyllede wurdon.

43 And hī nâmon đara hlâfa, and fixa lâfa, twelf wilian fulle.

44 Sôþlice fif þûsend manna, đara etendra wæron.†

45 Đâ sôna he nydde his leorning-cnihtas on scyp stîgan, đæt hig him beforan foron ofer đæne mûþan to Betsaiđa, oð he đæt folc forlête.

46 And đâ he hī forlêt, he fêrde

33 And thei syȝen hem goynge awey, and manye knewen, and goynge on feet fro alle citees, thei runnen to gidere thidir, and came bifore hem.

34 And Jhesus goynge out syȝ moche cumpanye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis camen nyȝ, seyinge, This place is desert, and now the our hath passid;

36 Leeue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen ete.

37 And he answerynge seith to hem, ȝyue ȝe to hem for to ete. And thei seiden to hym, Goynge bye we loues with two hundrid pens, and we schulen ȝyue to hem for to ete.

38 And he seith to hem, Hou many loues han ȝe? Go ȝe, and se. And whanne thei hadden knowun, thei seien, Fyue, and two fyschis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete aftir cumpenyes, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue looues taken, and two fyschis, he biholdynge in to heuene, blesside, and brak loouis, and ȝaf to his disciplis, that thei schulden putte bifore hem. And he departide two fyschis to alle;

42 And alle eeten, and weren fillid.

43 And thei token the relyues of broken mete, twelue coffyns full, and of the fyschis.

44 Sothli thei that eeten, were fyue thousynd of men.

45 And anon he constreynede his disciplis for to stiȝe vp in to a boot, that thei schulden passe bifore him ouer the see to Bethsayda, the while he lefte the peple.

46 And whanne he hadde left hem, he

33 And the people spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thyther before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche people, and had compassion on them, be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayinge, Thys ys a desert place, and nowe the daye ys farre passed;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the tounes, and bye them breed, for they have nothinge to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and .ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companyes, apon the grene grasse.

40 And they sate doune here a rowe and there arowe, by houndredes, and by fyfties.

41 And he toke the v. loves, and the .ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all;

42 And they all ate, and were satisfyed.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the people.

46 And as sone as he had sent them

53
. . . . yah duatsniwun.

54 Yah usgaggandam ïm us skipa, sunsaiw ufkunnandans ïna.
55 Birinnandans all þata gawi, dugunnun ana badyam þans ubil habandans bairan, þadei hausidedun ei ïs wesi.

56 Yah þiswhaduh þadei ïddya ïn haimos aiþþau baurgs, aiþþau ïn weihsa, ana gagga lagidedun siukans, yah bedun ïna, ei þau skauta wastyos ïs attaitokcina; yah swa managai swe attaitokun imma ganesun.

Chap. VII. 1 Yah gaqemun sik du ïmma, Fareisaieis yah sumai þize bokarye qimandans us Ïairusaulwmim.
2 Yah gasaiwhandans sumans þize siponye ïs gamainyaim handum, þat-ïst unþwahanaim, matyandans hlaibans.

3 Ïþ Fareisaieis yah allai Ïudaieis,

on ðone múnt, and hine ána ðar gebæd.
47 And ðá æfen wæs, ðæt scyp wæs on middre sǣ, and he ána wæs on lande;
48 And he geseah hí on rêwette swincende; him wæs wiðer-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sǣ gangende, and wolde hí forbúgan.

49 Ðá hí hine gesáwon ofer ða sǣ gangende, hí wéndon ðæt hit unfæle gást wære, and hí clypedon;
50 Hi ealle hine gesáwon, and wurdon gedréfede. And sóna he spræc to him, and cwæþ, Gelýfaþ, ic hit eom; ne þurfon ge eow ondrædan.
51 And he on scyp to him eode, and se wind geswâc. And hí ðæs ðe má betwux him wundredon;

52 Ne ongéton hí be ðam hláfum; sóþlice heora heorte wæs áblend.

53 And ðá hí ofer-segledon, hí comon to Genesaret, and ðar wícedon.

54 And ðá hí of scipe eodon, sóna hí hine gecneowon.
55 And eall ðæt ríce befarende, hí on sæccingum bæ̂ron ða untruman, ðar hí hine gehýrdon.

56 And swá hwar swá he on wíc oððe on túnas eode, on stræ̂ton hí ða untruman lédon, and hine bǽdon, ðæt hí huru his réfes fnæd æt-hrinon; and swá fela swá hine æt-hrinon, hí wurdon hále.

Chap. VII. 1† Ðá comon to him, Pharisei and sume bóceras cumende fram Hierusalem.
2 And ðá hí gesáwon sume of his leorning-cnihtum besmítenum handum, ðæt is, unþwogenum handum, etan, hí tæ̂ldon hí and cwǽdon,
3 Pharisei and ealle Iudeas ne etaþ,

wente in to an hil, for to preie.

47 And whanne euenyng was, the boot was in the myddil see, and he aloone in the lond;
48 And he syȝ hem trauelinge in rowynge; sothli the wynd was contrarie to hem. And aboute the fourthe waking of the nyȝt, he wandrynge on the see cam to hem, and wolde passe hem.

49 And thei, as thei syȝen him wandrynge on the see, gessiden for to be a fantum, and crieden;
50 Forsoth alle syȝen hym, and thei weren disturblid. And anon he spak with hem, and seide to hem, Triste ȝe, I am; nyle ȝe drede.
51 And he cam vp to hem in to the boot, and the wynd ceesside. And thei more wondriden with ynne hem;

52 For thei vndirstoden not of the looues; sothli her herte was blyndid.

53 And whanne thei hadden passid ouer the see, thei camen in to the lond of Genazareth, and setten to londe.
54 And whanne thei hadden gon out of the boot, anon thei knewen him.
55 And thei rennynge thurȝ al that cuntree, bigunnen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be.
56 And whidur euere he entride yn to vilagis and townes, or in to citees, thei puttiden syke men in stretis, and preieden him, that thei schulden touche either the hem of his cloth; and how manye euere touchiden him, weren maad saf.

Chap. VII. 1 And Pharisees and summe of scribis comynge fro Jerusalem, camen to gidere to him.
2 And whanne thei hadden seyn summe of his disciplis ete breed with comune hondis,† thei blamyden.

3 Forsoth Pharisees and alle Jewis

awey, he departed into a mountaine to praye.
47 And when even was come, the shippe was in the myddes of the see, and he alone on the londe;
48 And he sawe them troubled in rowinge; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkinge apon the see, and wolde have passed by them.
49 When they sawe him walkinge apon the see, they supposed yt had bene a sprete, and cryed oute;
50 For they all sawe hym, and they were a frayed. And a non he talked with them, and sayde vnto them, Be of good chere, it is I; be not afrayed.
51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled;
52 For they remembred nott off the loves; be cause their hertes were blynded.
53 And they cam over, and went into the londe off Genazareth, and drue vp into the haven.
54 And as sone as they were come out off the shippe, streyght they knewe hym.
55 And ran forth through out all the region rounde about, and began to cary aboute in beeddes all that were sicke, when they herde tell that he was there.
56 And whither soever he entred into the townes or cites, or vyllages, they leyde their sicke in the stretes, and prayed hyme, thatt they myght touche and hit wer but the edge off hys vesture; and as many as touched hym were sale.

Chap. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.
2 And when they sawe certayne of hys disciples eate breed with commen handes, that is to saye, with vnwesshen hondes, they complayned.
3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafilh þize sinistane.

4 Yah af maþla, niba daupyand, ni matyand; yah anþar ïst manag, þatei andnemun du haban, daupeinins stikle, yah aurkye, yah katile, yah ligre.

5 Þaþroh þan frehun ïna þai Fareisaieis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafullhun þai sinistans. ak unþwahanaim handum matyand hlaif?

6 Ïþ ïs andhafyands qaþ du ïm, Þatei waila praufetida Esaïas bi ïzwis, þans liutans, swe gameliþ ïst, So managei wairilom mik sweraiþ, ïþ hairto ïze fairra habaiþ sik mis;

7 Ïþ sware mik blotand, laisyandans laiseinins anabusnins manne.

8 Afletandans raihtis anabusn Guþs, habaiþ þatei anafullhun mannans, daupeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyiþ.

9 Yah qaþ du ïm, Waila ïnwidiþ anabusn Guþs, ei þata anafulhano ïzwar fastaiþ.

10 Moses auk raihtis qaþ, Swerai attan þeinana yah aiþein þeina; yah saei ubil qiþai attin seinamma aiþþau aiþein seinai, dauþau afdauþyaidau.

11 Ïþ yus qiþiþ, Yabai qiþai manna attin seinamma aiþþau aiþein, Kaurban, þatei ïst, Maiþms, þiswhah þatei us mis gabatnis;

12 Yah ni fraletiþ ïna ni waiht tauyan attin seinamma aiþþau aiþein seinai,

13 Blauþyandans waurd Guþs þizai anabusnai ïzwarai, þoei anafullhuþ; yah galeik swaleikata manag tauyiþ.

14 Yah athaitands alla þo managein, qaþ ïm, Hauseiþ miṣ allai, yah fraþyaiþ.

15 Ni waihts ïst utaþro mans ïnngaggando ïn ïna, þatei magi ïna gamainyan;

bûton hî hyra handa gelómlîce þwean, healdende hira yldrena gesetnessa.

4 And on stræte, hî ne etaþ, bûton hî geþwegene beon; and manega ôðre synd, ðe him gesette synd, ðæt is calicea fyrmþa, and ceaca, and ár-fata, and mæstlinga.

5 And ðâ âesodon hine Pharisei and ða bóceras, Hwî ne gáþ ðine leorningcnihtas æfter úre yldrena gesetnysse, ac besmitenum handum hyra hlâf þicgaþ?

6 Ðâ andswarode he him, Wel witegode Isaias be eow, liceeterum, swâ hit áwritten is, Ðis folc me mid welerum weorþaþ, sóþlice hyra heorte is feor fram me;

7 On îdel hî me weorþiaþ, and manna lâra and bebodu læraþ.

8 Sóþlice ge forlætaþ Godes bebod, and healdaþ manna laga, þweala ceaca, and calica; and manega ôðre ðyllice þing ge dóþ.

9 Ðâ sæde he him, Wel ge on îdel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses cwæþ, Wurþa ðinne fæder and ðine módor; and se ðe wyrigþ his fæder and his módor, swelte se deaþe.

11 Sóþlice ge cweðaþ, Gif hwâ segþ his fæder and méder, Corban, ðæt is on úre geþeode, Gyfu gif hwylc is of me, ðé fremaþ;

12 And ofer ðæt ge ne lætaþ hine ænig þing dón his fæder oððe méder,

13 Toslîtende Godes bebod for eower stuntan lage, ðe ge gesetton; and manega ôðre þing ðyssum gelîce ge dóþ.

14 And eft ða manegu he him to clypode, and cwæþ, Gehýraþ me calle, and ongytaþ.

15 Nys nán þing of ðam men on hine gangende, ðæt hine besmîtan mæge; ac

eten not, no but thei waisschen ofte her hondis, holdinge the tradicioun† of eldere men.

4 And thei turnynge a3en fro chepynge, eten not, no but thei ben waischun; and manye othere thingis ben, that ben takun to hem for to kepe, waischingis of cuppis, and cruetis, and of vessels of bras, and of beddis.

5 And Pharisees and scribis axiden him, seyinge, Whi gon not thi disciplis aftir the tradicioun of eldere men, but with comyne hondis thei eten bred?

6 And he answeringe seide to hem, Ysaie propheciede wel of 3ou, ypocritis, as it is writun, This peple worschipith me with lippis, forsothe her herte is ferfro me;

7 In veyn trewli thei worschipen me, techinge doctrinys and preceptis of men.

8 Forsoth 3e forsakinge the maundement of God, holden the tradicioun of men, waischingis of cruetis, and cuppis; and manye othere thingis lyke to thes 3e don.

9 And he seide to hem, Wel 3e han maad the maundement of God voyde, that 3e kepe 3oure tradicioun.

10 Forsoth Moyses seide, Worschipe thi fadir and thi modir; and he that schal curse fadir or modir, by deeth deie he.

11 Sothli 3e seyen, If a man schal seye to fadir or to modir, Corban, that is, What euere 3ifte of me, schal profite to thee;

12 And ouer 3e suffren not him do ony thing to fadir or modir,

13 Brekynge the word of God by 3oure tradicioun, that 3e han 3ouun; and 3e don manye othere suche thingis.

14 And he eftsoone clepinge to the cumpanye of peple, seide to hem, 3e alle heere me, and vndirstonden.

15 No thing with outen man is entringe in to him, that may defoule him;

excepte they washe their handes ofte, eate not, observinge the tradicions of the seniours.

4 And when they come from the market, except they washe them selves, they eate not; and many other thinges there be, which they have taken apon them to observe, as the wasshinge of cuppes, and cruses, and of brasen vessels, and of tables.

5 Then axed hym the Pharises and scribes, Why walke not thy disciples accordinge to the tradicions of the seniours, butt eate breede with vnwesshen hondes?

6 He answered and sayde vnto them, Well prophesied hath Esayas of you, ypocrytes, as it is written, This people honoreth me with their lyppes, but their hert is farre from me;

7 In vayne they worshippe me, teachinge doctryns which are nothinge but the commandementes off men.

8 For ye laye the commandement of God aparte, and ye observe the tradicions of men, as the wessinge off cruses, and off cuppes; and many other suche lyke thinges ye do.

9 And he sayde vnto them, Well ye putt awaye the commandement of God, to mayntayne youre owne tradecions.

10 For Moses sayde, Honoure thy father and thy mother; and whosoever sayeth evyll to his father or mother, let hym dey for it.

11 But ye saye, A man shall saye to his father or mother, Corban, that is, Whatsoever thynge I offer, that same doeth proffit the;

12 And ye soffre no more that a man do eny thynge for his father or mother,

13 And thus have ye made the commaundement off God off none effecte through youre awne tradicions, which ye have ordeyned; and many soche thynges ye do.

14 And he called all the people vnto hym, and sayde vnto them, Herken vnto me every one off you, and vnderstonde.

15 There is no thynge with outt a man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata ïst þata gamainyando mannan.

16 Yabai whas habai ausona hausyandona, gahausyai.
17 Yah þan galaiþ ïn gard, us þizai managein, frehun ïna siponyos ïs bi þo gayukon.
18 Yah qaþ du ïm, Swa yah yus unwitans siyuþ? Ni fraþyiþ, þammei all þata utaþro ïnngaggando ïn mannan, ni mag ïna gamainyan?

19 Unte ni galeiþiþ ïmma ïn hairto, ak ïn wamba, yah ïn urrunsa usgaggiþ, gahraineiþ allans matins.

20 Qaþuþ-þan, Þatei þata us mann usgaggando, þata gamaineiþ mannan.

21 Innaþro auk, us hairtin manne mitoneis ubilos usgaggand, kalkinassyus, horinassyus, maurþra,
22 Þiubya, faihufrikeins, unseleins, liutei, aglaitei, augo unsel, wayamereins, hauhhairtei, unwiti.
23 Þo alla ubilona ïnnaþro usgaggand, yah gagamainyand mannan.
24 Yah yainþro usstandands, galaiþ ïn markos Twre yah Seidone. Yah galeiþands ïn gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ïna, þizozei habaida dauhtar ahman unhrainyana, qimandei, draus du fotum ïs.

26 Wasuþ-þan so qino haiþno, Saurini fwnikiska gabaurþai. Yah baþ ïna, ei þo unhulþon uswaurpi us dauhtr ïzos.

27 Ïþ Ïesus qaþ du ïzai, Let faurþis sada wairþan barna; unte ni goþ ïst niman hlaib barne, yah wairpan hundam.
28 Ïþ si andhof ïmma, yah qaþ du ïmma, Yai, Frauya; yah auk hundos undaro biuda matyand, af drauhsnom barne.
29 Yah qaþ du ïzai, Ïn þis waurdis gagg, usïddya unhulþo us dauhtr þeinai.

ða þing ðe of ðam men forþ-gáþ, ða hine besmitaþ.

16 Gif hwá earan hæbbe, gehlyste me.

17 And ðá se Hǽlend fram ðære menegu eode, his leorning-cnihtas hine an bigspel ácsodon.
18 Ðá cwæþ he, And synd ge ðus ungleawe? Ne ongyte ge, ðæt eall ðæt útan cymþ on ðone man gangende, ne mæg hine besmítan?

19 Forðam hit ne gǽþ on his heortan, ac on his innoþ, and on forþ-gang gewíteþ, ealle mettas clǽnsigende.

20 Ðá sǽde he him, Ðæt ða þing ðe of ðam men gáþ, ða hine besmítaþ.

21 Innan, of manna heortan yfele geþancas cumaþ, unriht-hǽmedu, and forligeru, manslihtas,
22 [Stala,] gítsung, mán, fácnu, sceamleast, yfel gesihþ, dysinessa, ofer-módignessa, stuntscipe.
23 And ealle ðás yfelu of ðam innoðe cumaþ, and ðone man besmítaþ.
24 Ðá férde he ðanon on ða endas Tyri and Sidonis. And he in-ágán on ðæt hús, he nolde ðæt hit ǽnig wiste; and he ne mihte hit bemíþan.

25 Sóna ðá án wíf, be him gehýrde, ðære dóhtor hæfde unclǽnne gást, heo in-eode, and to his fótum hí ástrehte.

26 Sóþlice ðæt wíf wæs hǽðen, Sirofenisces cynnes. And bæd hine, ðæt he ðone deofol of hyre déhter ádrife.

27 Ðá sǽde he hire, Lǽt ǽrest ða bearn beon gefylled; nis ná gód ðæt man nime ðara bearna hláf, and húndum werpe.
28 Ðá andswarode heo, and cwæþ, Drihten, ðæt is sóþ; witodlice ða hwelpas etaþ under ðære mýsan, of ðara cílda cruman.
29 Ðá sǽde he hyre, For ðære spræce gá, nú se deofol of ðínre déhter gewít.

but tho thingis that comen forth of man, tho it ben that defoulen a man.

16 Forsoth if ony man haue eeris of heeringe, heere he.

17 And whanne he hadde entrid in to an hous, fro the cumpany of peple, his disciplis axiden him the parable.

18 And he seith to hem, So and ȝe ben vnprudent.† Vndirstonden ȝe not, for al thing withoute forth entringe in to a man, may not defoule him?

19 For it hath not entrid into his herte, but in to the wombe, and bynethe it goth out, purgynge alle metis.

20 Sothli he seide, For the thingis that gon out of a man, tho defoulen a man.

21 Forsoth fro withynne, of the herte of men comen forth yuele thouȝtis, auoutries, fornicaciouns, mansleyngis,

22 Theftis, couetises,† wickidnesses, gyle, vnchastite, yuel yȝe, blasphemyes, pride, folye.

23 Alle thes yuelis fro withynne comen forth, and defoulen a man.

24 And Jhesus risynge thennis, wente in to the endes of Tyre and Sidon. And he gon in to an hows, wolde no man wite; and he miȝte not dare.†

25 Sothli a womman, anon as sche herde of him, which wommanis douȝtir hadde an vnclene spirit, entride, and fel doun at his feet.

26 Sothli the womman was hethene, of the generacioun of Sirefen. And she preide him, that he wolde caste out a deuel fro hir douȝtir.

27 The which seide to hir, Suffre thou the sones be fulfild first; it is not good to take the bred of sones, and sende to houndis.

28 And she answeride, and seide to him, Forsothe, Lord; for whi and litle welpis eten vndir the bord, of the crummes of children.

29 And Jhesus seith to hir, For this word go, the fend is went out of thi douȝtir.

entreth in to hym; but thoo thynges which procede out of a man are those which defyle a man.

16 Yf eny man have eares to heare, let hym heare.

17 And when he cam into a housse, awaye from the people, his disciples axed him of the similitude.

18 And he sayd vnto them, Do ye then lacke vnderstondinge? Do ye not yet perceave, that whatsoever thinge from with out entreth into a man, hit can not defyle hym?

19 Be cause hit entrith not into his hert, but into the belly, and goeth out into the draught, that porgeth oute all meates.

20 And he sayde, That defileth a man, whiche cometh oute of a man.

21 For from within, even oute off the herte off men procede evyll thoughtes, advoutry, fornicacion, murder,

22 Theeft, coveteousnes, wickednes, diceyte, vnclennes, and a wicked eye, blasphemy, pryde, folisshnes.

23 All these evyll thynges com from with in, and defile a man.

24 And from thence he rose, and went into the borders off Tire and Sidon. And entred into an housse, and wolde that no man shulde have knowen off hym; butt he culde nott be hid.

25 For a certayne woman, whose doughter had a foule sprete, when she herde off hym, cam, and fell doune att hys fete.

26 The woman was a greke. out off Siriophenicia. And she besought hym, that he wolde caste out the devyll out off her doughter.

27 Jesus sayde vnto her, Lett the chyldren fyrst be feed; it ys nott mete to take the chyldrens breed, and to caste itt vnto whelppes.

28 She answered, and sayde vnto hym, Even soo, Master; nevertheless the whelppes also eate vnder the table, off the chyldrens cromes.

29 And he sayde vnto her, For thys sayinge goo thy waye, the devyll ys gon out off thy doughter.

30 Yah galeiþandei du garda seinamma, bigat unhulþon usgaggana, yah þo dauhtar ligandein ana ligra.

31 Yah aftra galeiþands af markom Twre yah Seidone, qam at marein Galeilaie, miþ tweihnaim markom Daikapaulaios.

32 Yah berun du ïmma baudana stammana, yah bedun ïna, ei lagidedi ïmma handau.

33 Yah afnimands ïna af managein sundro, lagida figgrans seinans ïn ausona ïmma; yah spewands attaitok tuggon ïs.

34 Yah ussaiwhands du himina, gaswogida, yah qaþ du ïmma, Aiffaþa, þatei ïst, Uslukn,

35 Yah sunsaiw usluknodedun ïmma hliumans, yah andbundnoda bandi tuggons ïs, yah rodida raihtaba.

36 Yah anabauþ ïm, ei mann ni qeþeina; whan filu ïs ïm anabauþ, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qiþandans, Waila allata gatawida, yah baudans gatauyiþ gahausyan, yah unrodyandans rodyan.

CHAP. VIII. 1 Ïn yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qaþuh du ïm,

2 Ïnfeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ïns lausqiþrans du garda ïze, ufligand ana wiga; sumai raihtis ïze fairraþro qemun.

4 Yah andhofun ïmma siponyos ïs, Whaþro þans mag whas gasoþyan hlaibam ana auþidai?

5 Yah frah ïns, Whan managans habaiþ hlaibans? Ïþ eis qeþun, Sibun.

30 And ðá heo on hyre hús eode, heo gemétte ðæt mæden on hire bedde liegende, and ðone deofol út-gán.†

31 And eft he eode of Tyra gemærum, and com þurh Sidonem to ðære Galileiscan sæ, betwux midde endas Decapoleos.

32 And hí lǽddon him ǽnne deafne and dumbne, and hine bǽdon, dæt he his hand him on ásette.

33 Ðá nam he hine onsundran of ðære menigu, and his fingras on his earan dyde; and spǽtende his tungan onhrán.

34 And on ðone heofon behealdende, geómrode, and cwæþ, Effeta, ðæt is on úre geþeode, Sý ðú ontýned,

35 And sóna wurdon his earan geopenode, and his tungan bend wearþ unslýped, and he rihte spræc.

36 And he bead him, ðæt hí hit nánum men ne sǽdon; sóþlice swá he him swíðor bebead, swá hí swíðor bodedon,

37 And ðæs ðe má wundredon, and cwǽdon, Ealle þing he wel dyde, and he dyde ðæt deafe gehýrdon, and dumbe spræcon.

CHAP. VIII. 1† Eft on ðam dagum, him wæs mid micel menigu, and nǽfdon hwæt hí ǽton, ðá cwæþ he, to somne geclypedum his leorning-cnihtum,

2 Ic gemíltsige ðysse menegu, forðam hí þrý dagas me ge-anbídiaþ, and nabbaþ hwæt hí eton;

3 Gif ic hí fæstende to hyra húsum lǽte, be wege hí geteorigeaþ; sume hí comon feorran.

4 And ðá andswarodon him his leorning-cnihtas, Hwanon mæg ǽnig man ðás mid hláfum on ðisum wéstene gefyllan?

5 Ðá ásode he hí, Hú fela hláfa hæbbe ge? Hí cwǽdon, Seofon.

30 And whanne she hadde gon hom, she fond the wenche sittinge on the bedd, and the deuel gon out fro hir.

31 And eftsoone Jhesus goynge out fro the endis† of Tire, cam thur3 Sidon to the see of Galilee, that is bitwixe the myddil endis of Decapoleos.

32 And thei leeden to him a deef man and doumb, and prieden him, that he putte to him the hond.

33 And he takynge him asydis fro the cumpanye, sente his fyngris in to his litle eeris; and spetinge towchide his tunge.

34 And he biholdynge in to heuene, sorwide withynne, and seith, Effeta, that is, Be thou openyd,

35 And anon his eeris weren openyd, and the bond of his tunge is unbounden, and he spak ri3tly.

36 And he comaundide to hem, that thei schulden seye to no man; forsoth how moche he comaundide to hem, so moche more thei prechiden more,

37 And by that the more thei wondriden, seyinge, He dide wel alle thingis, and deef men he made to heere, and doumbe for to speke.

Chap. VIII. 1 In tho dayes, whanne moche cumpenye of peple was with Jhesu, and hadde not what thei schulden ete, his disciplis gaderid to gidere, he seith to hem,

2 I haue rewthe on the cumpanye of peple, for loo! now the thridde day thei susteynen† me, and han not what thei schulen ete;

3 And if I leeue hem fastinge in to her hous, thei schulen faile in the weye; forsothe summe of hem camen fro fer.

4 And disciplis answeriden to him, Wherof a man schal mowe fille hem with looues here in wildirnesse?

5 And he axide hem, How manye looues han 3e? The whiche seiden, Seuene.

30 And when she was come home to her housse, she founde the devyll departed, and her doughter lyinge on the beed.

31 And he departed agayne from the coostes off Tyre and Sydon, and cam vnto the see off Galile, throwe the myddes off the coostes off the .x. cites.

32 And they brought vnto him won that was deffe and stambred in hys speche, and prayde hym, to laye hys honde apon hym.

33 And he toke hym a syde from the people, and putt hys fyngers in hys eares; and did spet and touched his tounge.

34 And loked vp to heven, and syghed, and sayde vnto hym, Ephatha, that ys to saye, Be openned,

35 And streyght waye hys eares were openned, and the stringe off hys tounge was loosed, and he spake playne.

36 And he commaunded them, that they shulde tell no man; butt the more he forbad them, soo moche the more a greate deale they pubblessed it,

37 And were beyonde measure astonyed, sayinge, He hath done all thinges well, and hath made booth the deffe to heare, and the dom to speake.

Chap. VIII. 1 In those dayes, when there was a very greate companye, and had nothinge to eate, Jesus called hys disciples to hym, and sayd vnto them,

2 My herte melteth on this people, be cause they have nowe bene wyth me iij. dayes, and have nothinge to eate;

3 And yf I shulde sende them awaye fastinge to their awne houses, they shulde faynt by the waye; for dyvers of them cam from farre.

4 And hys disciples answered hym, From whence myght a man suffyse them with breed here in the wyldernes?

5 And he axed them, Howe many loves have ye? They sayde, Seven.

6 Yah anabauþ þizai managein anakumbyan ana airþai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo managein.

7 Yah habaidedun fiskans fawans; yah þans gaþiuþyands, qaþ ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai waurþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunuþ-þan þai matyandans, swe fidwor þusundyos; yah fralailot ïns.

10 Yah galaiþ sunsaiw ïn skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaieis, yah dugunnun miþsokyan ïmma, sokyandans du ïmma taikn us himina, fraisandans ïna.

12 Yah ufswogyands ahmin seinamma, qaþ, Wha þata kuni taikn sokeiþ? Amen qiþa ïzwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ïns, galeiþands aftra ïn skip, uslaiþ hindar marein.

14 Yah ufarmunnodedun niman hlaibans, yah niba ainana hlaif ni habaidedun miþ sis ïn skipa.

15 Yah anabauþ ïm, qiþands, Saiwhiþ, ei atsaiwhiþ ïzwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qiþandans, Unte hlaibans ni habam.

17 Yah fraþyands Ïesus, qaþ du ïm, Wha þaggkeiþ, unte hlaibans ni habaiþ? Ni nauh fraþyiþ, nih wituþ; unte daubata habaiþ hairto ïzwar.

18 Augona habandans, ni gasaiwhiþ, yah ausona habandans, ni gahauseiþ; yah ni gamunuþ,

19 Þan þans fimf hlaibans gabrak fimf þusundyom, whan managos tainyons fullos gabruko usnemuþ? Qeþun du ïmma, Twalif.

20 Aþþan þan þans sibun hlaibans

6 Đá hét he sittan đa menegu ofer đa corþan. And nam đa seofon hláfas, and Gode þancode, and hí bræc, and sealde his leorning-cnihtum, đæt hí toforan him ásetton. And hí swá dydon.

7 And hí næfdon búton feawa fixa; and he đa bletsode, and hét beforan him settan.

8 And hí æton, and wurdon gefyllede; and hi námon đæt of đam brytsenum belâf, seofon wilian fulle.

9 Sóþlice đa đe đar æton, wæron fif þúsend; and he hí dá forlêt.

10 And sóna he on scyp, mid his leorning-cnihtum, ástáh, and com on đa dælas Dalmanuþa.

11 And đá férdon đa Pharisei, and ongunnon mid him smeagean, and tácen of heofone sóhton, and his fandedon.

12 Đá cwæþ he, geomriende on his gáste, Hwí sécþ đeos cneoris tácen? Sóþlice ic eow secge, ne biþ đisse cneorisse tácen geseald.

13 And hí đá forlætende, eft on scyp ástáh, and férde ofer đone múþan.

14 And hí ofergéton đæt hí hláfas ne námon, and hí næfdon on scype mid him búton ænne hláf.

15 And he him bead, and cwæþ, Lóciaþ, and warniaþ fram Pharisea, and Herodes hæfe.

16 Đá þohton hí betwux him, and cwædon, Næbbe we náne hláfas.

17 Đá se Hælend đæt wiste, he cwæþ, Hwæt þence ge, forđam ge hláfas nabbaþ? Gyt ge ne oncnáwaþ, ne ne ongytaþ; gyt ge habbaþ eowre heortan geblende.

18 Eagan ge habbaþ, and ne geseoþ, and earan, and ne gehýraþ; ne ge ne þencaþ,

19 Hwænne ic bræc fif hláfas and twegen fixas, and hú fela wyligena ge námon fulle? Hí cwædon đá, Twelfe.

20 And hwænne seofon hláfas feower

6 And he comaundide the cumpanye to sitt doun on the erthe. And he takynge seuene looues, and doynge thankynges, brak, and 3af to his disciplis, that thei schulden putte forth. And thei setten forth to the cumpany.

7 And thei hadden a fewe smale fischis; and he blesside hem, and comaundide for to be put forth.

8 And thei eeten, and ben fulfild; and thei token vp that lefte of relyf,† seuene leepis.

9 Forsoth thei that eeten, weren as foure thousand of men; and he lefte hem.

10 And anon he wente vp in to a boot, with his disciplis, and cam in to the partis of Dalmamytha.

11 And Pharisees wenten out, and bigunnen to seke* with him, axynge a tokene of hym fro heuene, temptinge hym.

12 And he sorwynge withynne in spirit, seith, What sekith this generacioun a tokene? Treuly I seie to 3ou, if a tokene schal be 3ouun to this generacioun.

13 And he leeuynge hem, wente vp eftsoone in to a boot, and wente ouer the see.

14 And thei for3aten to take breed, and thei hadden not with hem no but o loof in the boot.

15 And he comaundide to hem, seyinge, Se 3e, and be 3e war of the sourdow3 of Pharisees, and sourdow3 of Eroude.

16 And thei thou3ten oon to another, seiynge, For we han not breed.

17 The which thing knowun, Jhesus seith to hem, What thenke 3e, for 3e han not breed? 3it 3e knowen not, ne vndirstonden; 3it 3e han 3oure herte blyndid.

18 3e hauynge y3en, seen not, and 3e hauynge eeris, heeren not; nether 3e han mynde,

19 Whanne I brak fyue looues in to fiue thousande, and hou manye coffyns ful of brokene mete 3e token vp? Thei seyn to him, Twelue.

20 Whanne and seuene looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a feawe smale fysshes; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in nomber aboute fowre thousandt; and he sent them awaye.

10 And a non he toke shippe, whith his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharises cam forth, and began to dispute whith hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacion seke a signe? Verely I saye vnto you, there shall no signe be geven vnto thys generacion.

13 And he lefte them, and went into the shippe agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayinge, Take hede, be ware of the leven of the Pharises, and the leven of Herode.

16 And they reasoned amonge them selves, saynge, We have no breed.

17 And when Jesus knewe that. he sayde vnto them, Why take ye thought, be cause ye have no bread? Perceave ye not yet, nether vnderstonde; have ye youre herttes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heare not; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iiij M.

fidwor þusundyom, whan managans spwreidans fullans gabruko usnemuþ? Ïþ eis qeþun, Sibun.

21 Yah qaþ du ïm, Whaiwa ni nauh fraþyiþ?

22 Yah qemun ïn Beþaniïn, yah berun du ïmma blindan, yah bedun ïna, ei ïmma attaitoki.

23 Yah fairgreipands handu þis blindins, ustauh ïna utana weihsis, yah speiwands ïn augona ïs, atlagyands ana handuns seinos, frah ïna, gau wha sewhi.

24 Yah ussaiwhands, qaþ, Gasaiwha mans þatei swe bagmans gasaiwha gaggandans.

25 Þaþroh aftra galagida handuns ana þo augona ïs, yah gatawida ïna ussaiwhan, yah aftragasatiþs warþ, yah gasawh bairhtaba allans.

26 Yah ïnsandida ïna du garda ïs, qiþands, Ni ïn þata weihs gaggais; ni mannhun qiþais, ïn þamma weihsa.

27 Yah usïddya Ïesus yah siponyos ïs ïn wehsa Kaisarias þizos Filippaus. Yah ana wiga frah siponyans seinans, qiþands du ïm, Whana mik qiþand mans wisan?

28 Ïþ eis andhofun, Ïohannen þana Daupyand; yah anþarai, Helian; sumaih þan, ainana praufete.

29 Yah ïs qaþ du ïm, Aþþan yus whana mik qiþiþ wisan? Andhafyands þan Paitrus, qaþ du ïmma, Þu ïs Christus.

30 Yah faurbauþ ïm, ei mannhun ni qeþeina bi ïna.

31 Yah dugann laisyan ïns, þatei skal sunus mans filu winnan, yah uskiusan skulds ïst fram þaim sinistam, yah þaim auhumistam gudyam, yah bokaryam, yah usqiman, yah afar þrins dagans usstandan.

32 Yah swikunþaba þata waurd rodida. Yah aftiuhands ïna Paitrus, dugann andbeitan ïna.

33 Ïþ ïs gawandyands sik, yah gasaiwhands þans siponyans seinans, andbait

þúsendum, and hú fela wyligena brytsena ge námon fulle? Hí sǽdon, Seofon.

21 Đá sǽde he him, Hwí ne ongyte ge gyt?

22 Aud hí comon đá to Bethzaida, aud hí brohton him đá ǽnne blíndne, and híne bǽdon, đæt he hine æt-hrine.

23 And đá æt-hrán he đæs blindan hand, and lǽdde hine bútan đa wíc, and spǽtte on his eagan, and his hand on-ásette, and hine áxode, hwæðer he áht gesáwe.

24 Đá cwæþ he đá, đá he hyne beseah, Ic geseo men swylce treow gangende.

25 Eft he ásette his handa ofer his eagan, and he geseah đá, and wearþ geedniwod, swá đæt he beorhtlice eall geseah.

26 Đá sende he hyne to his húse, and cwæþ, Gá to đínum húse; and đeah đú on tún gá, nǽnegum đú hit ne sege.†

27 Đá eode he and his leorning-cnihtas on đæt castel Cesareæ Philippi. And he on wege his leorning-cnihtas áhsode, Hwæt secgaþ men đæt ic sý?

28 Đá andswarodon hí, Sume, Iohannem đone Fulluhtere; sume, Heliam; sume, sumne of đam wítegum.

29 Đá cwæþ he, Hwæt secge ge đæt ic sý? Đá andswarode Petrus him, and cwæþ, Đú eart Crist.

30 And đá bead he him, đæt hí nǽnegum be him ne sǽdon.

31 Đá ongan he hí lǽran, đæt mannes sunu gebyreþ fela þinga þolian, and beon áworpen fram ealdormannum, and heahsacerdum, and bócerum, and beon ofslegen, and æfter þrím dagum árísan.

32 And spræc đá openlice. And đa nam Petrus hine, and ongan hine þreagean.

33 Đá bewende he hine, and cídde Petre, and cwæþ, Gá onbæc, Satanas;

four thousande of men, how many leepis of brokene mete ȝe token vp? And thei seyen, Seuene.

21 And he seide to hem, How vndirstonden ȝe not ȝit?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preieden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his yȝen, his hondis put to, he axide him, if he syȝ ony thing.

24 And he biholdinge, seith, I se men as trees walkynge.

25 Aftirward eftsoones he puttide hondis on his yȝen, and he bigan for to se, and he is restorid, so that he syȝ clerely alle thingis.

26 And he sente him in to his hous, seyinge, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seiynge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seiynge, Summe, John Baptist; othere *seyn*, Helye; but othere *seyn*, as oon of the prophetis.

29 Thanne he seith to hem, But whom seye ȝe me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannis sone suffre manye thingis, and to be reproued of the hiȝeste prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise aȝen.

32 And he spak playnli the word. And Petre takynge him, bygan for to blame him.

33 The which turnyd, seynge his disciplis, manaside Petre, seiynge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he loked vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, sayinge, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples, sayinge, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde unto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they shulde tell no man off it.

31 And he began to declare vnto them, howe that the sonne of man muste suffre many thynges, and shulde be reproved off the seniours, and off the hye prestes, and scrybes, and shulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayinge openly. And Peter toke hym a syde, and began to chyde hym.

33 He tourned aboute, and loked on his disciples, and rebuked Peter, sayinge,

Paitru, qiþands, Gagg hindar mik, Satana; unte ni fraþyis þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ siponyam seinaim, qaþ du ïm, Saei wili afar mis laistyan, ïnwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saei allis wili saiwala seina ganasyan, fraqisteiþ ïzai; ïþ saei fraqisteiþ saiwalai seinai ïn meina yah ïn þizos aiwaggelyons, ganasyiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaiþ þana fairwhu allana, yah gasleiþeiþ sik saiwalai seinai?

37 Aiþþau wha gibiþ manna ïnmaidein saiwalos seinaizos?

38 Unte saei skamaiþ sik meina, yah waurde meinaize ïn gabaurþai þizai horinondein yah frawaurhton, yah sunus mans skamaiþ sik ïs, þan qimiþ ïn wulþau attins seinis, miþ aggilum þaim weiham.

Chap. IX. 1 Yah qaþ du ïm, Amen qiþa ïzwis, þatei sind sumai þize her standandane, þai ïze ni kausyand dauþaus, unte gasaiwhand þiudinassu Guþs qumanana ïn mahtai.

2 Yah afar dagans saihs ganam Ïesus Paitru, yah Ïakobu, yah Ïohannen, yah ustauh ïns ana fairguni hauh sundro ainans; yah ïnmaidida sik ïn andwairþya ïze.

3 Yah wastyos ïs waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheityan.

4 Yah ataugiþs warþ ïm Helias miþ Mose, yah wesun rodyandans miþ Ïesua.

5 Yah andhafyands Paitrus qaþ du Ïesua, Rabbei, goþ ïst unsis her wisan; yah gawaurkyam hliyans þrins, þus ainana, yah Mose ainana, yah ainana Heliyin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ milhma ufarskadwyands ïm; yah qam stibna us þamma milhmin,

fordam ðú nást ða þing ðe synd Godes, ac ða þing ðe synd manna.

34 Đá cwæþ he, togædere geclypedre menegu, mid his leorning-cnihtum, Gif hwá wyle me fyligean, widsace hine sylfne, and nime his cwylminge, and folgige me.

35 Se ðe wyle his sáwle hále gedón, se hí forspilþ; se ðe forspilþ his sáwle for me and for ðam gódspelle se hig gehǽlþ.

36 Hwæt fremaþ men, ðeah he eallne middan-eard gestŕne, and dó his sáwle forwyrd?

37 Oððe hwylc gewryxl sylþ se man for his sáwle?

38 Sóþlice se ðe me forsyhþ, and mínc word on ðisre unriht-hǽmedan and synfulran cneorisse, ðone mannes sunu forsyhþ, ðonne he cymþ on his fæder wuldre, mid hálgum englum.

Chap. IX. 1 Đá sǽde he him, Sóþlice ic secge eow, ðæt sume synd hér wuniende, ðe deaþ ne onbyrigeaþ, ǽr hí geseon Godes rice on mægne cuman.†

2 Đá æfter syx dagum nam se Hǽlend Petrum, and Iacobum, and Iohannem, and lǽdde hí sylfe on sundron on sumne healne múnt; and wearþ beforan him ofer-híwod.

3 And his reaf wurdon glitiniende swá hwíte swá snáw, swá nán fullere ofer eorþan ne mæg swá hwíte gedón.

4 Đá ætýwde him Helias mid Moyse, and to him spræcon.

5 Đá andswarode Petrus him and cwæþ, Láreow, gód is ðæt we hér beon; and uton wyrcan hér þreo eardung-stówa, ðé áne, and Moyse áne, and Helie áne.

6 Sóþlice he nyste hwæt he cwæþ; he wæs áfæred mid ege.

7 And seo lyft hí ofersceadewode; and stefn com of ðære lyfte, and cwæþ, Ðes

me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the cumpanye of peple gederid, with his disciplis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule† saf, he schal leese it; forsothe he that schal leese his soule† for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wynne al the world, and do peyringe to his soule?

37 Or what chaungyng schal a man 3yue for his soule?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

Goo after me, Satan; for thou saverest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his disciples also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he shulde wyn all the worlde, and loose his awne soule?

37 Or els what shall a man geve to redeme his soule agayne?

38 Whosoever therfore shall be asshamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father, with the holy angels.

Chap. IX. 1 And he seide to hem, Treuly I seie to 3ou, for ther ben summe of men stondinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comynge in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hi3 hil; and he is transfigurid byfore hem.

3 And his clothis ben maad schynynge and white ful moche as snow, and which maner clothis a fullere† may not make white on erthe.

4 And Helye with Moyses apperide to hem, and thei weren spekynge with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde seie; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewinge hem; and a voys cam of the cloude,

Chap. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .vj. dayes Jesus toke Peter, James, and Jhon, and leede them vp in to an hye mountayne out of the waye alone; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make apon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayde to Jesu, Master, here is good beinge for vs; let vs make .iij. tabernacles, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde; for they were afrayde.

7 And there was a cloude that shaddowed them; and a voyce cam out of

Sa ïst sunus meins sa liuba, þamma hausyaiþ.

8 Yah anaks ïnsaiwhandans, ni þanaseiþs ainohun gasewhun, alya Ïesu ainana miþ sis.

9 Dalaþ þan atgaggandam ïm af þamma fairgunya, anabauþ ïm, ei mannhun ni spillodedeina þatei gasewhun, niba biþe sunus mans us dauþaim usstoþi.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ïst þata, us dauþaim usstandan.

11 Yah frehun ïna, qiþandans, Unte qiþand þai bokaryos, þatei Helias skuli qiman faurþis?

12 Ïþ ïs andhafyands qaþ du ïm, Helia sweþauh qimands faurþis, aftragaboteiþ alla; yah whaiwa gameliþ ïst bi sunu mans, ei manag winnai, yah frakunþs wairþai.

13 Akei qiþa ïzwis, þatei yu Helias qam, yah gatawidedun ïmma swa filu swe wildedun, swaswe gameliþ ïst bi ïna.

14 Yah qimands at siponyam, gasawh filu manageins bi ïns, yah bokaryans sokyandans miþ ïm.

15 Yah sunsaiw alla managei gasaiwhandans ïna, usgeisnodedun; yah durinnandans, ïnwitun ïna.

16 Yah frah þans bokaryans, Wha sokeiþ miþ þaim?

17 Yah andhafyands ains us þizai managein qaþ, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan;

18 Yah þiswharuh þei ïna gafahiþ, gawairpiþ ïna, yah whaþyiþ, yah kriustiþ tunþuns seinans, yah gastaurkniþ. Yah qaþ siponyam þeinaim, ei usdreibeina ïna, yah ni mahtedun.

19 Ïþ ïs andhafyands ïm qaþ, O! kuni ungalaubyando, und wha at ïzwis siyau, und wha þulau ïzwis? Bairiþ ïna du mis.

is mîn leofesta sunu, gehŷraþ hine.

8 And sóna đá hî besáwon, hî nánne hî mid him ne gesáwon, búton đone Hǽlend sylfne mid him.

9 And đá hî of đam múnte ástigon, he bead him, đæt hî nánum ne sædon đa þing đe hî gesáwon, búton đonne mannes sunu of deaþe árise.

10 Hî đá đæt word geheoldon betwux him, and smeadon hwæt đæt wære, đonne he of deaþe árise.

11 And hî hine áhsodon đá, Hwæt secgaþ Pharisei and đa bóceras, đæt gebyraþ ǽrest Helias cume?

12 Đá sǽde he him andswariende, Helias ealle þing ge-edniwaþ, đonne he cymþ; swá be mannes suna áwriten is, đæt he fela þolige, and sí oferhogod.

13 Ac ic secge eow, đæt Helias com, and hî dydon him swá hwæt swá hî woldon, swá be him áwriten is.

14 And đá he com to his leorningenihtum, he geseah myccle menegu ábúton hî, and bóceras mid him sprecende.

15 And sóna eall fole đæne Hǽlend geseonde, wearþ áfǽred, and forht; and hine grétende, him to urnon.

16 Đá áhsode he hî, Hwæt smeage ge betweox eow?†

17 Him andswarode án of đære menigu, Láreow, ic brohte minne sunu dumbne gást hæbbende;

18 Se swá hwær swá he hine gelǽcþ, forgnît hine, and tóþum gristbitaþ, and forscrincþ. And ic sǽde đinum leorning-enihtum, đæt hî hine út-ádrifon, and hî ne mihton.

19 Đá andswarode he him, Ealá! ungeleaffulle cneorys, swá lange swá ic mid eow beo, swá lange ic eow þolige? Bringaþ hine to me.

seyinge, This is my mooste deereworthe sone, heere 3e him.

8 And anon thei biholdinge aboute, sy3e no more any man, no but Jhesus oonly with hem.

9 And hem comynge down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne mannis sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem silf, sekynge what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyinge, What therfore seyn Pharisees and scribis, for it bihoueth Helye for to come first?

12 The which answeringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis; and hou it is writun in to mannis sone, that he suffre many thingis, and be despisid.

13 But I seie to 3ou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comynge to his disciplis, sy3 a greet cumpany aboute hem, and scribis axynge with hem.

15 And anon al the cumpanye seynge Jhesu, was astoneyed, and thei dreden; and thei rennynge to, greeten him.

16 And he axide hem, What seken 3e among 3ou?

17 And oon of the cumpany answeringe seide, Maistir, I haue brou3t to thee my sone hauynge an vnclene spirit;

18 The which wher euere he schal take hym, hirtith him, and he frothith,† and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei my3ten not.

19 The which answeringe to hem seide, A! thou schrewid generacioun and out of bileue, hou longe schal I be at 3ou, hou longe schal I suffre 3ou? Brynge 3e hym to me.

the cloude, saynge, This ys my dere sonne, here hym.

8 And sodenly they loked rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they shulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that saynge with in them, and demaunded won of another, what that rysinge from deeth agayne shulde meane.

11 And they axed hym, sayinge, Why then saye the scribes, that Helyas muste fyrste come?

12 He answered and sayde vnto them, Helyas at his fyrste commynge, shall brynge all thynges agayne into good order; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoever pleased them, as it is wrytten off hym.

14 And he cam to his disciples, and sawe moche people aboute them, and the scribes disputinge with them.

15 And streyght waye all the people behelde hym, and were amased; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them?

17 And won of the companye answered and sayde, Master, I have brought my sonne vnto the which hath a dom spirite;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples, that they shulde caste hym out, and they coulde nott.

19 He answered him and sayd, O! generacion without faight, howe longe shall Y be with you, howe longe shall Y suffre you? Bringe him vnto me.

20 Yah brahtedun ïna at ïmma. Yah gasaiwhands ïna, sunsaiw sa ahma tahida ïna; yah driusands ana airþa, walwisoda whaþyands.

21 Yah frah þana attan ïs, Whan lagg mel ïst, ei þata warþ ïmma? Ïþ ïs qaþ, Us barniskya;

22 Yah ufta ïna yah ïn fon atwarp yah ïn wato, ei usqistidedi ïmma; akei yabai mageis, hilp unsara, gableiþyands unsis.

23 Ïþ Ïesus qaþ du ïmma, Þata yabai mageis galaubyan, allata mahteig þamma galaubyandin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya; hilp meinaizos ungalaubeinais.

25 Gasaiwhands þan Ïesus þatei samaþ rann managei, gawhotida ahmin þamma unhrainyin, qiþands du ïmma, Þu ahma þu unrodyands yah bauþs, ïk þus anabiuda, usgagg us þamma, yah þanaseiþs ni galeiþais ïn ïna.

26 Yah hropyands, yah filu tahyands ïna, usïddya; yah warþ swe dauþs, swaswe managai qeþun, þatei gaswalt.

27 Ïþ Ïesus undgreipands ïna bi handau, urraisida ïna; yah usstoþ.

28 Yah galeiþandan ïna ïn gard, siponyos ïs frehun ïna sundro, Duwhe weis ni mahtedum usdreiban þana?

29 Yah qaþ du ïm, Þata kuni ïn waihtai ni mag usgaggan, niba in bidai yah fastubnya.

30 Yah yainþro usgaggandans, ïddyedun þairh Galeilaian; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du ïm, Þatei sunus mans atgibada ïn handuns manne, yah usqimand ïmma, yah usqistiþs, þridyin daga usstandiþ.

32 Ïþ eis ni froþun þamma waurda, yah ohtedun ïna fraihnan.

33 Yah qam ïn Kafarnaum. Yah ïn garda qumans, frah ïns, Wha ïn wiga miþ ïzwis misso mitodeduþ?

20 Đá brohton hī hine. And đá he hine geseah, sóna se gást hine gedrêfde; and on eorþan forgnyden, fæmende he tearflode.

21 And đá áhsode he hys fæder, Hú lang tíd is, syđđan him đis gebyrede? Đá cwæþ he, Of cíldhâde;

22 He hine gelómlîce on fŷr and on wæter sende, đæt he hine forspilde; ac gif đú hwæt miht, gefylst us, úre gemíltsod.

23 Đá cwæþ se Hælend, Gyf đú gelŷfan miht, ealle þing synd gelŷfedum mihtlîce.

24 Đá sóna hrŷmde đæs cíldes fæder and wêpende cwæþ, Drihten, ic gelŷfe; gefylst mînre ungeleaffulnysse.

25 And đá se Hælend geseah đa toyrnendan menegu, he bebead đam unclænan gáste, đus cwedende, Ealá deafa and dumba gást, ic beode đê, gá of him, and ne gá đú leng on hine.

26 He đá hrŷmende, and hine swŷđe slîtende, eode of him; and he wæs swylce he dead wære, swá đæt manega cwædon, sóþlîce he is dead.

27 Đá nam se Hælend his hand, and hine up-áhôf; and he árás đá.

28 And đá he into đam hûse eode, his leorning-enihtas hine digollîce áhsodon, Hwî ne mihton we hine út-ádrîfan?

29 Đá sæde he, Đis cyn ne mæg of nánum men út-gán, búton þurh gebedu and on fæstene.

30 Đá hī đanon férdon, hig forbugon Galileam; he nolde đæt hit ænig man wiste.

31 Sóþlîce he lærde his leorningenihtas, and sæde, Sóþlîce mannes sunu biþ geseald on synfulra handa, đæt hī hine ofslean, and ofslagen, đam þriddan dæge he árîst.

32 Đá nyston hī đæt word, and hī ádrêdon hine áhsiende.

33 Đá comon hī to Capharnaum. And đá hī æt hâm wæron, he áhsode hī, Hwæt smeade ge be wege?

20 And thei brou3ten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast doun in to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child criynge with teeris seide, Lord, I bileue; help thou myn vnbileuefulnesse.

25 And whanne Jhesus hadde seyn the compayny of peple rennynge to gidere, he manaside to the vnclene spirit, seyinge to him, Thou deef and doumb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he criynge, and moche tobreidynge him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdynge his hond, lifte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi my3ten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastinge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tau3te his disciplis, and seide to hem, For mannus sone schal be bitrayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise a3en.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which whenne he was in the hous, axide hem, What tretiden 3e in the weie?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doune on the grounde, walowinge and fomynge.

21 And he axed his father, Howe longe is it a goo, sens this hath happened hym? And he sayde, Of a chylde;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thynge, have mercy on vs, and helppe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streygthwaye the father off the chylde cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnynge togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciples axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastynge.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man shulde have knowen itt.

31 For he taught hys disciples, and sayde vnto them, The sonne off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kylled, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the waye?

34 Ïþ eis slawaidedun; du sis misso andrunnun, wharyis maists wesi.

35 Yah sitands atwopida þans twalif, yah qaþ du im, Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbahts.

36 Yah nimands barn, gasatida ïta in midyaim im; yah ana armins nimands ïta, qaþ du im,

37 Saei ain þize swaleikaize barne andnimiþ ana namin meinamma, mik andnimiþ; yah sawhazuh saei mik andnimiþ, ni mik andnimiþ, ak þana sandyandan mik.

38 Andhof þan imma Ïohannes, qiþands, Laisari, sewhum sumana in þeinamma namin usdreibandan unhulþons, saei ni laisteiþ unsis, yah waridedum imma, unte ni laisteiþ unsis.

39 Ïþ is qaþ, Ni waryiþ imma; ni mannahun auk ïst saei tauyiþ maht in namin meinamma, yah magi sprauto ubil waurdyan mis.

40 Unte saei nist wiþra izwis, faur izwis ïst.

41 Saei auk allis gadragkyai izwis stikla watins in namin meinamma, unte Christaus siyuþ, amen qiþa izwis, ei ni fraqisteiþ mizdon seinai.

42 Yah sawhazuh saei gamarzyai ainana þize leitilane þize galaubyandane du mis, goþ ïst imma mais ei galagyaidau asiluqairnus ana balsaggan is, yah frawaurþans wesi in marein.

43 Yah yabai marzyai þuk handus þeina, afmait þo; goþ þus ïst hamfamma in libain galeiþan, þau twos handuns habandin galeiþan in gaiainnan, in fon þata unwhapnando,

44 Þarei maþa ize ni gaswiltiþ, yah fon ni afwhapniþ.

45 Yah yabai fotus þeins marzyai þuk, afmait ina; goþ þus ïst galeiþan in libain haltamma, þau twans fotuns habandin gawairpan in gaiainnan, in fon þata unwhapnando,

46 Þarei maþa ize ni gaswiltiþ, yah fon ni afwhapniþ.

47 Yah yabai augo þein marzyai þuk,

34 And hí súwodon; witodlice hí on wege smeadon, hwylc hyra yldost wǽre.

35 Đá he sæt he clypode hí twelfe, and sǽde him, Gif eower hwylc wyle beon fyrmest, beo se eaðmódost, and eower ealra þén.

36 Đá nam he ánne cnapan, and gesette on hyra middele; đá he hine beclypte, he sǽde him,

37 Swá hwylc swá ánne of đus gerádum cnapum on mínum naman onfehþ, se onfehþ me; and se đe me onfehþ, he ne onfehþ me, ac đone đe me sende.†

38 Đá andswarode Iohannes, and cwæþ, Láreow, sumne we gesáwon on đinum naman deofol-seocnessa út-ádrífende, se ne fyligþ us, and we him forbudon.

39 Đá cwæþ he, Ne forbeode ge him; nis nán đe on mínum naman mægen wyrce, and mæge raðe be me yfele sprecan.

40 Se đe nis ágén eow, se is for eow.

41 Sóþlíce se đe sylþ drinc eow calic fulne wæteres on mínum naman, forđam ge Cristes synd, ic eow sóþ secge, ne forlyst he his méde.

42 And swá hwá swá gedréfþ ænne of đyssum lytlingum on me gelýfendum, betere him wǽre đæt án cweorn-stán wǽre to his sweoran gecnyt, and wǽre on sæ beworpen.

43 And gif đin hand đé swícaþ, ceorf hí of; betere đé is đæt đú wanhál to life gá, đonne đú twá handa hæbbe and fare on helle, and on unácwencedlíc fýr,

44 Đar hyra wyrm ne swylt, and fýr ne biþ ácwenced.

45 And gif đin fót swícaþ đé, ceorf hine of; betere đé is đæt đú healt gá on éce líf, đonne đú hæbbe twegen fét and si áworpen on helle, unácwencedlices fýres,

46 Đar hyra wyrm ne swylt, ne fýr ne biþ ádwæsced.

47 Gif đin eage đé swícaþ, weorp hit

34 And thei weren stille; sothli thei disputiden among hem in the weie, who of hem schulde be more.

35 And he sittinge clepide the twelue, and seith to hem, If any man wole be the first among 3ou, he schal be the laste, and mynystre of alle.

36 And he takinge a childe, ordeynede him in the myddil of hem; whom whanne he hadde byclippid, he seith to hem,

37 Who euere schal receyue oon of suche children in my name, he receyueth me; and who euere receyueth me, he receyueth not me aloone, but him that sente me.

38 John answeride to him, seyinge, Maistir, we sy3en sum oon for to caste out fendis in thi name, the which sueth not vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e forbede him; ther is no man that doth vertu in my name, and may soone speke yuele of me.

40 Forsothe he that is not a3ens vs, is for vs.

41 Sothli who euere schal 3yue drynke to 3ou a cuppe of cold watir in my name, for 3e ben of Crist, treuly I seie to 3ou, he schal not leese his mede.

42 And who euere schal sclaundre oon of thes litle bileuynge in me, it is good to him that a mylne stoon of assis were don aboute his necke, and were sent in to the see.

43 And if thin hond sclaundre thee, kitt it awey; it is good to thee feble to entre in to lyf, than hauynge twey hondis go in to helle, in to fier that neuere schal be quenchid,

44 Where the worm of hem deieth not, and the fier is not quenchid.

45 And if thi foot sclaundre thee, kitt it of; it is good to thee for to entre crokid in to euerlasting lyf, than hauynge twey feet to be sent in to helle of fier, that neuer schal be quenchid,

46 Where the worm of hem deieth not, and the fier is not quenchid.

47 That if thin y3e sclaundre thee, cast

34 And they helde their peace; for by the waye they reasoned amonge them selves, who shulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and servaunt vnto all.

36 And he toke a chylde, and sett hym in the myddes of them; and toke hym in hys armes, and sayde vnto them,

37 Whosoever receave eny soche a chylde in my name, he receaveth me; and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my nams sake, be cause ye are belongynge to Christe, verely I saye vnto you, he shall nott loose his rewarde.

42 And whosoever shall hourte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his necke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of; itt ys better for the to entre into lyffe maymed, then to goo with two hondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of; it is better for the to goo halt in to lyfe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairþ ïmma; goþ þus ïst haihamma galeiþan ïn þiudangardya Guþs, þau twa augona habandin atwairpan ïn gaiainnan funins,

48 Þarei maþa ïze ni gadauþniþ, yah fon ni afwhapniþ.

49 Whazuh auk funin saltada, yah wharyatoh hunsle salta saltada.

50 Goþ salt; ïþ yabai salt unsaltan wairþiþ, whe supuda? Habaiþ ïn ïzwis salt, yah gawairþeigai siyaiþ miþ ïzwis misso.

Chap. X. 1 Yah yainþro usstandands, qam ïn markom Ïudaias hindar Ïaurdanau; yah gaqemun sik aftra manageins du ïmma, yah swe biuhts, aftra laisida ïns.

2 Yah duatgaggandans Fareisaieis, frehun ïna, Skuldu siyai mann qen afsatyan? fraisandans ïna.

3 Ïþ ïs andhafyands qaþ, Wha ïzwis anabauþ Moses?

4 Ïþ eis qeþun, Moses uslaubida unsis bokos afsateinais melyan, yah afletan.

5 Yah andhafyands Ïesus qaþ du ïm, Wiþra harduhairtein ïzwara gamelida ïzwis þo anabusn.

6 Ïþ af anastodeinai gaskaftais gumein yah qinein gatawida Guþ;

7 Ïnuh þis bileiþai manna attin seinamma yah aiþein seinai, ...

8 Yah siyaina þo twa du leika samin. Swaswe þanaseiþs ni sind twa, ak leik ain.

9 Þatei nu Guþ gawaþ, manna þamma ni skaidai.

10 Yah ïn garda aftra siponyos ïs bi þata samo frehun ïna.

11 Yah qaþ du ïm, Sawhazuh saei afletiþ qen seina, yah liugaiþ anþara, horinoþ du þizai.

12 Yah yabai qino afletiþ aban seinana, yah liugada anþaramma, horinoþ.

út; betere ðé is mid ánum eagan gán on Godes rice, ðonne twá eagan hæbbende sý áworpen on helle fýr,

48 Ðar hyra wyrm ne swylt, ne fýr ne biþ ácwenced.

49 Sóþlice æle man biþ mid fýre gesylt, and æle offrung biþ mid sealte gesylt.

50 Gód is sealt; gif ðæt sealt unsealt biþ, on ðam ðe ge hit syltaþ? Habbaþ sealt on eow, and habbaþ sibbe betwux eow.

Chap. X. 1 And ðanon, he com on Iudeisce endas of Iordane; ðá comon eft menigu to him, and swá swá he gewunode, he hi lǽrde eft-sóna.

2 Ðá genealǽhton him Pharisei, and hine áxodon, Hwæðer álýfþ ænegum men his wíf forlǽtan? his ðus fandigende.

3 Ðá andswarode he him, Hwæt bead Moyses eow?

4 Hi sǽdon, Moyses lýfde ðæt man write híw-gedáles bóc, and hi forlête.

5 Ðá cwæþ se Hǽlend, For eowre heortan heardnesse he eow wrát ðis bebod.

6 Fram fruman gesceafte God hí geworhte wǽpnedman and wímman;

7 And cwæþ, Forðam se man forlǽt his fæder and móder, and hine his wífe geþeot,

8 And beoþ twegen on ánum flǽsce. Witodlice ne synd ná twegen, ac án flǽsc.

9 Ðæt God gesamnode, ne syndrige ðæt nán man.

10 And eft innan húse his leorningcnihtas hine be ðam ylcan áhsodon.

11 Ðá cwæþ he, Swá hwylc man swá his wíf forlǽt, and óðer nimþ, unrihthǽmed he wyrcþ þurh hi.

12 And gif ðæt wíf hire were forlǽt, and óðerne nimþ, heo unriht-hǽmþ.†

it out; it is good to thee for to entre gogil yʒed in to rewme of God, than hauynge twey yʒen for to be sent in to helle of fier,

48 Where the worm of hem deieth not, and the fier is not quenchid.

49 Forsoth euery man schal be saltid† with fier, and euery slayn sacrifice schal be sauorid with salt.

50 Salt is good thing; that if salt be vnsauori, in what thing schulen ʒe make it sauori? Haue ʒe salt in ʒou, and haue ʒe pees among ʒou.

Chap. X. 1 And Jhesus risynge vp fro thennis, cam in to the endis of Jude ouer Jordan; and eftsoones the cumpanyes of peple camen to gidere to him, and as he was wont, eftsoone he tauʒte hem.

2 And Pharisees comynge nyʒ, axiden him, If it be leefful to a man for to leeue† his wyf? temptinge him.

3 And he answeringe seith to hem, What comaundide Moyses to ʒou?

4 The whiche seiden, Moyses suffride to write a libel of forsakinge, and to forsake.

5 To whom Jhesus answeringe seith, To the hardnesse of ʒoure herte Moyses wroot to ʒou this precept.

6 Forsothe fro the bigynnyng of creature God made hem male and female;

7 And he seide, For this thing a man schal leeue fadir and modir, and schal clefe to his wif,

8 And thei schulen be tweyne in o fleisch. And so now thei ben not tweyne, but o fleisch.

9 Therfore that thing that God ioynede to gidere, no man departe.

10 And eftsoone in the hows his disciplis axiden him of the same thing.

11 And he seith to hem, Who euere schal leeue his wyf, and wedde another, he doth auoutrie vpon hir.

12 And if the wyf schal leeue hir husbonde, and be weddid to another, she doth auoutrie.

hym oute; itt ys better for the to goo in to the kyngdom of God with one eye, then havynge two eyes to be caste into hell fyre,

48 Where their worme dyeth nott, and the fyre never goeth oute.

49 Every man therfore shalbe salted with fyre, and every sacryfyse shalbe seasoned with saltt.

50 Salt ys good; but yf the salt be vnsavery, what shall ye salte there with? Se that ye have saltt in youre selves, and have peace amonge youre selves one with another.

Chap. X. 1 And he rose from thens, and went in to the coostes of Jewry through the regyon that ys beyonde Iordan; and the people resorted vnto hym afresshe, and as he was wont, he taught them agayne.

2 And the Pharyses cam, and axed hym a question, Whether it were laufull for a man to putt awaye hys wyfe? to prove hym.

3 He answered and said vnto them, What did Moses bid you do?

4 And they sayde, Moses suffred to wryte a testimoniall of her divorsment, and to putt her awaye.

5 And Jesus answered and sayd vnto them, For because of youre harde herttes he wrote thys precept vnto you.

6 But at the fyrst creacion God made them man and woman;

7 Sayinge, For thys thinges sake shall a man leve father and mother, and byde by his wyfe,

8 And .ij. shalbe made won flesshe. So then are they nowe nott twayne, but won flesshe.

9 Therfore that whych God hath cuppled, let nott man separate.

10 And in the housse his disciples axed him agayne of that mater.

11 And he sayde vnto them, Whosoever putteth awaye his wyfe, and maryeth another, breaketh wedlocke to her warde.

12 And yf a woman forsake her husband, and be maryed to another, she committeth advoutry.

13 Þanuh atberun du ïmma barna, ei attaitoki ïm; ïþ þai siponyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Ïesus, unwerida, yah qaþ du ïm, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize ïst þiudangardi Guþs.

15 Amen qiþa ïzwis, saei ni andnimiþ þiudangardya Guþs swe barn, ni þauh qimiþ ïn ïzai.

16 Yah gaþlaihands ïm, lagyands handuns ana þo, þiuþida ïm.

17 Yah usgaggandin ïmma ïn wig, duatrinnands ains, yah knussyands, baþ ïna, qiþands, Laisari þiuþeiga, wha tauyau, ei libainais aiweinons arbya wairþau?

18 Ïþ ïs qaþ du ïmma, Wha mik qiþis þiuþeigana? Ni whashun þiuþeigs, alya ains Guþ.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galiugaweitwods, ni anamahtyais, swerai attan þeinana yah aiþein þeina.

20 Þaruh andhafyands qaþ du ïmma, Laisari, þo alla gafastaida us yundai meinai.

21 Ïþ Ïesus ïnsaiwhands du ïmma, friyoda ïna; yah qaþ du ïmma, Ainis þus wan ïst; gagg, swa filu swe habais frabugei, yah gif þarbam, yah habais huzd ïu himinam; yah hiri, laistyan mik nimands galgan.

22 Ïþ ïs ganipnands ïn þis waurdis, galaiþ gaurs, was auk habands faihu manag.

23 Yah bisaiwhands Ïesus, qaþ siponyam seinaim, Sai whaiwa agluba þai faiho gahabandans ïn þiudangardya Guþs galeiþand.

24 Ïþ þai siponyos afslauþnodedun ïn waurde ïs. Þaruh Ïesus aftra andhafyands qaþ ïm, Barnilona, whaiwa aglu ïst, þaim hugyandam afar faihau ïn þiudangardya Guþs galeiþan.

25 Azitizo ïst ulbandau þairh þairko

13 And hí brohton him hyra lytlingas, ðæt he hí æt-hrine; ðá cíddon his leorning-cnihtas ðam ðe hí brohton.

14 Ðá se Hǽlend hí geseah, unwurðlíce he hit forbead, and sǽde him, Lǽtaþ ða lytlingas to me cuman, and ne forbeode ge him, sóþlíce swylcera is heofona ríce.

15 Sóþlíce ic secge eow, swá hwylc swá Godes ríce ne onfehþ swá lytling, ne gǽþ he on ðæt.

16 Ðá beclypte he hí, and his handa ofer hí settende, bletsode hi.†

17 And ðá he on wege eode, sum him to arn, and gebígedum cneowe toforan him, cwæþ, and bæd hine, Lá góda láreow, hwæt dó ic, ðæt ic éce líf áge?

18 Ðá cwæþ se Hǽlend, Hwí segst ðú me gódne? Nis nán man gód, búton God ána.

19 Canst ðú ða bebodu, ne unriht-hǽm ðú, ne slyh ðú, ne stel ðú, ne sege ðú lease gewitnesse, fácen ne dó ðú, weorþa ðinne fæder and ðine móder.

20 Ðá andswarode he, Góda láreow, eall ðis ic geheold of mínre geogude.

21 Se Hǽlend hine ðá behealdende, lufode; and sǽde him, Án þing ðé is wana; gesyle eall ðæt ðú áge, and syle hit þearfum, ðonne hæfst ðú gold-hord on heofonum; and cum, and folga me . . . . . .

22 And for ðam worde he wæs geunrét, and férde gnornigende, forðam he hæfde mycele æhta.

23 Ðá cwæþ se Hǽlend to his leorning-cnihtum, hine beseonde, Swýðe earfoþlíce on Godes ríce gáþ ða ðe feoh habbaþ.

24 Ðá forhtodon his leorning-cnihtas be his wordum. Eft se Hǽlend him andswariende cwæþ, Ealá cíld, swýðe earfoþlíce ða ðe on heora feo getrúwigeaþ gáþ on Godes ríce.

25 Eaðere ys olfende to farenne þurh

13 And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis threteneden to men offringe.

14 Whom whanne Jhesus hadde seyn, he baar heuye,† and seith to hem, Suffre ȝe litle children for to come to me, and forbede ȝe hem not, forsoth of suche is the kyngdom of God.

15 Treuli I seie to ȝou, who euere schal not receyue the kyngdom of God as this litle child, he schal not entre in to it.

16 And he biclippinge hem, and puttinge hondis vpon hem, blesside hem.

17 And whanne Jhesus was gon out in the weye, o man rennynge bifore, the kne bowid, preiede him, seiynge, Goode maistir, what schal I do, that I receyue euerlastinge lyf?

18 Forsothe Jhesus seide to him, What seist thou me good? No man good, no but God aloone.

19 Thou hast knowen the comaundemeutis, do thou non auoutrie, sle not, stele not, seie not fals witnessinge, do no fraude, worschipe thi fadir and modir.

20 And he answeringe seith to him, Maistir, I haue kept alle these thingis fro my ȝouthe.

21 Sothli Jhesus biheld him, and louyde hym; and he seide to him, O thing failith to thee; go thou, selle thou what euere thingis thou hast, and ȝyue to pore men, and thou schalt haue tresour in heuene; and come, sue thou me. . . . . .

22 The which maad sorwful in the word, wente awey mornynge, forsoth he was hauynge many possesciouns.

23 And Jhesus biholdinge aboute, seith to his disciplis, How hard thei that han money schulen entre in to the kyngdom of God.

24 Forsothe the disciplis weren stoneyed in his wordis. And Jhesus eftsoone answeringe seith to hem, ȝe litle sones, how hard thing it is, men tristynge in richessis for to entre in to the kyngdom of God.

25 It is liȝter† a camel for to passe

13 And they brought chyldren to hym, that he shoulde touche them; and hys disciples chid thoose that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chyldren to come vnto me, and forbid them not, for vnto suche belongeth the kingdom of God.

15 Verely I saye to you, whosoever shall not receave the kyngdom of God as a chylde, he shall not entre therin.

16 And he toke them vppe in his armes, and putt his hondes apon them, and blessed them.

17 And when he was come out into the waye, there cam won runninge, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?

18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.

19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no falce wytnes, defraude no man, honore thy father and thy mother.

20 He answered and said to him, Master, all theese I have observed from my youth.

21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackinge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have treasure in heven; and come, and folowe me and take thy crosse on the.

22 But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.

23 And Jesus loked rounde aboute, and sayd vnto hys disciples, With what difficulte shall they that have ryches entre into the kingdom of God.

24 Hys disciples were astonnyed att hyȝ wordes. Jesus answered agayne and sayde vnto them, Chyldren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.

25 Hit ys easyer for a camell to go

neþlos galeiþan, þau gabigamma ïn þiudangardya Guþs galeiþan.

26 Ïþ eis mais usgeisnodedun, qiþandans du sis misso, Yah whas mag ganisan?
27 Ïnsaiwhands du ïm Ïesus, qaþ, Akei fram mannam unmahteig ïst, ni fram Guþa; allata auk mahteig ïst fram Guþa.
28 Dugann þan Paitrus qiþan du ïmma, Sai! weis aflailotum alla, yah laistidedum þuk.
29 Andhafyands ïm Ïesus qaþ, Amen qiþa ïzwis, ni whashun ïst saei aflailoti gard, aiþþau broþruns, aiþþau aiþein, aiþþau attan, aiþþau qen, aiþþau barna, aiþþau haimoþlya ïn meina yah ïn þizos aiwaggelyons,
30 Saei ni andnimai .r. falþ nu ïn þamma mela, gardins, yah broþruns, yah swistruns, yah attan, yah aiþein, yah barna, yah haimoþlya, miþ wrakom, yah ïn aiwa þamma anawairþin libain aiweinon.
31 Aþþan managai wairþand, frumans aftumans, yah aftumans frumans.
32 Wesunuþ-þan ana wiga gaggandans du Ïairusaulwmai; yah faurþigaggands ïns Ïesus, yah sildaleikidedun, yah afarlaistyandans faurhtai waurþun. Yah andnimands aftra þans twalif, dugann ïm qiþan, þoei habaidedun ïna gadaban.

33 Þatei sai! usgaggam ïn Ïairusaulwma, yah sunus mans atgibada þaim ufargudyam, yah bokaryam; yah gawargyand ïna dauþau, ...
. . . . .

34 Yah bilaikand ïna, yah bliggwand ïna, yah speiwand ana ïna; yah usqimand ïmma, yah þridyin daga ustandiþ.

35 Yah athabaidedun sik du ïmma Ïakobus yah Ïohannes, sunyus Zaibaidaiaus, qiþandans, Laisari, wileima, ei þatei þuk bidyos, tauyais uggkis.
36 Ïþ Ïesus qaþ ïm, Wha wileits tauyan mik ïggis?
37 Ïþ eis qeþun du ïmma, Fragif ugkis, ei ains af taihswon þeinai, yah ains af

nǽdle þyrel, ðonne se rîca and se welega on Godes rîce gâ.

26 Hî ðæs ðe má betwux him wundredon, and cwǽdon, And hwá mæg beon hál?
27 Ðá beheold se Hǽlend hî, and cwæþ, Mid mannum hit is uneaðelic, ac ná mid Gode; ealle þing mid Gode synd eaðelîce.
28 Ðá ongan Petrus cweðan, Wîtodlîce! we ealle þing forlêton, and folgodon ðé.
29 Ðá andswarode him se Hǽlend, Nis nân ðe his hûs forlǽt, oððe gebróðru, oððe geswustra, oððe fæder, oððe móder, oððe bearn, oððe æceras for me and for ðam gódspelle,

30 Ðe hund-feald ne onfó nú on ðisse tíde, hûs, and bróðru, and swustra, and fæder and móder, and bearn, and æceras, mid ehtnessum, and on toweardre worulde écre líf.

31 Manega fyrmeste beoþ ýtemeste, and ýtemeste fyrmeste.
32 Sóþlîce hî férdon on wege to Hierusalem; and se Hǽlend him beforan eode, and hî ádrédon him hine, and him fyligdon. And eft he nam hî twelfe, and ongan him secgan, ða þing ðe him towearde wǽron.

33 Ðæt we nú ástígaþ to Hierusalem, and mannes sunu biþ geseald sacerda ealdrum, and bócerum, and ealdrum; and hî hine deaþe genyðeriaþ, and hî hine þeodum syllaþ.

34 And hî hine bysmriaþ, and hî him on spǽtaþ, and hine swingaþ; and ofsleaþ hine, and he árîst on ðam briddan dæge.
35 Him ðá genealǽhton to Iacobus and Iohannes, Zebedeis suna, and cwǽdon, Lâreow, we wyllaþ, ðæt ðú us dó, swá hwæt swá we biddaþ.
36 Ðá cwæþ he, Hwæt wylle gyt ðæt ic inc dó?
37 Ðá cwǽdon hî, Syle unc, ðæt wyt sitton, on ðinum wuldre, án on ðine

thorw a nedlis yȝe, than a riche man for to entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge at hem selue, And who may be maad saf?

27 And Jhesus biholdinge hem, seith to hem, Anentis men it is impossible, but not anemptis God; for alle thingis ben possible anemptis God.

28 And aftirward Petre bigan for to seye to him, Loo! we han left alle thingis, and han sued thee.

29 Jhesus answeringe seith, Treuli I seie to ȝou, ther is no man that schal leeue hous, or bretheren, or sistris, or fadir, or modir, or sones, or feeldis for me and for the gospel,

30 The which schal not taken an hundridfold so moche now in this tyme, housis, and bretheren, and sistris, and modris, and sones, and feldis, with persecuciouns, and in the world to comynge euerlasting lyf.

31 Forsoth many schulen be, the firste the laste, and the laste the firste.

32 Forsothe thei weren in the weye stiȝynge to Jerusalem; and Jhesus wente bifore hem, and thei wondriden, and folowinge dredden. And eftsoone Jhesus takinge to twelue, bygan to seye to hem, what thingis weren to come to him.

33 For lo! we stiȝen to Jerusalem, and mannus sone schal be bitrayed to the princes of prestis, and to scribis, and to eldere men; and thei schulen dampne him by deeth, and thei schulen bytake him to hethene men.

34 And thei schulen scorne him, and byspecte him, and beete him; and thei schulen sle him, and in the thridde day he schal ryse aȝen.

35 And James and Jon, Zebedees sones, camen nyȝ to him, seyinge, Maistir, we wolen, that what euere we schulen axe, thou do to vs.

36 And he seide to hem, What wolen ȝe that I do to ȝou?

37 And thei seiden, ȝyue to vs, that we sitten that oon at thi riȝthalf, and

thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of God.

26 And they were astonnyed out of measure, sayinge betwene them selves, Who then can be saved?

27 Jesus loked apon them, and sayd, With men it is vnpossible, but not with God; for with God all thinges are possible.

28 And Petre began to saye vnto hym, Loo! we have forsaken all, and have folowed the.

29 Jesus answered and sayde, Verely I saye vnto you, there ys no man that hath forsaken housse, or brethren, or sisters, or father, or moder, or wyfe, other chyldren, or londes, for my sake and the gospelles,

30 Whych shall nott receave an houndred foolde nowe in thys lyfe, houses, and brethren, and sisters, and mothers, and children, and londes, whith persecucions, and in the worlde to come eternall lyfe.

31 Many that are fyrst shalbe last, and the last fyrst.

32 They were in the waye goinge vppe to Jerusalem; and Jesus went before them, and they were amased, and as they folowed were affrayde. And Jesus toke the xij. agayne, and began to tell them, what thinges shulde happen vnto him.

33 Beholde! we goo vppe to Jerusalem, and the sonne off man shalbe delyvred vnto the hye preestes, and vnto the scribbes; and they shall condempne hym to deeth, and shall delyvre hym to the gentyls.

34 And they shall mocke hym, and scourge him, and spit apon hym; and kill him, and the thirde daye he shall ryse agane.

35 And James and Jhon, the sons off Zebede, cam vnto hym, sayinge, Master, we wolde, that thou shuldest do for vs, what soever we desyre.

36 He sayde vnto them, What wolde ye I shulde do vnto you?

37 They sayd vnto hym, Graunt vnto vs, that we maye sitt won on thy ryght

hleidumein þeinai sitaiwa, ïn wulþau þeinamma.

38 Ïþ Ïesus qaþuh du ïm, Ni wituþs whis bidyats; magutsu driggkan stikl, þanei ïk driggka, yah daupeinai þizaiei ïk daupyada, ei daupyaindau?

39 Ïþ eis qeþun du ïmma, Magu. Ïþ Ïesus qaþuh du ïm, Sweþauh þana stikl þanei ïk driggka driggkats, yah þizai daupeinai, þizaiei ïk daupyada, [daupyanda;]†

40 Ïþ þata du sitan af taihswon meinai aiþþau af hleidumein nist mein du giban, alya þaimei manwiþ was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Ïakobu yah Ïohannen.

42 Ïþ ïs athaitands ïns, qaþ du ïm, Wituþ, þatei [þaiei]† þuggkyand reikinon þiudom, gafrauyinond ïm, ïþ þai mikilans ïze gawaldand ïm.

43 Ïþ ni swa siyai ïn ïzwis, ak sawhazuh saei wili wairþan mikils ïn ïzwis, siyai ïzwar andbahts,

44 Yah saei wili ïzwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbahtyam, ak andbahtyan, yah giban saiwala seina faur managans lun.

46 Yah qemun ïn Ïairikon; yah usgaggandin ïmma yainþro, miþ siponyam seinaim, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wig du aihtron.

47 Yah gahausyands, þatei Ïesus sa Nazoraius ïst, dugann hropyan, yah qiþan, Sunau Daweidis, Ïesu, armai mik.

48 Yah whotidedun ïmma managai, ei gaþahaidedi; ïþ ïs filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Ïesus haihait atwopyan ïna; yah wopidedun þana blindan, qiþandans du ïmma, Þrafstei þuk, urreis, wopeiþ þuk.

swýðran healfe, and óðer on ðine wynstran.

38 Ðá cwæþ se Hǽlend, Gyt nyton hwæt gyt biddaþ; mâge gyt drincan ðone calic, ðe ic drince, and beon gefullod on ðam fulluhte, ðe ic beo gefullod?

39 Ðá cwǽdon hí, Wyt mâgon. Ðá cwæþ se Hǽlend, Gyt drincaþ ðone calic ðe ic drince, gyt beoþ gefullode ðam fulluhte, ðe ic beo gefullod;

40 Sóþlice nis hit ná mín inc to syllenne ðæt gyt sitton on mine swýðran healfe oððe on ða wynstran, ac ðam ðe hit gegearwod ys.

41 Ðá gebulgon ða tyne hí be Iacobe and Iohanne.

42 Ðá clypode se Hǽlend hí, and cwæþ, Wite ge, ðæt ða ðe on þeodum ealdorscype habbaþ, ðæt hyra . ealdras anweald ofer hí habbaþ.

43 Sóþlice on eow hit nis swá, ac swá hwylc swá wyle mid eow yldest beon, se byþ eower þén,

44 And se ðe wylc on eow fyrmest beon, se byþ ealra þeow.

45 Sóþlice ne com mannes sunu, ðæt him man þénode, ac ðæt he þénode, and his sáwle scalde for manegra álýsednysse.†

46 Ðá comon hí to Gericho; and he férde fram Gericho, and his leorningcnihtas, and mycel menegu, Timeus sunu, Bartimeus, sæt blind, wiþ ðone weg wædla.

47 Ðá he gehýrde, ðæt hit wæs se Nazarenisca Hǽlend, he ongan ðá clypian, and cweðan, Hǽlend, Dauides sunu, gemiltsa me.

48 Ðá budon him manega, ðæt he súwode; he clypode ðá ðæs ðe má, Miltsa me, Dauides sunu.

49 Ðá ætstód se Hǽlend and hét hine clypian; ðá sǽdon hí ðam blindan, Beo geheortra, and árís, se Hǽlend ðé clypaþ.

the tothir at the left, in thi gloric.

38 Forsothe Jhesus seith to hem, 3e witen not what 3e schulen axe; mown 3e drynke the cuppe, the which I am to drynke, or be waischun with the baptym, in which I am baptisid?

39 And thei seiden to him, We mown. Sothli Jhesus seith to hem, Treuli 3e schulen drynke the cuppe that I drynke, and 3e schulen be waischun with the baptym, in which I am baptisid;

40 Sothli for to sitte at my ri3thalf or lefthalf is not myn to 3yue to 3ou, but to which it is ordeyned.

41 And the ten heeringe hadden endignacioun of James and John.

42 Sothli Jhesus clepinge hem, seith to hem, 3e witen, that thei that semen† to haue princehed on folkis, lordschipen† of hem, and the princes of hem han power of hem.

43 Forsoth it is not so in 3ou, but who euere schal wolle be maad more, schal be 3oure mynystre,

44 And who euere schal wolle be the firste in 3ou, schal be seruaunt of alle.

45 Forwhi and mannis sone cam not, that it schulde be mynystrid to him, but that he schulde mynystre, and 3yue his soule† redempcioun† for manye.

46 And thei camen to Jerico; and him goynge forth fro Jerico, and his disciplis, and a ful moche cumpany of peple, the sone of Tymey, Barthymeus, blynd, saat bisydis the weye beggynge.

47 The which whanne he hadde herd, for it is Jhesus of Nazareth, bigan to crie, and seye, Jhesu, the sone of Dauith, haue mercy on me.

48 And manye threetnyden hym, that he schulde be stille; and he criede moche more, Jhesu, the sone of Dauith, haue mercy on me.

49 And Jhesu stondinge comaundide hym for to be clepid; and thei clepiden the blynde man, seiynge to him, Be thou of betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.

38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye dryncke of the cuppe, that I shall drynke of, and be baptised in the baptim, that I shalbe baptised in?

39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the baptim, that I shalbe baptised in;

40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greate men amonge them exercyse auctorite over them.

43 So shall it not be a monge you, but wosoever of you wilbe greate amonge you, shalbe youre minster,

44 And wosoever wilbe chefe, shalbe servaunt vnto all.

45 For even the sonne of man came nott, that other shulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of many.

46 And they cam to Hierico; and as he went oute off Hierico, with his disciples, and a greate nombre of people, Barthimeus, the sonne of Thimeus, which was blynde, sate by the hye wayes syde beggynge.

47 And when he herde, that it was Jesus off Nazareth, he began to crye, and to saye, Jesus, the sonne off David, have mercy on me.

48 And many rebuked hyme, be cause he shulde hoolde is peace; but he cryed the moore a greate deale, Thou sonne off David, have mercy on me.

49 And Jesus stode still and commaunded hym to be called; and they called the blynde, saynge vnto hym, Be off good comfort, ryse, he calleth the.

50 Ïþ ïs, afwairþands wastyai seinai, ushlaupauds qam at Ïesu.

51 Yah andhafyands qaþ du ïmma Ïesus, Wha wileis ei tauyau þus? Ïþ sa blinda qaþ du ïmma, Rabbaunei, ei ussaiwhau.

52 Ïþ Ïesus qaþ du ïmma, Gagg, galaubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida ïn wiga Ïesu.

50 He đá, áwearp his reaf, and forþræ̆sde and to him com.

51 Đá cwæþ se Hæ̆lend, Hwæt wylt đú đæt ic đé dó? Đá cwæþ he, Láreow, đæt ic geseo.

52 Đá cwæþ se Hæ̆lend to him, Gá, đin geleafa đé hálne gedyde. And he sóna geseah, and him fyligde on wege.

Chap. XI. 1 Yah biþe newha wesun Ïairusalem ïn Beþsfagein yah Biþaniïn, at fairgunya Alewyin, ïnsandida twans siponye seinaize,

2 Yah qaþ du ïm, Gaggats ïn haim þo wiþrawairþon ïggqis; yah sunsaiw ïnngaggandans ïn þo baurg bigitats fulan gabundanana, ana þammei nauh ainshun manne ni sat; andbindandans ïna, attiuhats.

3 Yah yabai whas ïggqis qiþai, Duwhe þata tauyats? qiþaits, þatei Frauya þis gairneiþ, yah sunsaiw ïna ïnsandeiþ hidre.

4 Galiþun þan, yah bigetun fulan gabundanana at daura uta, ana gagga; yah andbundun ïna.

5 Yah sumai þize yainar standandane qeþun du ïm, Wha tauyats, andbindandans þana fulan?

6 Ïþ eis qeþun du ïm, swaswe anabauþ ïm Ïesus; yah lailotun ïns.

7 Yah brahtedun þana fulan at Ïesua, yah galagidedun ana wastyos seinos, yah gasat ana ïna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astans maimaitun us bagmam, yah strawidedun ana wiga.

9 Yah þai fauragaggandans, hropidedun, qiþandans, Osanna, þiuþida sa qimanda ïn namin Frauyins;

10 Þiuþido so qimandei þiudangardi ïn namin attins unsaris Daweidis; Osanna ïn hauhistyam.

Chap. XI. 1 †Đá he genealæ̆hte Hierusalem and Bethania, to Oliuetes dúne, he sende his twegen leorningcnihtas,

2 And cwæþ to him, Faraþ to đam castele đe [ongén] inc ys; and gyt đar sóna gemétaþ assan folan getigedne, ofer đæne nán man gyt ne sæt; untigeaþ hine, and to me gelæ̆daþ.

3 And gyf hwá to inc hwæt cwyþ, secgaþ, đæt Drihten hæfþ his neode, and he hine sóna hider læ̆t.

4 And đá hí út-férdon, hí gemétton đone folan úte, on twýcenan, beforan dura getigedne; đá untigdon hí hine.

5 And sume đe đar stódon đus sæ̆don him, Hwæt dó gyt, đone folan untígende?

6 Đá cwæ̆don hí, swá se Hælend unc bead; and hí léton hí đá.

7 Đá læ̆ddon hí đone folan to đam Hælende, and hí hyra reaf on-álédon, and he on-sæt.

8 Manega hyra reaf on đone weg strehton, sume đa [bogas]† of đam treowum heowon, and streowodon on đone weg.

9 And đa đe beforan eodon, and đa đe æfter-folgodon, cwæ̆don đus, Osanna, sý gebletsod se đe com on Drihtnes naman;

10 Sí gebletsod đæt ríce đe com úres fæder Dauides; Osanna on heahnessum.

50 The which, his cloth cast away, sturtinge cam to him.

51 And Jhesus answeringe seide to him, What wolt thou I schal do to thee? The blynde man seide to him, Maistir, that I se.

52 Sothli Jhesus seide to him, Go thou, thi feith hath maad thee saaf. And anon he syȝ, and suede him in the weye.

Chap. XI. 1 And whanne Jhesus cam nyȝ to Jerusalem and to Betanye, to the mount of Olyuete, he sendith two of his disciplis,

2 And seith to hem, Go ȝe in to the castel that is aȝens ȝou; and anon ȝe entrynge in thidur schulen fynde a colt tyed, on the which non of men sat ȝit; vnbynde ȝe, and bryng him.

3 And if ony man schal seie ony thing to ȝou, seie ȝe, that he is nedeful to the Lord, and anon he schal leeue him hidur.

4 And thei goynge forth, founden a colt bounden byfore the ȝate with outeforth, in the meeting of tweye weyes; and thei vnbounden him.

5 And summe of men stondinge there seiden to hem, What don ȝe, vnbyndinge the colt?

6 And thei seiden to hem, as Jhesus comaundide to hem; and thei leften hem.

7 And thei brouȝten the colt to Jhesu, and thei puttiden to him her clothis, and Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis in the weye, sotheli othere men kittiden bowis† fro trees, and strewiden in the weye.

9 And thei that wenten bifore, and that sueden, cryeden, seyinge, Osanna, blessid *is* he that cometh in the name of the Lord;

10 Blessid the kyngdom that cometh of oure fadir Dauith; Osanna in hiȝtees.

50 He threwe awaye his clooke, and roose and eam to Jesus.

51 And Jesus answered and sayd vnto hym, What wilt thou that I do vnto the? The blynde sayde vnto hym, Master, that Y myght see.

52 Jesus sayd vnto hym, Goo thy waye, thy fayght hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

Chap. XI. 1 And when they cam nye to Hierusalem vnto Bethphage and Bethani, be sydes mount Olivte, he sent forth .ij. of his disciples,

2 And sayde vnto them, Goo youre wayes into the toune that is over agaynste you; and as sone as ye entre into it ye shall fynde a coolte bounde, where on never man sate; loose hym, and brynge hym hidder.

3 And if eny man saye vnto you, Why do ye soo? saye, that the Lorde hath neade of him, and streight waye he wyll sende hym hidder.

4 They went their waye, and found a coolte tyed by the dore with out, in a place where two wayes mett; and they losed hym.

5 And divers of them that stode there sayd vnto them; What do ye, loosynge the coolte?

6 And they sayd vnto them, even as Jesus had commaunded them; and they let them goo.

7 And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym.

8 And many spreede there garmentes in the waye, other cutt doune braunches of the trees, and strawed them in the waye.

9 And they that went before, and they that folowed, cryed, saynge, Hosianna, blessed be he that cometh in the name off the Lorde;

10 Blessed be the kyngdom that commeth in the name off hym that is Lorde off oure father David; Hosianna in the hyest.

11 Yah galaiþ ïn Ïairusaulwma Ïesus, yah ïn alh; yah bisaiwhands alla, at andanahtya yuþan wisandin wheilai, usïddya ïn Beþanian, miþ þaim twalibim.

12 Yah ïftumin daga, usstandandam ïm us Beþaniïn, gredags was.
13 Yah gasaiwhands smakkabagm fairraþro habandan lauf, atïddya, ei aufto bigeti wha ana ïmma; yah qimands at ïmma, ni waiht bigat ana ïmma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qaþ du ïmma, Ni þanaseiþs us þus aiwmanna akran matyai. Yah gahausidedun þai siponyos is;

15 Yah ïddyedun du Ïairusaulwmai. Yah atgaggands Ïesus ïn alh, dugann uswairpan þans frabugyandans yah bugyandans ïn alh; yah mesa skattyane, yah sitlans þize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairhberi kas þairh þo alh.
17 Yah laisida, qiþands du ïm, Niu gameliþ ïst, Þatei razn mein razn bido haitada allaim þiudom? ïþ yus gatawidedуþ ïta du filigrya waidedyane.

18 Yah gahausidedun þai bokaryos yah gudyane auhumistans, yah sokidedun whaiwa ïmma usqistidedeina; ohtedun auk ïna, unte alla managei sildaleikidedun ïn laiseinais ïs.
19 Yah biþe andanahti warþ, usïddya ut us þizai baurg.
20 Yah ïn maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.
21 Yah gamunands Paitrus, qaþ du ïmma, Rabbei, sai! smakkabagms þanei fraqast, gaþaursnoda.

22 Yah andhafyands Ïesus qaþ du ïm, Habaiþ galaubein Guþs;
23 Amen auk qiþa ïzwis, þiswhazuh ei qiþai du þamma fairgunya, Ushafei þuk, yah wairp þus ïn marein; yah ni tuzweryai ïn hairtin seinamma, ak ga-

11 And he eode ðá on Hierosolima templ; and calle þing he besceawode, ðá æfen tíma wæs, he férde to Bethaniam, mid his twelf leorning-cnihtum.

12 And óðrum dæge, ðá hí férdon fram Bethania, hine hingrode.
13 Ðá he feorran geseah án fic-treow ðe leaf hæfde, he com, and sóhte hwæðer he ðar on áht fúnde; ðá he him to com, ne fúnde he ðar, búton leaf áne; sóþlice hit wæs ðæs fic-treowes tíma.

14 Ðá cwæþ he, Heononforþ on écnesse ne ete ǽnig man wæstm of ðé. And his leorning-cnihtas ðæt gehýrdon;

15 Ðá comon hí eft to Hierusalem. And ðá he on ðæt templ eode, he ongan drífan of ðam temple syllende and biegende; and mynetera þrócu, and heah-setlu ðe ða culfran cýpton he tobræc;

16 And he ne geþafode, ðæt ǽnig man ǽnig fæt þurh ðæt templ bǽre.
17 And he ða lǽrende, ðus cwæþ to him, Nis hit áwriten, Ðæt mín hús fram eallum þeodum biþ genemned gebed-hús? sóþlice ge dydon ðæt to sceaþena scræfe.
18 Ðá ðæra sacerda ealdras and ða bóceras ðis gehýrdon, hí þohton hú hí hine forspildon; ðéh hí him ádrédon hine, forðam eall seo menigu wundrode be his láre.
19 And ðá hit ǽfen wæs, he eode of ðære ceastre.
20 On merigen ðá hí férdon, hí gesáwon ðæt fic-treow forscruncen of ðam wyrtruman.
21 Ðá cwæþ Petrus, Láreow, lóca! hú forscranc ðæt fic-treow, ðe ðú wyrigdest.

22 Ðá cwæþ se Hǽlend him andswarigende, Habbaþ Godes trúwan;
23 Ic secge eow to sóþe, swá hwylc swá cwyþ to ðisum múnte, Si ðú áfyrred, and on sǽ áworpen; and on his heortan ne twýnaþ, ac gelýfþ, swá hwæt

11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing therynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellinge and biggynge in the temple; and he turnyde vpsodoun the boordis of chaungeris, and the chaieris of men sellinge culueris;

16 And he suffride not, that ony man schulde bere a vessel thur3 the temple.

17 And he tau3te hem, seyinge, Wher it is not writun, For myn hous schal be clepid the hous of preiynge to alle folkis? forsoth 3e han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis sou3ten hou thei schulde leese him; forsoth thei dreden hym, for al the cumpanye of peple wondride on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden eerly, thei sy3en the fige tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to him, Haue 3e the feith of God;

23 Treuli I seie to 3ou, that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileueth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout apon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelve.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leves, and went to se whether he myght fynde eny thinge there on; but when he cam there to, he founde nothinge butt leves; for the tyme off fygges was nott yet.

14 And Jesus answered and sayd to it, Never man eate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre. that eny man caried a vessell thorowe the temple.

17 And he taught, saynge vnto them, Ys it not written, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a deen of theves.

18 And the scribes and hye prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dryed vpp by the rotes.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mountayne, Take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in

laubyai, þata ei þatei qiþiþ, gagaggiþ, wairþiþ ïmma, þiswhah þei qiþiþ.

24 Duþþe qiþa ïzwis, allata þiswhah þei bidyandans sokeiþ, galaubeiþ þatei nimiþ, yah wairþiþ ïzwis.

25 Yah þan standaiþ bidyandans, afletaiþ, yabai wha habaiþ wiþra whana, ei yah atta ïzwar sa ïn himinam, afletai ïzwis missadedins ïzwaros.

26 Ïþ yabai yus ni afletiþ, ni þau atta ïzwar sa ïn himinam, afletiþ ïzwis missadedins ïzwaros.

27 Yah ïddyedun aftra du Ïairusaulwmai. Yah ïn alh wharbondin ïmma, atïddyedun du ïmma þai auhumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qeþun du ïmma, Ïn whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ïþ Ïesus andhafyands qaþ du ïm, Fraihna yah ïk ïzwis ainis waurdis, yah andhafyiþ mis, yah qiþa ïzwis, ïn whamma waldufnye þata tauya.

30 Daupeins Ïohannis uzuh himina was, þau uzuh mannam? andhafeiþ mis.

31 Yah þahtedun du sis misso, qiþandans, Yabai qiþam us himina, qiþiþ aþþan, Duwhe ni galaubideduþ ïmma;

32 Ak qiþam us mannam, uhtedun þo managein; allai auk alakyo habaidedun Ïohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qeþun du Ïesua, Ni witum. Yah andhafyands Ïesus qaþ du ïm, Nih ïk ïzwis qiþa, ïn whamma waldufnye þata tauya.

swá he cwyþ, gewurðe ðis, ðæt gewyrþ.

24 Forðam ic eow secge, swá hwæt swá ge gyrnende biddaþ, gelýfaþ ðæt ge hit onfóþ, and hit eow becymþ.

25 And ðonne ge standaþ eow to gebiddenne, forgifaþ, gif ge hwæt ágén ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . . . . .

27 Ðá com he eft to Hierusalem. And ðá he on ðam temple eode, him to genealæhton ða heah-sacerdas, and bóceras, and ealdras,

28 And ðus cwǽdon, On hwylcum anwealde dést ðú ðás þing? and hwá sealde ðé ðisne anweald, ðæt ðú ðis dó?

29 Ðá cwæþ se Hǽlend, And ic áhsige eow ánre spræce, andswariaþ me, and ic secge eow ðonne, on hwylcum anwealde ic ðis dó.

30 Hweðer wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðá þohton hí, and cwǽdon betweox him, Gif we secgaþ of heofone, he segþ us, Hwí ne gelýfde ge him;

32 Gif we secgaþ of mannum, we ondrǽdaþ ðis folc; ealle hí hæfdon Iohannem, ðæt he wǽre sóþlice wítega.

33 Ðá andswaredon hí ðam Hǽlende and cwǽdon, We nyton. Ðá cwæþ se Hǽlend, Ne ic eow ne secge, on hwylcum anwealde ic ðás þing dó.

Chap. XII. 1 Yah dugann ïm ïn gayukom qiþan. Weinagard ussatida manna, yah bisatida ïna faþom, yah usgrof dal uf mesa, yah gatimrida kelikn,

Chap. XII. 1 Ðá ongan he him bigspel reccan. Sum man him plantode wín-geard, and betýnde hine, and dealf ánne seaþ, and getimbrode ænne stýpel,

seye, be it maad, it schal be maad to him.

24 Therfore I seie to ȝou, alle thingis what euere thingis ȝe preiynge schulen axe, bileue ȝe that ȝe schulen take, and thei schulen come to ȝou.

25 And whanne ȝe schulen stonde for to preie, forȝyue ȝe, if ȝe han ony thing aȝens ony man, that and ȝoure fadir that is in heuenes, forȝyue to ȝou ȝoure synnes.

26 That if ȝe schulen not forȝyue, neither ȝoure fadir that is in heuenes, schal forȝyue ȝou ȝoure synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in to the temple, the hiȝeste prestis, and scribis, and eldere men camen niȝ to him,

28 And seien to him, In what power doist thou thes thingis? or who ȝaf to thee this power, that thou do thes thingis?

29 Forsothe Jhesus answeringe seith to hem, And I schal axe ȝou o word, and answere ȝe to me, and I schal seie to ȝou, in what power I do thes thingis.

30 Whether was the baptym of John of heuene, or of men? answere ȝe to me.

31 And thei thouȝten with inne hem selue, seiynge, If we schulen seie of heuene, he schal seie to vs, Whi therfore bileuen ȝe not to him;

32 If we schulen seie of men, we dreden the peple; for alle men hadden John, for he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answeringe seith to hem, Neither I seie to ȝou, in what power I do thes thingis.

Chap. XII. 1 And Jhesus bigan to speke parably.† A man plauntide a vineȝerd, and puttide aboute an hegge, and dalf a lake, and bildide a tour, and

his herte, butt shall beleve, that thoose thinges which he sayeth, shall come to passe, what soever he sayeth, shalbe done vnto him.

24 Therfore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you.

25 And when ye stond and praye, forgeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye forgeve you youre trespases.

26

27 And they cam againe to Hierusalem. And as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thynge, and answere ye me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the baptim of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the people; for all men counted Jhon, that he was a veri prophett.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus answered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thynges.

Chap. XII. 1 And he began to speake vnto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyn-

yah anafalh ïna waurstwyam, yah aflaiþ alyaþ;

2 Yah ïnsandida du þaim waurstwyam at mel skalk, ei at þaim waurstwyam nemi akranis þis weinagardis.

3 Ïþ eis nimandans ïna usbluggwun, yah ïnsandidedun laushandyan.
4 Yah aftra ïnsandida du ïm anþarana skalk, yah þana stainam wairpandans gaaiwiskodedun, yah haubiþ wundan brahtedun, yah ïnsandidedun ganaitidana.
5 Yah aftra ïnsandida anþarana, yah yainana afslohun, yah managans anþaranS, sumans usbliggwandans, sumanzuh þan usqimandans.
6 Þanuh nauhþanuh ainana sunu aigands liubana sis, ïnsandida yah þana du ïm spedistana, qiþands, Þatei gaaistand sunu meinana.
7 Ïþ yainai þai waurstwyans qeþun du sis misso, Þatei sa ïst sa arbinumya; hiryiþ usqimam ïmma, yah unsar wairþiþ þata arbi.
8 Yah undgreipandans ïna, usqemun, yah uswaurpun ïmma ut us þamma weinagarda.
9 Wha nuh tauyai frauya þis weinagardis? Qimiþ, yah usqisteiþ þans waurstwyans, yah gibiþ þana weinagard anþaraim.
10 Nih þata gamelido ussuggwuþ, Stains þammei uswaurpun þai timryans, sah warþ du haubida waihstins?

11 Fram Frauyin warþ sa, yah ïst sildaleiks ïn augam unsaraim.
12 Yah sokidedun ïna undgreipan, yah ohtedun þo managein; froþun auk þatei du ïm þo gayukon qaþ; yah afletandans ïna, galiþun.

13 Yah ïnsandidedun du ïmma sumai þize Fareisaie yah Herodiane, ei ïna ganuteina waurda.
14 Ïþ eis qimandans qeþun du ïmma, Laisari, witum þatei sunyeins ïs, yah ni kara þuk manshun; ni auk saiwhis ïn andwairþya manne, ak bi sunyai wig Guþs laiseis. Skuldu ïst kaisaragild

and gesette hine mid eorþ-tilium, and fêrde on elþeodignysse;

2 Đâ sende he to đam tilium his þeow on tîde, đæt he đæs win-geardes wæstm onfênge.

3 Đâ swungon hî đæne, and forlêton hine îdel-hende.
4 And eft he him sende ôđerne þeow, and hî đone on heafde gewundodon, and mid teonum geswencton.

5 And eft he him sumne sende, and hî đæne ofslôgon, and manega ôđre, sume hî beoton, sume hî ofslôgon.

6 Đâ hæfde he đâ gyt ænne leofostne sunu, đâ sende he æt nehstan him đæne, and cwæþ, Witodlice minne sunu hig forwandiaþ.
7 Đâ cwædon đa tilian him betweonan, Hér is se yrfenuma; uton ofslean hine, đonne biþ ûre seo yrfweardnes.

8 Hî đî ofslôgon hine, and wurpon wiđûtan đone win-geard.

9 Hwæt dêþ đæs win-geardes hlâford? He cymþ, and fordêþ đa tiligean, and syl þ ôđron đone win-geard.

10 Ne râdde ge đis gewrit, Se stân đe đa wyrhtan âwurpon, đes ys geworden on đære hyrnan heafod?

11 Đis ys fram Drihtne geworden, and hit is wundorlîc on ûron eagum.
12 Đâ smeadon hî đæt hî gefêngon hine, and hi ondrêdon đa menigu; hî oncneowon đâ đæt he đis bigspel to him sæde; hî fêrdon đâ, and hine forlêton.†
13 Đâ sendon hî to him sume of Phariseum and Herodianum, đæt hi befêngon hine on his worde.
14 Đâ comon hî and đus mid fâcne cwêdon, Lâreow, we witon đæt đû eart sôþfæst, and đû ne rêcst be ænegum men; ne beseawast đû manna ansŷne, ac đû Godes weg lærst on sôþfæstnysse.

hirede it to erthe tilieris, and wente forth in pilgrymage;

2 And sente to the erthe tilieris in tyme a seruaunt, that he schulde receyue of the fruyt of the vyneȝerd at the erthe tilieris.

3 The whiche beten him takun, and lefte him voyde.

4 And eftsoone he sente to hem a nother seruaunt, and thei woundiden him in the heed, and ponyscheden with chidingis.†

5 And eftsoone he sente another, and thei slowen him, and othere mo, betynge summe, but sleynge othere.

6 Therfore ȝit he hauynge a sone most dereworth, and to hem he sente him the laste, seyinge, For by hap thei schulen schame my sone.†

7 Forsothe the tenauntis seyden to hem self,† This is the eier; come ȝe, sle we him, and the eritage schal be oure.

8 And thei takynge him, castiden out withoute the vyneȝerd, and slowen.

9 Therfore what schal the lord of the vyneȝerd do? He schal come, and leese the tenauntis, and ȝyue the vyneȝerd to othere.

10 Wher ȝe han not rad this scripture, The stoon the which men bildinge han dispisid, this is maad in to the heed of the corner?

11 This thing is maad of the Lord, and is wondirful in oure yȝen.

12 And thei souȝten for to holde him, and thei dreden the cumpanye of peple; sothli thei knewen for to hem he seide this parable; and him left, thei wenten away.

13 And thei senden to him summe of the Farisees and Erodians, for to take hym in word.

14 The whiche comynge seyn to hym, Maistir, we witen for thou ert sothfast, and reckist not of ony man; sothly neither thou seest in to face of man, but thou techist the wey of God in

ed a wyne presse, and bilt a toure in hytt, and lett it out to hyre vnto husbandemen, and went into a straunge countre;

2 And when tyme was come he sentt to the tennauntes a servaunt, that he myght of the tenauntes receave of the frute of the vyneyarde.

3 And they caught hym and bett hym, and sentt hym agayne empty.

4 And moreover he sentt vnto them another servaunt, and at hym they cast stones and brake hys heed, and sent him agayne all to revyled.

5 And agayne he sentt another, and hym they kylled, and many other, beetynge some, and kyllinge some.

6 Yet had he one sonne whom he loved tenderly, him also sent he att the last vnto them, sayinge, They wyll feare my sonne.

7 Butt the tenauntes sayde with in themselves, Thys ys the heyre; come, lett vs kill him, and the inheritaunce shalbe oures.

8 And they toke him, and killid him, and cast hym out of the vyneyarde.

9 What shall then the lorde of the vyneyarde do? He will come, and distroye the tenauntes, and let out the vyneyarde to other.

10 Have ye nott redde thys scripture, The stoone which the bylders did refuse, ys made the chefe stoone in the corner?

11 Thys was done off the Lorde, and ys merveyllous in oure eyes.

12 And they went about to take hym, butt they feared the people; for they perceaved that he spake that similitude agaynst them; and they left hym, and went their waye.

13 And they sent vnto hym certayne off the Pharises with Herodes servauntes, to take hym in hys wordes.

14 And as sone as they were come they sayd vnto hym, Master, we knowe that thou arte true, and careste for no man; for thou consydereste nott the degre off men, butt teacheste the waye

giban Kaisara? . . . . . .

15 Þau niu gibaima? Ïþ Ïesus gasaiwhands ïze liutein, qaþ du ïm, Wha mik fraisiþ? atbairiþ mis skatt, ei gasaiwhau.

16 Ïþ eis atberun. Yah qaþ du ïm, Whis ïst sa manleika, yah so unfarmeleins? Ïþ eis qeþun du ïmma, Kaisaris.

17 Yah andhafyands Ïesus qaþ du ïm, Usgibiþ þo Kaisaris Kaisara, yah þo Guþs Guþa. Yah sildaleikidedun ana þamma.

18 Yah atïddyedun Saddukaieis du ïmma, þaiei qiþand usstass ni wisan, yah frehun ïna, qiþandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis broþar gadauþnai, yah bileiþai qenai, yah barne ni bileiþai, ei nimai broþar ïs þo qen ïs, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaiþ fraiwa.

21 Yah anþar nam þo, yah gadauþnoda, yah ni sa bilaiþ fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni biliþun fraiwa. Spedumista allaize gaswalt yah so qens.

23 Ïn þizai usstassai, þan usstandand, wharyamma ïze wairþiþ qens? þai auk sibun aihtedun þo du qenai.

24 Yah andhafyands Ïesus qaþ du ïm, Niu duþe airzyai siyuþ, ni kunnandans mela, nih maht Guþs?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai ïn himinam.

26 Aþþan bi dauþans, þatei urreisand, niu gakunnaideduþ ana bokom Mosezis, ana aiwhatundyai, whaiwa ïmma qaþ Guþ, qiþands, Ïk ïm Guþ Abrahamis, yah Guþ Ïsakis, yah Ïakobis?

27 Nist Guþ dauþaize, ak qiwaize;

Álýfþ gaful to syllanne ðam Casere? . . . . .

15 Hwæðer ðe we ne syllaþ? Ðá cwæþ he, and heora lot-wrenceas wiste, Hwí fandige ge mín? bringaþ me ðone pening, ðæt ic hine geseo.

16 Ðá brohton hí him. Ðá sæde he him, Hwæs is ðeos anlícnys, and ðis gewrit? Hí cwǽdon, Ðæs Caseres.

17 Ðá cwæþ se Hǽlend to him, Ágyfaþ ðam Casere ða þing ðe dæs Caseres synd, and Gode ða ðe Godes synd. Ðá wundrodon hí be ðam.

18 Ðá comon him to Saducei, ða secgaþ ðæt ǽrist ne sý, and hine áhsodon, and ðus cwǽdon,

19 Láreow, Moyses us wrát, gif hwæs bróðor dead biþ, and læfþ his wíf, and næfþ nán bearn, ðæt his bróðor nime his wíf, and his bróðor sǽd wecce.

20 Eornostlíce seofon gebróðru wǽron; and se ǽresta nam wíf, and wearþ dead, ná lǽfedum sǽde.

21 And ðá nam se óðer hí, and wearþ dead, ne se sǽd ne lǽfde. Gelíce se þridda.

22 And ealle seofon hí hæfdon, and sǽd ne lǽfdon. Ealra æftemest ðá forþférde ðæt wíf.

23 On ðam ǽriste, ... hwylces ðara seofona biþ ðæt wíf? hí ealle hí hæfdon.

24 Ðá andswarode him se Hǽlend, Hú ne dweligaþ ge, forðam ðe ge nyton ða hálgan gewritu, ne Godes mægen?

25 Sóþlíce ðonne hí of deaþe árísaþ, ne wífiaþ hí, ne ne giftiaþ, ac hí synd swylce Godes englas on heofonum.

26 Be ðam deadum, ðæt hí áríson, ne rǽdde ge on Moyses béc, hú God to him cwæþ, ofer ðone gorst-beam, Ic eom Abrahames God, and Isaaces God, and Iacobes God?

27 Nys God deadra, ac he ys lybbend-

treuthe. Is it leefful for to 3yue tribute to Cesar? . . . .

15 Or we schulen not 3yue? The which witinge her priuey falsnesse, seith to hem, What tempten 3e me? brynge 3e to me a peny, that I se.

16 And thei offriden to him. And he seith to hem, Whos is this ymage, and the in wrytinge? Thei seien to him, Cesaris.

17 Forsothe Jhesus answeringe seith to hem, Therfore 3elde 3e to Cesar that ben of Cesar, and to God tho thingis that ben of God. And alle wondriden on him.

18 And Saducees, that seyen no resurrecioun to be, camen to him, and axiden him, seyinge,

19 Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a wyf, and lefte not sones, his brother take his wyf, and reyse vp seed to his brothir.

20 Therfore seuene britheren weren; and the firste took a wyf, and is deed, no seed left.

21 And the secunde took hir, and he is deed, and neither this lefte seed. And the thridde also.

22 And seuene tooken hir, and lefte not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly seuene hadden hir wyf.

24 And Jhesus answeringe seith to hem, Wher 3e erren not therfore, not knowinge the scripturis, nother the vertu of God?

25 Forsothe whanne thei schulen rise a3en fro deed *men*, neither thei wedden, nother ben weddid, but thei schulen be as aungels of God in heuenes.

26 Sothli of deed men, that thei rysen a3ein, han 3e not rad in the book of Moyses, on the bousche, hou God seide to him, seiynge, I am God of Abraham, and God of Ysaac, and God of Jacob?

27 He is not God of deede men, but

off God truly. Ys yt laufull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd vnto them, Why tempte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesars.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chyldren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, leeft no seede behinde hym.

21 And the seconde toke her, and dyed, nether leeft he eny seede. And the thyrde lyke wyse.

22 And seven had her, and leeft no seed behynde them. Last of all the wyfe dyed also.

23 In the resurrecion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the scryptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

aiþan yus filu airzyai siyuþ.

28 Yah duatgaggands ains þize bokaryc, gahausyands ïns samana sokyandans, gasaiwhands þatei waila ïm andhof, frah ïna, wharya ïst allaizo anabusne frumista.

29 Ïþ Ïesus andhof ïmma, þatei frumista allaizo anabusns, Hausei, Ïsrael, Frauya Guþ unsar Frauya ains ïst;
30 Yah friyos Frauyan Guþ þeinana us allamma hairtin þeinamma, yah us allai saiwalai þeinai, yah us allai gahugdai þeinai, yah us allai mahtai þeinai. So frumista anabusns.
31 Yah anþara galeika þizai, Friyos newhundyan þeinana swe þuk silban. Maizei þaim anþara anabusns nist.

32 Yah qaþ du ïmma sa bokareis, Waila, laisari, bi sunyai qast; þatei ains ïst, yah nist anþar, alya ïmma;

33 Yah þata du friyon ïna us allamma hairtin, yah us allamma fraþya, yah us allai saiwalai, yah us allai mahtai, yah þata du friyon newhundyan swe sik silban, managizo ïst allaim þaim alabrunstim yah saudim.
34 Yah Ïesus gasaiwhands ïna þatei frodaba andhof, qaþ du ïmma, Ni fairra ïs þiudangardyai Guþs. Yah ainshun þanaseiþs ni gadaursta ïna fraihnan.

35 Yah andhafyands Ïesus qaþ, laisyands ïn alh, Whaiwa qiþand þai bokaryos, þatei Christus sunus ïst Daweidis?

36 Silba auk Daweid qaþ ïn Ahmin Weihamma, Qiþiþ Frauya du frauyin meinamma, Sit af taihswon meinai, unte ïk galagya fiyands þeinans fotubaurd fotiwe þeinaize.
37 Silba raihtis Daweid qiþiþ ïna frauyan, yah whaþro ïmma sunus ïst? Yah alla so managei hausidedun ïmma gabauryaba.
38 Yah qaþ du ïm ïn laiseinai seinai, Saiwhiþ faura . . . .

ra; sóþlice swýðe ge dweligeaþ.†

28 Ðá genealáhte him án of ðam bócerum, ðe gehýrde hí smeagende, and geseah ðæt he him wel andswarode, and áhsode hine, hwæt wǽre ealra beboda mǽst.

29 Ðá andswarode he him, Ðæt is ðæt mǽste bebod ealra, Israhel, gehýr, úrne Drihten God he is án God;
30 And lufa ðinne Drihten God of ealre ðinre heortan, and of ealre ðinre sáwle, eallum ðínum móde, and of eallum ðínum mægene. Ðæt is ðæt fyrmeste bebod.
31 Sóþlice is óðer ðissum gelíc, Lufa ðinne nehstan swá ðé sylfne. Nys óðer máre bebod.

32 Ðá cwæþ se bócere, Láreow, well ðú on sóþe cwǽde; ðæt án God is, and nys óðer, bútan him;

33 And ðæt he sí gelufod of ealre heortan, and of eallum andgyte, and of ealre sáwle, and of ealre strengþe, and lufigean his nehstan swá hine sylfne, ðæt is máre eallum onsægdnyssum and offrungum.
34 Ðá se Hǽlend geseah ðæt he him wislice andwyrde, he sǽde him, Ne cart ðú feor fram Godes ríce. And hine ne dorste nán man ácsian.

35 Ðá cwæþ se Hǽlend, on ðam temple lǽrende, Hú secgaþ ða bóceras, ðæt Crist sý Dauides sunu?

36 Dauid sylf cwæþ to ðam Hálgan Gáste, Drihten cwæþ to mínum drihtne, Site on míne swýðran healfe, oð ic ðine fýnd ásette to fót-sceamole ðínra fóta.
37 Dauid sylf nemde hine drihten, and hwanon is he his sunu? And mycel menegu hine luflice gehýrde.

38 Ðá sǽde he him on his láre, Warniaþ fram bócerum, ða wyllaþ on gegyrlum gán, and beon on strǽtum gréte,

God of lyuynge men; therfore ȝe erren moche.

28 And oon of the scribis, that hadde herd hem sekynge to gidere, eam niȝ, and seyinge that he hadde wel answerid hem, axide hym, which was the firste maundement of alle.

29 Jhesus answeride to him, that the firste of alle comaundementis is, Heere, Israel, the Lord thi God is oon;

30 And thou schal loue the Lord thi God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi vertu.† This is the firste maundement.

31 Forsothe the secunde is lyk to this, Thou schalt loue thi neiȝebore as thi silf. Ther is non othir maundement more than these.

32 And the scribe seith to him, Maister, in treuthe thou hast wel seid; for o God is, and ther is non, out taken him;

33 And that he be loued of al herte, and of al thouȝt,† and of al vndirstondinge, and of al the soule, and of al strengthe, and to loue the neiȝebore as him silf, is more than alle brend offringis and sacrificis.

34 Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer fro the kyngdom of God. And now no man durste axe him.

35 And Jhesus answeringe seide, techinge in the temple, Therfore how seyn scribis, Crist for to be the sone of Dauith?

36 To whom Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte on my riȝthalf, til I putte thin enemyes the stool of thi feet.

37 Therfore Dauith him silf seith him a lord, and wherof is he his sone? And moche cumpany gladli herde him.

38 And he seide to hem in his teching, Be ȝe war of scribis, that wolen wandre in stoolis, and be salutid in chepinge,

the God of the livynge; ye are therfore greatly deceaved.

28 And there cam won off the scrybes, and when he had herde them disputynge to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementes is, Heare, Israhel, oure Lorde God is wone Lorde;

30 And thou shaltt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the seconde is lyke vnto this, Thou shalt love thy neghbour as thy silfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe; thatt there ys one God, and that there is none but he;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans nehbour as hym silfe, ys a greater thynge then all holocaustes and sacrifises.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, teachynge in the temple, Howe saye the scribes, that Christ is the sonne off David?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my right honde, tyll I make thyne enemys thy fote stole.

37 Then David hym silfe calleth hym lorde, and by what meanes ys he then his sonne? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothynge, and love salutacions in the market places,

39 And on fyrmestum láreow-setlum sittan on gesamnungum, and ða fyrmestan setl on gebeorscipum;
40 Ða ðe wudewena hús forswelgaþ, mid heora langsuman gebede; ða onfóþ lengestne dóm.
41 Đá sæt se Hælend ongén done toll-sceamol, and geseah hú dæt folc hyra feoh torfode on done toll-sceamul; and manega welige torfodon fela.
42 Đá com án earm wuduwe, and wearp twegen feorðlingas.

43 Đá clypode he his leorning-cnihtas, and sæde him, Sóþlice ic eow secge, dæt deos carme wuduwe eallinga mæst sealde, ðara ðe on toll-sceamul sealdon.

44 Ealle sendon of ðam ðe hí genóh hæfdon; sóþlice deos of hyre yrmþe eall dæt heo hæfde sealde, ealle hyre and-lyfene.

Chap. XIII. 1 Đá he of ðam temple eode, đá cwæþ án of his leorning-cnihtum to him, Láreow, lóca, hwylce stánas hér synd, and hwylce getimbrunga ðisses temples.
2 Đá cwæþ se Hælend, Ne geseo ge ealle ðás mycelan getimbrunga? ne biþ hér læfed stán ofer stán, ðe ne beo toworpen.

3 Đá hí sæton on Oliuetes dúne ongén dæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas ácsodon,
4 Sege us, hwænne ðás þing gewurdon, and hwylc tácen biþ, ðænne ealle ðás þing onginnaþ beon ge-endod.

5 Đá ongan se Hælend him andswarigende to cweðan, Warniaþ, dæt eow nán man ne beswice;
6 Sóþlice manega cumaþ on mínum naman, and cweðaþ, Ic eom Crist; and beswícaþ manega.
7 And ðonne ge gehýraþ gefeohtu and gefeohta hlisan, ne ondræde ge eow; hit gebyraþ dæt hit gebelimpe, ac ðonne gyt nis ende.

39 And sitte in synagogis in the firste chaires, and the firste sitting places in soperis;

40 The whiche deuouren the housis of widewis, vndir colour of long preier; thei taken lenger dom.

41 And Jhesus sittinge aȝeins the treserie, biheld hou the cumpany of peple caste money in to the tresorie; and manye riche castiden many thingis.

42 Sothli whanne o pore widowe hadde comen, sche sente tweye mynutis, that is, a ferthing.

43 And his disciplis clepid to gidere, he seith to hem, Treuly I seie to ȝou, for this pore widowe sente more than alle, that sente in to the tresorie.

44 Sothli alle sente of that thing that was plenteuous to hem; but this of hir myseste sente alle thingis that she hadde, al hir lyflode.

Chap. XIII. 1 And whanne he wente out of the temple, oon of his disciples seith to him, Maistir, bihold, what maner stoones, and what manere bildingis.

2 And he answeringe seith to him, Seeste thou alle thes greete bildingis? ther schal not be left a stoon vpon a stoon, the which schal not be distroyed.

3 And whanne he sat in the mount of Olyuete aȝens the temple, thei axiden hym by hem silue, Petre, and James, and John, and Andrew,

4 Seie thou to vs, whanne thes thingis schulen be maad, and what tokene, whanne alle thes thingis schulen bigynne for to be endid.

5 And Jhesus answeringe bigan for to seie to hem, Se ȝe, that no man disceyue ȝou;

6 For many schulen come in my name, seiynge, For I am; and thei schulen disceyue manye.

7 Sothli whanne ȝe schulen heere batels and opynyouns of bateils, drede ȝe not; forsothe it bihoueth these thingis for to be don, but not ȝit anon the end.

39 And the chefe seates in the sinagoges, and to sit in the vppermost roumes att feastes;

40 And devoure widowes houses, and vnder a colour praye longe prayers; these shall have greater damnacion.

41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury; and many that were ryche cast in moch.

42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthynge.

43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys pover widowe hath cast moare in then all they which have caste into the treasury.

44 For they all putt in off their superfluite; but she off her poverte cast in all that she had, even all her livynge.

Chap. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stones, and what bildynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greate byldynges? there shall not be leefte one stone apon a nother, that shall not be throwen doune.

3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,

4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled.

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you;

6 For many shall come in my name, sayinge, I am Christ; and shall deceave many.

7 When ye shall heare off warre and tydinges off warre, be ye not troubled; for they muste nedes be, butt the ende is nott yett.

8 Sóþlice þeod árist ágén þeode, and rice ongén rice, and beoþ eorþan styrunga geond stówa and hungor; dis.synd sára angin.

9 Warniaþ eow sylfe, hí syllaþ eow on geþealhte, and swingaþ on gesamnungum; and ge standaþ beforan démum and cyningum for minum naman, him on gewitnesse.

10 And on ealle þeoda ǽrest gebyraþ beon ðæt gódspel gebodod.

11 And ðonne hí syllende eow lǽdaþ, ne fóre-smeage ge hwæt ge specon, ac specaþ ðæt eow on ðære tíde geseald biþ; ne synd ge ná specende, ac se Hálga Gást.

12 Sóþlice se bróðor ðone bróðor to deaþe sylþ, and se fæder his sunu, and ða bearn árisaþ ágén hyra magas, and mid deaþe hí gewǽceaþ.

13 And ge beoþ eallum on hatunge for minum naman; sóþlice se biþ hál, se ðe oð ende þurh-wunaþ.

14 Ðonne ge geseoþ ðære toworpennysse ásceonunge, ... standan ðar heo ne sceal; ðonne ongyte se ðe rǽt; fleon ðonne on múntas, ða ðe synd on Iudea.

15 And se ðe is ofer þecene, ne stíge he on his hús, ne he in ne gá, ðæt he áht on his húse nime;

16 . . . . . wastya seína.

16 And se ðe biþ on ǽcere, ne cyrre he ongean ðæt he his reaf nime.

17 Aþþan wai þaim qiþuhaftom, yah daddyandeim ïn yainaim dagam.

17 Wá cennendum on ðam dagum, ...

18 Aþþan bidyaiþ, ei ni wairþai sa þlauhs ïzwar wintrau.

18 Biddaþ, ðæt ðis on wintra ne geweorðe.

19 Wairþand auk þai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoei gaskop Guþ, und hita, yah ni wairþiþ.

19 Sóþlice on ðam dagum beoþ swylce gedréfednessa, swylce ne gewurdon of frymþe ðære gesceafte, ðe God gesceop, oð nú, ne ná ne geweorðeþ.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it bihoueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre a3ens fadris and modris, and ponysche hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomynacioun of discomfort, ... stondinge wher it owith not; vndirstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not doun in to the hous, neithir entre he, that he take ony thing of his hows;

16 And he that schal be in the feeld, turne not a3en byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therfore preie 3e, that thei ben not don in wyntir.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnynge of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shalbe erthquakes in all quarters and famysshment and troubles; these are the begynnynge off sorowes.

9 Butt take ye hede to youre selves, for they shall bringe you vppe to the counsels, and into the synagogges, and ye shalbe beeten; and ye shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagion, butt whatsoever is geven you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chyldren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shalbe hated off all men for my names sake; butt whosoever shall endure vnto the ende, shalbe safe.

14 Moreover when ye se the abominable desolacion, where off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Iewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to fetche eny thynge oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he leefte behynde hym, for to take his cloothes with hym.

17 Butt woo is then to them that are with chylde, and to them that geve soucke in thoose dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shalbe in those dayes suche tribulacion, as was not from the begynnynge off creatures, which God created, vnto this tyme, nether shalbe.

20 Yah ni Frauya gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei ïn þize gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas ïzwis qiþai, Sai! her Christus, aiþþau sai! yainar, ni galaubyaiþ.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratanya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Ïþ yus saiwhiþ; sai! fauragataih ïzwis allata.

24 Akei ïn yainans dagans, afar þo aglon yaina, sauïl riqizeiþ, yah mena ni gibiþ liuhaþ sein,

25 Yah stairnons himinis wairþand driusandeins, yah mahteis þos ïn himinam, gawagyanda.

26 Yah þan gasaiwhand sunu mans qimandan ïn milhmam, miþ mahtai managai yah wulþau.

27 Yah þan ïnsandeiþ aggiluns seinans, yah galisiþ þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Aþþan af smakkabagma ganimiþ þo gayukon. Þan þis yuþan asts þlaqus wairþiþ, yah uskeinand laubos, kunnuþ þatei newha ïst asans.

29 Swah yah yus, þan gasaiwhiþ þata wairþan, kunneiþ þatei newha siyuþ at. .

20 And gif Drihten ðás dagas ne gescyrte, nán flǽsc ne wurde hál; ac for ðam gecorenum ðe he geceas, he gescyrte ða dagas.

21 And gif eow hwylc segþ, Wítodlice! hér is Crist, wítodlice! ðær he is, ne gelýfe ge.

22 Sóþlice lease Cristas and lease wítegan árisaþ, and wyrcaþ fóre-bcacnu, to beswícanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniaþ eow; nú! ealle þing ðe ic eow fóre-sǽde.

24 Ac on ðam dagum, æfter ðære geswencednysse, byþ sunne áþeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ feallende, and beoþ ástyrode, ða megenu ðe on heofonum synd.

26 Ðonne geseoþ hí mannes sunu cumendne on genipum, mid mycelum mægene and wuldre.

27 Ðonne sent he his englas, and hí gaderiaþ his gecorenan of feower windum, of eorþam heahnesse oð heofones heahnesse.

28 Leorniaþ án bigspel be ðam fictreowe. Ðonne his twí biþ mearu, and leaf beoþ ácennede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge ðás þing geseoþ, ðæt he is dura gehende.

30 Sóþlice ic eow secge, ðæt ðeos cneores ne gewít, ǽrðam ealle ðás þing geweorðon.

31 Heofon and eorþe gewítaþ, wítodlice míne word ne gewítaþ.

32 Be ðam dæge and ðære tíde nán man nát, ne englas on heofone, ne mannes sunu, búton fæder ána.

33 Warniaþ, and waciaþ, and gebiddaþ eow; ge nyton, hwænne seo tíd ys.

34 Swá se man ðe ælþeodilice férde, forlét his hús, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeaþ, ge nyton,

20 And no but the Lord hadde breiggid tho dayes, al fleisch† hadde not be saf; but for the chosene whom he chees, the Lord hath breiggid dayes.†

21 And thanne if ony man schulde seie to 3ou, Lo! here is Crist, loo! there, beleue 3e not.

22 For fals Cristis and fals prophetis schulen ryse vp, and schulen 3yue tokenes and grete wondris, to disceyue, if it may be don, 3he, the chosene.

23 Therfore se 3e; loo! I haue bifore seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribulacioun, the sunne schal be maad derk, and the mone schal not 3yue hir schynyng,

25 And sterris of heuenes schal be fallinge doun, and vertues that be in heuenes, schulen be mouyd.

26 And thanne thei schulen se mannis sone comynge in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende his aungels, and schal gedre his chosene fro foure wyndis, fro the loweste thing of erthe vnto the hi3este thing of heuene.

28 Forsothe of the fyge tree lerne 3e the parable. Whanne now his braunche schal be tendre, and leeuys ben sprongen out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle these thingis ben maad, wite 3e, that it is in the nexte in the doris.

30 Treuly I seye to 3ou, for this generacioun schal not passe awey, til alle these thingis be don.

31 Heuene and erthe schal passe, forsothe my wordis schulen not passe.

32 Treuly of that day or our no man woot, nethir aungelis in heuene, nether the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli 3e witen not, whanne tyme is.

34 For as a man the which gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of euery work, and comaundide to the porter, that he schulde wake.

35 Therfore wake 3e, forsothe 3e witen

20 And excepte that the Lord had shortened those dayes, no man shulde be saved; but for the electes sake which he hath chosen, he hath shortened thoose dayes.

21 And then yff eny man saye vnto you, Loo! here is Christ, loo! he is there, beleve nott.

22 For falce Christes shall aryse and falce propetes, and shall shewe myracles and wonders, to deceave, yf it were possible, evyn the electe.

23 But take ye hede; beholde! I have shewed you all thinges before.

24 Moreover in thoose dayes, after that tribulacion, the sunne shall wexe darke, and the mone shall not geve her light,

25 And the starres off heven shall fall, and the powers which are in heven, shall move.

26 And then shall they se the sonne of man commynge in the cloudes, with greate power and glory.

27 And then shall he sende his angels, and shall gaddre to gedder his electe from the fouare wyndes, and from the one ende off the worlde to the other.

28 Learne a similitude of the fygge tree. When his braunches are yett tender, and hath brought forthe leves, ye knowe that sommer ys neare.

29 So in lyke maner when ye se these thinges come to passe, vnderstond, that it ys nye even att the dores.

30 Verely I saye vnto you, that thys generacion shall nott passe, tyll all these thynges be done.

31 Heven and erth shall passe, butt my wordes shall nott passe.

32 Butt of the daye and the houre knoweth no man, no nott the angels which are in heven, nether the sonne hym silfe, save the father only.

33 Take hede, watche, and praye; for ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a straunge countrey, and hath lefte hys housse, and geven auctorite to hys servauntes and to every man hys worke, and commaunded the porter to watche.

35 Watche therfore, for ye knowe not,

4

. . teins þis balsanis warþ ?

5 Maht wesi auk þata balsan frabugyan ïn managizo þau þriyahunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Ïþ Ïesus qaþ, Letiþ þo ; duwhe ïzai usþriutiþ ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaiþ miþ ïzwis, yah þan wileiþ, maguþ ïm waila tauyan ; ïþ mik ni sinteino habaiþ.

8 Þatei habaida so gatawida ; faursnau salbon mein leik du usfilha.

9 Amen qiþa ïzwis, þiswharuh þei meryada so aiwaggelyo and alla manaseþ, yah þatei gatawida so, rodyada du gamundai ïzos.

10 Yah Ïudas Ïskarioteis, ains þize twalibe, galaiþ du þaim gudyam, ei galewidedi ïna ïm.

hwænne ðæs hûses hlâford cymþ, ðe on æfen, ðe on midre nihte, ðe on hancrêde, ðe on mergen ;

36 Ðe-læs he eow slâpende gemête, ðonne he færinga cymþ.

37 Sóþlîce ðæt ic eow secge, eallum ic hit secge, Waciaþ.

Chap. XIV. †1 Sóþlice ðâ æfter twâm dagum wæron eastron. . . . . And ðâ sôhton ða heah-sacerdas and ða bóceras, hú hî hine mid fácne nâmon, and ofslôgon.

2 Ðâ cwædon hî, Næs nâ on freolsdæge, ðe-læs ðæs folces gehlŷd weorðe.

3 And ðâ se Hælend wæs on Bethanîa, on Simones húse ánes hreoflan, and ðar sæt, ðâ com án wîf, and hæfde hyre sealf-box deorwyrþes nardes ; and tobrocenum sealf-boxe, ofer his heafod âgêt.

4 Sume hit unweordlîce forbæron, and betwux him sylfum cwædon, Forhwî wæs ðisse sealfe forspillednes geworden ?

5 Ðeos sealf mihte beon geseald to þrîm hund penegum, and beon þearfum geseald. And yrsodon âgên hî.

6 Ðâ cwæþ se Hælend, Lætaþ hî ; hwî synd ge hyre grame ? gôd weorc heo on me worhte.

7 Sóþlice symble ge habbaþ þearfan mid eow, and ðonne ge wyllaþ, ge mágon him teala dón ; me ge symble nabbaþ.

8 Ðeos sealde ðæt heo hæfde ; heo com to smŷrianne minne lichaman on byrgene.

9 Sóþlice ic eow secge, swâ hwar swâ ðis gódspell gebodod biþ on eallum middan-earde, biþ gebodod, ðæt heo ðis on his gemynde dyde.

10 Ðâ Iudas Scarioth, ðæt is wiðersaca, án of ðam twelfum, fêrde to ðam heah-sacerdum, ðæt he hine belæwde.

not, whanne the lord of the hous cometh, in the euentide, or in the mydnyȝt, or kockis crowynge, or morwynge;

36 Lest whanne he schal come sudenly, he fynde ȝou slepinge.

37 Forsothe that that I seie to ȝou, I seie to alle, Wake ȝe.

Chap. XIV. 1 Forsothe pask and the feeste of therf looues† was aftir the secunde day. And the hiȝeste prestis and scribis souȝten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest perauenture noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hauynge a box of precious oynement spikanard; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily† with ynne hem silf, and seyinge, Wherto is this loss of oynement maad?

5 For this oynement myȝte haue be sold more than for thre hundrid pens, and be ȝouun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus seide, Suffre hir; what be ȝe heuy to hir? she hath wrouȝt good work in me.

7 For euer more ȝe schulen haue pore men with ȝou, and whanne ȝe schulen wolle, ȝe mown do wel to hem; forsoth ȝe schulen not euermore haue me.

8 She dide that that she hadde; sche bifore cam for to anoynte my body into buriynge.

9 Treuli I seie to ȝou, where euere this gospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hiȝeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunynge;

36 Lest yff he come sodenly, he shulde fynde you slepynge.

37 And that I saye vnto you, I saye vnto all men, Watche.

Chap. XIV. 1 After two dayes folowed ester and the dayes of swete breed. And the hye prestes and scrybes sought meanes, howe they myght take hym by crafte, and putt hym to deeth.

2 Butt they sayde, Nott on the feaste daye, leest eny busynes aryse amonge the people.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alablaster boxe of oyntment called narde that was pure and costly; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment?

5 For it myght have bene soolde for more then two houndred pens, and bene geven vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest; why greve ye her? she hath done a goode worke on me.

7 Ye and ye shall have povre with you all wayes, and when soever ye will, ye maye do them goode; butt me ye shal not have alwayes.

8 She hath done that she coulde; she cam a fore honde to anoynt my boddy to his buryinge warde.

9 Verely I saye vnto you, wheresoever thys gospell shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remembraunce of her.

10 And Judas Iscarioth, won off the twelve, went awaye vnto the hye prestes, to betraye him vnto them.

11 Ïþ eis gahausyandans faginodedun, yah gahaihaitun ïmma faihu giban. Yah sokida whaiwa gatilaba ïna galewidedi.

12 Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du ïmma þai siponyos ïs, Whar wileis ei galeiþandans, manwyaima, ei matyais paska?

13 Yah ïnsandida twans siponye seinaize, qaþuh du ïm, Gaggats ïn þo baurg, yah gamoteiþ ïgqis manna kas watins bairands; gaggats afar þamma.

14 Yah þadei ïnngaleiþai, qiþaits þamma heiwafrauyin, Þatei laisareis qiþiþ, Whar sind saliþwos, þarei paska miþ siponyam meinaim matyau?

15 Yah sa ïzwis taikneiþ kelikn mikilata gastrawiþ manwyata, yah yainar manwyaiþ unsis.

16 Yah usïddyedun þai sipon . . . . . .

11 Đá hí đis gehŷrdon hí fahnodon, and behéton him feoh to syllanne. And he smeade hú he hine dígellíce sealde.

12 And đam forman dæge azimorum, đá hí eastron offrodon, his leorningcnihtas him sǽdon, Hwyder wylt đú đæt we faron, and gegearwian đé, đæt đú castron ete?

13 Đá sende he twegen of his leorningcnihtum, and sǽde him, Gáþ on đa ceastre, and inc ágén-yrnþ sum man berende sume wæter-flaxan; folgiaþ him.

14 And swá hwyder swá he in-gǽþ, secgaþ đæs húses hláforde, U're láreow segþ, Hwar is mín gyst-hús and mín gereord, hwar ete ic eastron mid mínum leorning-cnihtum?

15 And he inc geswútelaþ mycele healle gedæfte, and gegearwiaþ us đara.

16 Đá férdon his leorning-cnihtas, and comon on đa ceastre, and fúndon hit eall swá he sǽde; and gegearwodon đa eastron.

17 Sóþlíce đá ǽfen com, him twelfum mid him

18 Sittendum, and etendum, sǽde se Hǽlend, Sóþlice ic eow secge, đæt cower án đe mid me yt, gesylþ me.

19 Đá ongunnon hí beon dreorige, and betwux him cweđan, Cwyst đú eom ic hit? . . . . . .

20 Đá sǽde he him, Án of eow twelfum me sylþ, se đe his hand on disce mid me dypþ.

21 And wítodlíce mannes sunu gǽþ, swá be him áwriten is; wá đam men, þurh đone đe mannes sunu gesceald biþ. Betere him wǽre, đæt se man ácenned nǽre.

22 Him đá etendum, áféng se Hǽlend hláf, and hine bletsiende bræc, and sealde him, and đus cwæþ, Nimaþ; đis ys mín lichama.

23 And onféng calice, and Gode þancas dyde and sealde him, and ealle him of druncon.

24 Đá sǽde he him, Đis ys mín blód

11 The whiche heerynge ioyeden, and bihi3ten hem to 3yue him money. And he sou3te how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask?

13 And he sendith tweyne of his disciplis, and seith to hem, Go 3e in to the citee, and a man beringe a galoun of watir schal renne to 3ou;† suwe 3e him.

14 And whidir euere he schal entre, seye 3e to the lord of the hous, For the maister seith, Wher is my fulfilling,† where I schal ete pask with my disciplis?

15 And he schal shewe to 3ou a greet souping place strewid, and there make 3e redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem; and thei maden redy pask.

17 Sothli euen maad, he cam with twelue.

18 And hem sittinge at the mete, and etinge, Jhesus seith, Treuli I seie to 3ou, for oon of 3ou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I?

. . . . . .

20 The which seith to hem, Oon of twelue that puttith yn the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and 3af to hem, and seith, Take 3e; this is my body.

23 And the cuppe takun, he doynge gracis 3af to hem, and alle drunkun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladde, and promised that they wolde geve hym money. And he sought howe he myght convenyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd vnto hym, Where wylt thou that we goo, and prepare, that thou mayste eate the ester lambe?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water; folowe hym.

14 And whidthersoever he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples?

15 And he wyll shewe you a greate parlour paved and prepared, there make reddy for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them; and made reddy the ester lambe.

17 And att even, he cam with the twelve.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I? and another sayde, Ys it I?

20 He answered and sayd vnto them, It is won of the .xij. and the same depeth with me in the platter.

21 The sonne of man goeth, as it is written of hym; but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they dronke all off it.

24 And he sayde vnto them, Thys ys

ðære niwan cȳðnesse, ðæt biþ for manegum ágoten.

25 Sóþlice ic eow secge, ðæt ic heononforþ ne drince of ðyses wīn-geardes cynne, oð ðone dæg ðonne ic hine niwne drince on Godes rīce.

26 And gecwedenum lofe, hī férdon on Ele-bergena múnt.

27 Ðá cwæþ se Hǽlend, Ealle ge beoþ ge-untreowsode on ðisse nihte; forðam ðe hit áwriten is, Ic slea ðæne hyrde, and beoþ ða scép todræfede.

28 Ac æfter ðam ðe ic árīse, ic cume beforan eow on Galileam.

29 Ðá sæde Petrus him, Þeah ðé ealle swīcion, ne swīcige ic ðé ná.

30 Ðá cwæþ se Hǽlend, Sóþlice ic ðé secge, ðæt ðú on ðisse nihte ǽr hana tuwa crâwe, þrīwa wið-sæcst mīn.

31 And he ðæs ðe mâre spræc, And ðeah me gebyrige mid ðé to sweltanne, ne ætsace ic ðīn. And swá hī cwǽdon ealle.

32 Ðá comon hī to ánum túne, ðæs nama wæs Gezemani. And he cwæþ to his leorning-cnihtum, Sittaþ hér, oð ðæt ic me gebidde.

33 And he nam ðá mid him Petrum and Iacobum and Iohannem, ðá ongan he forhtian, and sárgian.

34 And sæde him, Unrót is mīn sáwl oð deaþ; gebīdaþ hér, and waciaþ.

35 Ðá he lyt-hwon forþ-stóp, he á-strehte hine ofer ða eorþan, and he bæd, gif hit beon mihte, ðæt he on ðære tide fram him gewíte.

36 And ðá cwæþ he, Abba, ðæt is, Fæder, on úre geþeode, ealle þing ðé synd mihtiglice, áfyr ðysne calic fram me; ac ná ðæt ic wylle, ac ðæt ðú.

37 Ðá com he, and fúnde hī slǽpende. And cwæþ to Petre, Simon, slǽpst ðú? ne mihtest ðú áne tide wacian?

38 Waciaþ, and gebiddaþ, ðæt ge on costnunge ne gán; witodlice se gást is gearu, ac ðæt flǽsc is untrum.

blood of the newe testament, the which schal be shedd out for manye.

25 Treuly I seie to 3ou, for now I schal not drynke of this fruit of vyne, til in to that daye whanne I schal drynke it newe in the rewme of God.

26 And the ympne† seid, thei wenten out in to the hil of Olyues.

27 And Jhesus seith to hem, Alle 3e schulen be sclaundrid in me in this ni3t; for it is writun, I schal smyte the schepherde, and the scheep of the floc schulen be disparplid.

28 But aftir that I schal ryse a3en, I schal go bifore 3ou in to Galilee.

29 Forsoth Petre seith to him, And if alle schulen be sclaundrid, but not I.

30 And Jhesus seith to him, Treuly I seie to thee, for thou to day bifore the cok in this ny3t twyes 3yue vois, thries thou ert to denye me.

31 And he spak more, And if it bihoue me to dye to gidere with thee, I schal not denye thee. Sothli and lyk manere alle seiden.

32 And thei camen in to a place, to whom the name Gethsamany. And he seith to his disciplis, Sitte 3e here, the while I preie.

33 And he takith Petre and James and John with him, and bigan for to drede, and to heuye.

34 And he seith to hem, My soule is sorwful til to the deeth; susteyne 3e† here, and preie 3e with me.

35 And whanne he hadde gon forth a litel, he felde down on the erthe, and preiede, that, if it my3te be, the our schulde passe fro him.

36 And he seide, Fadir, alle thingis ben possible to thee, turne fro me this cuppe; but not that I wole, but that that thou.

37 And he cam, and fond hem slepynge. And he seith to Petre, Symount, slepist thou? my3tist thou not wake with me oon our?

38 Wake 3e, and preie 3e, that 3e entre not in to temptacioun; forsothe the spirit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.

25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.

26 And when they had sayd grace, they went out in to the mount Olivete.

27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shepheerd, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.

29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.

30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the cocke crowe twyse, thou shallt deney me thryse.

31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they eam in to a place, named Gethsemani. And he sayde to his disciples, Sitt ye here, whyll I goo aparte and praye.

33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.

34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and watche.

35 And he went forth a lytle, and fell dounne on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.

36 And he sayde, Abba Father, all thinges are possible vnto the, take awaye this cuppe from me; neverthelesse nott that I wyll, butt that thowe wilt be done.

37 And he cam, and founde them slepinge. And sayd to Peter, Simon, slepest thou? coudest not thou watche with me one houre?

38 Watche ye, and praye, least ye entre into temptacion; the sprete is redy, but the flessh is weeke.

41

. . . sai! galewyada sunus mans ïn handuns frawaurhtaize.

42 Urreisiþ, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauhþanuh at ïmma rodyandin, qam Ïudas, sums þize twalibe, yah miþ ïmma managei miþ hairum yah triwam, fram þaim auhumistam gudyam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands ïm bandwon, qiþands, Þammei kukyau, sa ïst; greipiþ þana, yah tiuhiþ arniba.

45 Yah qimands, sunsaiw atgaggands du ïmma, qaþ, Rabbei, rabbei; yah kukida ïmma.

46 Ïþ eis uslagidedun handuns ana ïna, yah undgripun ïna.

47 Ïþ ains sums þize atstandandane ïmma, uslukands hairu, sloh skalk auhumistins gudyins, yah afsloh ïmma auso þata taihswo.

48 Yah andhafyands Ïesus qaþ du ïm, Swe du waidedyin urrunnuþ miþ hairum yah triwam, greipan mik?

49 Daga whammeh was at ïzwis, ïn alh laisyands, yah ni gripuþ mik; ak ei usfullnodedeina bokos.

50 Yah afletandans ïna, gaþlauhun allai.

51 Yah ains sums yuggalauþs laistida afar ïmma, biwaibiþs leina ana naqadana; yah gripun ïs þai yuggalaudeis.

52 Ïþ ïs bileiþands þamma leina, naqaþs gaþlauh faura ïm.

53 Yah gatauhun Ïesu du auhumistin gudyin. Yah garunnun miþ ïmma,

39 And eft he gebæd ða ylcan spræce.

40 And ðá he hine eft ágén-bewende, he fúnde hí slǽpende; hyra eagan wǽron gehefegode. And hi nyston, hwæt hí him andswaredon.

41 Đá com he þriddan síðe, and sǽde him, Slápaþ nú, and restaþ; genóh hit ys. Tíma ys cumen; nú! is mannes sunu geseald on synfulra handa.

42 Árísaþ, uton gán; nú! is gehende se ðe me sylþ.

43 Him ðá ðá gyt sprecendum, com Iudas Scarioth, ðæt ys wiðersaca, án of ðam twelfum, and mid him mycel menegeo mid swurdum and mid sahlum, fram heah-sacerdum, bócerum, and ealdrum.

44 Sóþlíce his lǽwa him tácen sealde, and ðus cwæþ, Swá hwylcne swá ic cysse, he hit ys; nimaþ, and lǽdaþ hine wǽrlice.

45 And sóna swá he com, he genealǽhte him to, and cwæþ, Láreow; and cyste hine.

46 And hí hyra handa on hine wurpon, and námon hine.

47 Sóþlíce án of ðam ðe ðar embe úton stódon, his swurde ábræd, and slóh ðæs sacerdes þeow, and his eare of-ácearf.

48 Đá cwæþ se Hǽlend him andswariende, Swá swá to ánum sceaþan ge férdon mid swurdum and treowum, me gefón?

49 Đonne ic dæghwamlice mid eow wæs, on temple lærende, and ge me ne námon; ac ðæt ða gewritu sýn gefylledc.

50 Đá forléton his leorning-cnihtas ealle hyne, and flugon.

51 Sum iungling him fyligde, mid ánre scýtan bewǽfed nacod; and hí námon hine.

52 Đá áworpenre ðære scýtan, nacod he him fram fleah.

53 And hí lǽddon ðæne Hǽlend to ðam heah-sacerde. And comon ealle

39 And eftsoone he goynge preiede, the same word seyinge.
40 And he turnyd a3en eftsoone, fond hem slepinge; sothli her y3en were greuyd. And thei knewen not, what thei schulden answere to him.
41 And he cam the thridde tyme, and seith to hem, Slepe 3e nowe, and reste 3e; sothli it sufficith. The our cometh; loo! mannis sone schal be bitrayed in to hondis of synful men.

42 Ryse 3e, go we; loo! he that schal bytraye me is ny3.
43 And, 3it him spekinge, Judas Scarioth, oon of the twelue, cam, and with him moche cumpeny with swerdis and staues, sent fro the hi3este prestis, and scribis, and fro the eldere men.

44 Forsothe the traitour hadde 3ouun to hem a tokene, seyinge, Whom euere I schal kisse, he it is; holde 3e him, and lede 3e warly.†
45 And whanne he cam, anon he cominge to him, seith, Maistir; and he kisside him.

46 And thei layden hondis in to him, and heelden him.
47 Sothli oon of men stondinge aboute, ledinge out a swerd, smot the seruaunt of the hi3este prest, and kitte of to him an eere.
48 And Jhesus answeringe seith to hem, As to a thef 3e han gon out with swerdis and staues, for to take me?

49 Forsoth day by day I was at 3ou, techinge in the temple, and 3e heelden not me; but that the scripturis be fulfillid.
50 Thanne him forsakun, alle his disciplis fledden.
51 Sothli sum 3ong man, clothid with lynnen cloth on the bare, suede him; and thei heelden him.

52 And the lynnen cloth forsakun, he nakid flei3 awey fro hem.
53 And thei ledden Jhesu to the hi3este prest. And all camen to gidere in to

39 And agayne he went awaye and prayde, and spake the same wordes.
40 And he returned, and founde them aslepe agayne; for their eyes were hevy. Nether coulde they tell, what they myght answere to hym.
41 And he cam the thyrde tyme, and sayd vnto them, Slepe hens forth, and take youre ease; it is ynough. The houre is come; beholde! the sonne of man shalbe delyvred into the hondes of synners.
42 Ryse vppe, let vs goo; loo! he that betrayeth me is come nye.
43 And immediatly, whill he yett spake, cam Judas, won off the twelve, and with hyme a greate nomber off people with sweardes and staves, from the hye prestes, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayinge, Whosoever I do kisse, he it is; take hym, and leade hym awaye warely.
45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master; and kissed him.
46 And they leyde their hondes on him, and toke him.
47 Won off them that stode by, drue out a swearde, and smote a servaunt off the hye preste, and cutt off hys eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with sweardes and with staves, ffor to take me?
49 I was dayly with you in the temple, teachinge, and ye toke me not; but that the scriptures shulde be fulfilled.

50 And they all forsoke hym, and ranne awaye.
51 And there was a certeyne yonge man thatt folowed hym, cloothed in linnen apon the bare; and the yonge men caught hym.
52 And he lefte his lynnen, and fleed from them nakeed.
53 And they leedde Jesus awaye to the hyest preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairraþro laistida afar ïmma unte qam ïu garda þis auhumistins gudyins. Yah was sitands miþ andbahtam, yah warmyands sik at liuhada.

55 Ïþ þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Ïesu weitwodiþa, du afdauþyan ïna; yah ni bigetun.

56 Managai auk galiug weitwodidedun ana ïna, yah samaleikos þos weitwodiþos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ïna, qiþandans,

58 Þatei weis gahausidedum qiþandan ïna, Þatei ïk gataira alh þo handuwaurhton, yah bi þrins dagans anþara unhanduwaurhta gatimrya.

59 Yah ni swa samaleika was weitwodiþa ïze.

60 Yah usstandands sa auhumista gudya ïn midyaim, frah Ïesu, qiþands, Niu andhafyis waiht wha þai ana þuk weitwodyand?

61 Ïþ ïs þahaida, yah waiht ni andhof. Aftra sa auhumista gudya frah ïna, yah qaþ du ïmma, Þu ïs Christus, sa sunus þis Þiuþeigins?

62 Ïþ ïs qaþuh, Ïk ïm; yah gasaihwiþ þana sunu mans af taihswon sitandan mahtais, yah qimandan miþ milhmam himinis.

63 Ïþ sa auhumista gudya, disskreitands wastyos seinos, qaþ, Wha þanamais þaurbum weis weitwode?

64 Hausideduþ þo wayamerein ïs. Wha ïzwis þugkeiþ? Þaruh eis allai gadomidedun ïna skulan wisan dauþau.

65 Yah dugunnun sumai speiwan ana wlit ïs, yah hulyan andwairþi ïs, yah kaupatyan ïna, yah qeþun du ïmma, Praufetei. Yah andbahtos gabauryaba lofam slohun ïna.

66 Yah wisandin Paitrau ïn rohsnai dalaþa, yah atïddya aina þiuyo þis auhumistins gudyins.

sacerdas and bôceras and ealdras togædere.

54 Petrus him fyligde feorran oð ðæs heah-sacerdes cafer-tún. And he sæt mid ðam þénum, and wyrmde hine æt ðam fýre.

55 Ða heah-sacerdas sóhton, and eall geþeaht, tâle ágén done Hǽlend, ðæt hí hine to deaþe sealdon; and hí ne fúndon.

56 Manega sǽdon lease gecýdnysse ágén hine, and ða cýdnessa nǽron ðæslice.

57 Ðá árison sume and sǽdon lease cýdnesse ágén hine, and ðus cwǽdon,

58 Sóþes we gehýrdon hine secgan, Ic towurpe ðis hand-worhte tempel, and æfter þrím dagum ic óðer unhand-worht getimbrie.

59 And hyra cýdnys næs ðæslic.

60 Ðá árás sum heah-sacerd on hyra midlene, and áhsode ðæne Hǽlend, Ne andswarast ðú nán þing ágén ðæt ðás ðé onwurþaþ?

61 He súwode, and náht ne andswarode. Eft hine ácsode se heah-sacerd, Eart ðú Crist, ðæs gebletsodan Godes sunu?

62 Ðá sǽde se Hǽlend, Ic eom; and ge geseoþ mannes sunu on swýðran healfe sittan his mægenes, and cumende mid heofones genipum.

63 Ðá cwæþ se heah-sacerd, his reaf slitende, Hwi gewilnige we gyt cýðera?

64 Ge gehýrdon his bysmer. Hwæt þincþ eow? Ðá hyrwdon hí calle hine and cwǽdon ðæt he wǽre deaþes scyldig.

65 And sume águnnon him on spǽtan, and ofer-wreon his ansýne, and mid fystum hine beoton, and him to cwǽdon, Árǽd. And ða þénas hine mid handum beoton.

66 And ðá Petrus wæs on cafer-túne, ðá com to him án þinen ðæs heah-sacerdes.

oon, the prestis and the scribis and eldere men.

54 Forsoth Petre suede him afer til with ynne in to the halle of the hiȝeste prest. And he sat with the mynystris, and warmyde him at the fier.

55 Forsothe the hiȝeste prestis, and al the counceil, souȝten witnessinge aȝens Jhesu, that thei schulen ȝyue him to deeth; nether thei founden.

56 Sothli manye seiden fals witnessinge aȝens him, and the witnessingis weren not couenable.

57 And summe risynge souȝten fals witnessing aȝens hym, seyinge,

58 For we han herd him seiynge, I schal vndo this temple maad with hondis, and aftir the thridde day I schal bilde a nother not maad with hondis.

59 And the witnessing of hem was not couenable.

60 Forsothe the hiȝeste prest rysinge vp in to the myddel, axide him, seyinge, Answerist thou not ony thing to tho thingis that ben put to thee of these?

61 Sothli he was stille, and no thing answeride. Eftsoone the hiȝest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God?

62 Sothli Jhesus seide to him, I am; and ȝe schulen se mannis sone sittinge on the riȝt half of the vertu of God, and comynge in cloudis of heuene.

63 Forsoth the hiȝest prest, kittinge his clothis, seith, What ȝit desyren we witnessis?

64 ȝe han herde blasphemye. What semeth to ȝou? The whiche alle condempneden him for to be gilty of deeth.

65 And summe bigunnen for to bispitte him, and to hide his yȝen, and smyte him with boffatis, and seie to him, Prophecie thou. And the mynystris beeten him with strokis.†

66 And whanne Petre was in the halle bynethen, oon of the hand maydens of the hiȝest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a greate way of even into the pallys of the hye preste. And he was there and sat with the servauntes, and warmed hymsilfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare falce witnes agaynste hym, butt their witnes aggreed not to gedder.

57 And there aroose certayne and brought falce witnes againste hym, sayinge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes aggreed not to gedder.

60 And the hyeste preste stode vppe before them all, and axed Jesus, sayinge, Answerest thou nothinge, howe is it that these beare witnes agaynst the?

61 And he helde his peace, and answered noothynge. Agayne the hyeste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hyest preste rent his cloothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemy. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the servauntes boffeted him on the face.

66 And Peter was beneeth in the pallys, and there cam won off the wenches off the hyest preste.

67 Yah gasaiwhandei Paitru warmyandan sik, ïnsaiwhandei du ïmma qaþ, Yah þu miþ Ïesua þamma Nazoreinau wast.

68 Ïþ ïs afaiaik, qiþands, Ni wait, ni kann, wha þu qiþis. Yah galaiþ faur gard; yah hana wopida.

69 Yah þiwi gasaiwhandei ïna, aftra dugann qiþan þaim faurastandandam, Þatei sa þizei ïst.

70 Ïþ ïs aftra laugnida. Yah afar leitil, aftra þai atstandandans, qeþun du Paitrau, Bi sunyai þizei ïs, ... yah auk razda þeina galeika ïst.

71 Ïþ ïs dugann afaikan yah swaran, Þatei ni kann þana mannan, þanei qiþiþ.

72 Yah anþaramma sinþa hana wopida. Yah gamunda Paitrus þata waurd swe qaþ ïmma Ïesus, Þatei faurþize hana hrukyai twaim sinþam, ïnwidis mik þrim sinþam. Yah dugann greitan.

Chap. XV. 1 Yah sunsaiw ïn maurgin, garuni tauyandans þai auhumistans gudyans, miþ þaim sinistam, yah bokaryam, yah alla so gafaurds, gabindandans Ïesu, brahtedun ïna at Peilatau.

2 Yah frah ïna Peilatus, Þu ïs þiudans Ïudaie? Ïþ ïs andhafyands qaþ du ïmma, Þu qiþis.

3 Yah wrohidedun ïna þai auhumistans gudyans filu.

4 Ïþ Peilatus aftra frah ïna, qiþands, Niu andhafyis ni waiht? Sai, whan filu ana þuk weitwodyand?

5 Ïþ Ïesus þanamais ni andhof, swaswe sildaleikida Peilatus.

6 Ïþ and dulþ wharyoh fralailot ïm ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ þaim miþ ïmma drobyandam gabundans, þaiei ïn auhyodau maurþr gatawidedun.

67 And đá heo geseah Petrum wyrmende, đá cwæþ heo, Đú wǽre mid đam Nazareniscan Hǽlende.

68 Đá ætsóc he, and cwæþ, Ic nát, ne ne can, hwæt đú segst. And he eode đá of đam cafer-túne; and se hana creow.

69 Eft đá hine gecneow óđer þinen, heo ongan cwedan to đam đe đar ábútan stódon, Sóþlice đes ys of đam.

70 And he eft ætsóc. And eft đá ymbe lytel, đa đe æt-stódon cwǽdon to Petre, Sóþlice đú eart of đam, Galileisc đú eart. . . . .

71 Đá ongan he ætsacan and swerian, Sóþes ne can ic đæne man, đe ge secgaþ.

72 And đá eft-sóna creow se hana. Đá gemunde Petrus đæs Hǽlendes worde đe he him sǽde, Ǽr se hana crâwe tuwa, þríwa đú me ætsæcst. Đá ongan he wépan.

Chap. XV. 1 Đá sóna on mergen, worhton đa heah-sacerdas hyra gemót mid ealdrum, and bócerum, and eallum werodum, and lǽddon đæne Hǽlend, gebúndenne, and sealdon hine Pilato.

2 Đá ácsode Pilatus hine, Eart đú Iudea cyning? Đá andswarode he him, Đú hit segst.

3 Đá wrégdon hine đa heah-sacerdas on manegum þingum.

4 Eft Pilatus hine ácsode, Ne andswarast đú nán þing? Lóca, hú micelum hí đé wrégeaþ?

5 Đá ne andswarode se Hǽlend him ná máre, swá đæt Pilatus wundrode.

6 On symbel-dæge wæs his gewuna đæt he him forgeafe ǽnne gebúndenne, swá hwylcne swá hí bǽdon.

7 Đá bǽdon hí Barraban, se wæs gebúnden mid đam rǽplingum, se þurh swic-cræft man-slyht geworhte.

67 And whanne sche hadde seyn Petre warmynge him, sche biholdinge him seith, And thou wast with Jhesu of Nazareth.

68 And he denyede, seyinge, Nethir I woot, nether I haue knowun, what thou seist. And he wente forth bifore the halle; and anon the cok song.

69 Eftsone forsothe whanne a nother hand mayde hadde seyn him, she bigan for to seie to men stondinge aboute, For this is of hem.

70 And he eftsone denyede. And aftir a litil, eftsoone thei that stooden nyȝ, seiden to Petre, Verily thou ert of hem, forwhi and thou ert of Galilee. . . .

. . . .

71 Sothli he bigan for to curse and swere, For I knowe not this man, whom ȝe seyn.

72 And anon eftsoones the cok song. And Petre bithouȝte on the word that Jhesus hadde seid to him, Bifore the cok synge twyes, thries thou schalt denye me. And he bigan for to wepe.

Chap. XV. 1 And anon the morwe maad, the hiȝeste prestis, makinge counceil with the eldere men, and scribis, and al the counceil, byndinge Jhesu, ledden, and bitooken to Pilat.

2 And Pilat axide him, Art thou kyng of Jewis? And he answeringe seith to him, Thou seyst.

3 And the hiȝeste prestis accusiden him in manye thingis.

4 Pilat forsothe eftsoone axide him, seyinge, Thou answerist not ony thing? Seest thou, in how manye thingis thei accusen thee?

5 Forsothe Jhesus more no thing answeride, so that Pilat schulde wondre.

6 Forsoth by a solemne day he was wont to leeue to hem oon bounden, whom euere thei axiden.

7 Forsoth there was he that was seid Barabas, that was boundun with sleeris of men, and that hadde don manslauȝtre in seducioun.†

67 And when she sawe Petre warmynge hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorche; and the cocke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galile, and thy speache agreth therto.

71 And he began to coursse and to sweare, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the cocke crowe twyse, thou shalt deny me thryse. And began to wepe.

Chap. XV. 1 And anon in the dawnynge, heelde the hye prestes a counsell with the seniours, and the scribes, and also the whoole congregacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kynge off the Jewes? And he answered, and sayde vnto hym, Thou sayest yt.

3 And the hye prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge, Answerest thou nothynge? Behoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merveled.

6 Att the feast Pilate was wont to delyvre att their pleasure a presoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surrettion. and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun bidyan, swaswe sinteino tawida ïm.

9 Ïþ Peilatus andhof ïm, qiþands, Wileidu fraleitan ïzwis þana þiudan Ïudaie?

10 Wissa auk, þatei ïn neiþis atgebun ïna þai auhumistans gudyans.

11 Ïþ þai auhumistans gudyans ïnwagidedun þo managein, ei mais Barabban fralailoti ïm.

12 Ïþ Peilatus aftra andhafyands qaþ du ïm, Wha nu wileiþ ei tauyau þammei qiþiþ þiudan Ïudaie?

13 Ïþ eis aftra hropidedun, Ushramei ïna.

14 Ïþ Peilatus qaþ du ïm, Wha allis ubilis gatawida? Ïþ eis mais hropidedun, Ushramei ïna.

15 Ïþ Peilatus wilyands þizai managein fullafahyan, fralailot ïm þana Barabban, ïþ Ïesu atgaf, usbliggwands, ei ushramiþs wesi.

16 Ïþ gadrauhteis gatauhun ïna ïnnana gardis, þatei ïst praitoriaun, yah gahaihaitun alla hansa,

17 Yah gawasidedun ïna þaurpurai. Yah atlagidedun ana ïna þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ïna, Hails, þiudan Ïudaie.

19 Yah slohun ïs haubiþ rausa, yah bispiwun ïna; yah lagyandans kniwa ïnwitun ïna.

20 Yah biþe bilailaikun ïna, andwasidedun ïna þizai paurpurai, yah gawasidedun ïna wastyom swesaim, yah ustauhun ïna, ei ushramidedeina ïna.

21 Yah undgripun sumana manne, Seimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan ïs.

22 Yah attauhun ïna ana Gaulgauþa staþ, þatei ïst gaskeiriþ, Whairneins staþs.

23 Yah gebun ïmma drigkan wein miþ smwrna, ïþ ïs ni nam.

8 And ðá he férde, ðá ongan seo menegeu hine biddan, swá heo symle dyde.

9 Ðá cwæþ Pilatus, Wylle ge ðæt ic eow forgyfe Iudea cyning?

10 He wiste, ðæt þurh andan hine sealdon ða heah-sacerdas.

11 Ðá ástyredon ða biscopas ða menegu, ðæt he him Barraban forgéfe.

12 Eft Pilatus him andswarode, Hwæt dó ic be Iudea cyninge?

13 Hí eft hrýmdon and cwǽdon, Hóh hine.

14 Ðá sǽde Pilatus, Hwæt yfeles dyde he? Hí ðæs ðe má clypedon, A'hóh hine.

15 Pilatus wolde ðá ðam folce gecwéman, and forgef him Barraban, and sealde him done Hǽlend, beswungenne, ðæt he áhangen wǽre.

16 Ðá lǽddon ða cempan hine on ðæs dóm-ernes cafer-tún, and hí tosomne eall werod clypedon,

17 And serýddon hine mid purpuran. And him onsetton þyrnenne helm, áwúndenne;

18 And ongunnon hine ðus grétan, Hál wes, ðú Iudea cyning.

19 And beoton hine on ðæt heafod mid hreode, and spǽtton him on; and heora cneow bígdon and hine ge-eaðméddon.

20 And syððan hí hine bysmrydon, unscrýddon hine ðam purpuran, and scrýddon hine mid his reafum, and lǽddon hine, ðæt hí hine áhéngon.

21 And genýddon sumne wegférendne, Simonem Cyreneum, cumende of ðam túne, Alexandres fæder and Rufi, ðæt he his róde bǽre.

22 And hí lǽddon hine on ða stówe Golgotha, ðæt is on úre geþeode gereht, Heafodpannena stów.

23 And sealdon him gebiterod wín, and he hit ne onféng.

8 And whanne the cumpany hadde stiȝe vp, he bigan for to preye, as he euermore dide to hem.

9 Sothely Pilat answeride to hem, and seide, Wolen ȝe I leeue to ȝou the kyng of Jewis?

10 Sothli he wiste, that the hiȝeste prestis hadden taken him by enuye.

11 Forsothe the bischopis stireden the cumpenye of peple, that more he schulde leeue to hem Barabas.

12 Forsoth eftsoone Pilat answeringe seith to hem, What therfore wolen ȝe I schal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie hym.†

14 Forsoth Pilat seide to hem, Sothli what of yuel hath he don? And thei crieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow to the peple, lefte to hem Barabas, and bitook to hem Jhesu, smyten† with scourgis, that he schulde be crucified.

16 Forsothe knyȝtis ledden him withynne, in to the floor of the moot halle, and clepiden to gidere al the cumpenye of knyȝtis,

17 And clothiden him with purpur. And thei foldinge a corowne of thornes, puttiden to him;

18 And bigunnen for to greet him, *sayinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a reede, and bispatten him; and puttinge her knees thei worshipiden him.

20 And aftir that thei hadden scornyd him, thei vnclothiden him fro purpur, and clothedyn him with his clothis, and ledden him, that thei schulde crucifie him.

21 And thei constreyneden sum man passynge forth, Symount of Syrenen, comynge fro the town, the fadir of Alysandre and Rufe, that he schulde take his cross.

22 And thei ledden him in to a place Golgotha, that is interpretid,† the place of Caluarie.

23 And thei ȝauen him for to drynke wyn meddelid with myrre, and he took not.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kynge off the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off envy.

11 Butt the hye prestes had moved the people, that he shulde rather delyvre Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kynge of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the moore fervently, Crucifi hym.

15 Pylate willinge to content the people, loused Barrabas, and delyvered Jesus scourged, for to be crucifyed.

16 And the souldeers ledde hym awaye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a croune off thornes, and crouned hym with all;

18 And began to salute hym, Hayl, kynge off the Jewes.

19 And they smoote hym on the heed with a rede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had moocked him, they toke the purple off him, and put his awne cloothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde, and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpretacion, the place off deed mens scoulles.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ïna disdailyand wastyos ïs, wairpandans hlauta ana þos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah ushramidedun ïna.
26 Yah was ufarmeli fairinos ïs ufarmeliþ, Sa þiudans Ïudaie.

27 Yah miþ ïmma ushramidedun twans waidedyans, ainana af taihswon, yah ainana af hleidumein ïs.
28 Yah usfullnoda þata gamelido þata qiþano, Yah miþ unsibyaim rahniþs was.

29 Yah þai faurgaggandans wayamerídedun ïna, wiþondans haubida seina, yah qiþandans, O! sa gatairands þo alh, yah bi þrins dagans gatimryands þo;

30 Nasei þuk silban, yah atsteig af þamma galgin.
31 Samaleiko yah þai auhumistans gudyans bilaikandans ïna, miþ sis misso, miþ þaim bokaryam, qeþun, Anþarans ganasida, ïþ sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Ïsraelis, atsteigadau nu af þamma galgin, ei gasaiwhaima, yah galaubyaima. Yah þai miþushramidans ïmma, ïdweitidedun ïmma.
33 Yah biþe warþ wheila saihsto, riqis warþ ana allai airþai und wheila niundon.
34 Yah niundon wheilai wopida Ïesus stibnai mikilai, qiþands, Ailoe, Ailoe, lima sibakþanei, þatei ïst gaskeiriþ, Guþ meins, Guþ meins, duwhe mis bilaist?

35 Yah sumai þize atstandandane gahausyandans qeþun, Sai! Helian wopeiþ.

36 Þragyands þan ains, yah gafullyands swam akeitis, galagyands ana raus, dragkida ïna, qiþands, Let, ei saiwham, qimaiu Helias athafyan ïna.

37 Ïþ Ïesus, aftra letands stibna mikila, uzon.
38 Yah faurahah alhs disskritnoda ïn

24 And ðá hí hine áhéngon hí dǽldon his reaf, and hlotu wurpon, hwæt gehwá náme.

25 Ðá wæs undern-tíd, and hí áhéngon hine.
26 And ofer-gewrit his gyltes wæs áwriten, Iudea cyning.

27 And hí áhéngon mid him twegen sceaþan, ánne on his swýðran healfe, and óðerne on his wynstran.
28 Ðá wæs ðæt gewrit gefylled ðæt cwyþ, And he wæs mid unrihtwísum getealdt.
29 And ða ðe forþ-stópon hine gremedon, and hyra heafod cwehton, and ðus cwǽdon, Wálá! se towyrpþ ðæt templ and on þrím dagum eft getimbraþ;

30 Gehǽl ðé sylfne, of ðære róde stígende.
31 Eall-swá ða heah-sacerdas bysmriende, betwux ðam bócerum, cwǽdon, O'ðre he hále gedyde, hine sylfne he ne mæg hálne gedón.

32 Crist, Israhela cyning, ástíge nú of róde, ðæt we geseon, and gelýfon. And ða ðe him mid hangodon, wǽron him mid gebúndenc.

33 And ðære syxtan tíde, wurdon þýstru gewordene geond ealle eorþan oð nón-tíde.
34 And to nón-tíde se Hǽlend clypode mycelre stemne, Heloi, Heloi, lema sabbattani, ðæt is on úre geþeode, Mín God, mín God, hwí forléte ðú me?

35 And sume ðe ðar ábúton stódon and ðis gehýrdon, hí cwǽdon, Nú! ðes clypaþ Heliam.
36 Ðá arn hyra án, and fylde áne spingan mid ecede, and on hreod sette, and him drincan sealde, and cwæþ, Lǽtaþ, ðæt we geseon, hwæðer Helias cume hine nyðer to settanne.
37 Se Hǽlend, ðá ásende his stefne, and forþ-férde.
38 And ðæs temples wah-rift wæs

24 And thei crucifiynge him departiden his clothis, sendinge lot, who what schulde take.

25 Forsoth it was the thridde our,† and thei crucifieden him.

26 And the title of his cause was writun, Jhesus of Nazareth, kyng of Jewis.

27 And thei crucifien with him twey theues, oon at the riȝthalf, and oon at his lefthalf.

28 And the propheeie is fulfild that seith, And he is gesside† with wickide men.

29 And passinge forth thei blasfemyden him, mouynge her heedis, and seyinge, Fyȝ! thou that distroyest the temple of God, and in thre dayes aȝen bildest it;

30 Thou comynge down fro the cros, make thi self saf.

31 Also and the hiȝeste prestes scornynge him, ech to other, with scribis, seiden, Crist, kyng of Yrael, maade othere men saf, he maye not saue him silue.

32 Come he down now fro the cross, that we se, and bileue. And thei that weren crucified with him, puttedyn wrong† to him.

33 And the sixte our† maad, derknessis ben maad vpon al the erthe til in to the nynthe our.†

34 And in the nynthe our Jhesus criede with greet vois, seyynge, Heloy, Heloy, lamazabatany, the which interpretid is, My God, my God, whi† hast thou forsake me?

35 And summe of men stondinge aboute heeringe seiden, Lo! he clepith Hely.

36 Sothli oon rennynge, and fillinge a sponge with vynegre, and puttinge aboute to a reede, ȝaue him drynke, seyinge, Suffre ȝe, se we, if Hely come for to do hym down.

37 Forsoth Jhesus, a greet vois sent out, deiede.†

38 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man shulde have.

25 And it was aboute the thyrde houre, and they crucifyed hym.

26 And the title of the cause of hys deeth was wrytten, The kynge of the Iewis.

27 And they crucifyed with him two theves, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggynge their heedes, and sayinge, A! wretche that destroyest the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hye preestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kynge of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes aroose over all the erth vntill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayinge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a rede, and gave it hym to drynke, sayinge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayle off the temple did

swa ïupaþro und dalaþ.

39 Gasaiwhands þan sa hundafaþs, sa atstandands ïn andwairþya ïs, þatei swa hropyands uzon, qaþ, Bi sunyai, sa manna sa sunus was Guþs.

40 Wesunuþ-þan qinons fairraþro saiwhandeins, ïn þaimei was Marya so Magdalene, yah Marya Ïakobis þis minnizins, yah Ïosezis aiþei, yah Salome.

41 Yah þan was ïn Galeilaia, yah laistidedun ïna, yah andbahtidedun ïmma, yah anþaros managos, þozei miþïddyedun ïmma ïn Ïairusalem.

42 Yah yuþan at andanahtya waurþanamma, unte was paraskaiwe saei ïst fruma sabbato,

43 Qimands Ïosef af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardyos Guþs; auananþyands galaiþ ïnn du Peilatau, yah baþ þis leikis Ïesuis.

44 Ïþ Peilatus sildaleikida, ei ïs yuþan gaswalt. Yah athaitands þan hundafaþ, frah ïna, yuþan gadauþnodedi;

45 Yah finþands at þamma hundafada, fragaf þata leik Ïosefa.

46 Yah usbugyands lein, yah usnimands ïta, biwand þamma leina, yah galagida ïta ïn hlaiwa þatei was gadraban us staina, yah atwalwida stain du daura þis hlaiwis.

47 Ïþ Marya so Magdalene, yah Marya Ïosezis sewhun, whar galagiþs wesi.

Chap. XVI. 1 Yah ïnwisandins sabbate dagis, Marya so Magdalene, yah Marya so Ïakobis, yah Salome usbauhtedun aromata, ei atgaggandeins gasalbodedeina ïna.

2 Yah filu air þis dagis afarsabbate, atïddyedun du þamma hlaiwa, at urriunandin sunnin.

tosliten on twá of ufeweardum oð neoðeweard.

39 Đá se hundred-man, ðe ðar stód ágén, geseah ðæt se Hǽlend swá clypiende forþ-férde, he cwæþ, Sóþlíce, ðes man wæs Godes sunu.

40 And ða wíf wǽron feorran behealdende, and betwux ðam wæs seo Magdalenisce Maria, and Maria Iacobes módor [ðæs gingran, and Iosepes módor,]† and Salomeæ.

41 And đá he wæs on Galilea, hí fyligdon him, and him þénedon, and manega ôðre, ðe him mid férdon on Ierusalem.

42 And đá æfen wæs geworden, ðæt wæs parasceue ðæt is ǽr sæter-dæge,

43 Đá com Iosep, se æðela gerefa, of Arimathia, se sylfa Godes rices geanbídode; and he dyrstiglíce in to Pilate eode, and bæd ðæs Hǽlendes lichaman.

44 Đá wundrode Pilatus, gif he đá gyt forþ-férde. Đá clypode he ðæne hundredman, and hine áhsode, hwæðer he dead wǽre;

45 Đá he wiste ðæt, đá ágef he done lichaman Iosepe.

46 Đá bohte Iosep áne scýtan, . . . and hine ðar-on befeold, and on byrgene léde seo wæs of stáne áheawen, and wylte ánne stán to ðære byrgene dura.†

47 Đá com Maria Magdalene, and Iosepes Maria and beheoldon, hwar he geléd wǽre.

Chap. XVI. 1 And đá sæternes dæg wæs ágán, seo Magdalenisce Maria, and Iacobes Maria, and Salomeæ bohton wyrt gemang, ðæt hí comon and hine smýredon.

2 And swýðe ǽr ánum reste-dæge, comon to ðære byrgene, up-ásprungenre sunnan.

in to tweyne fro the hiȝeste til to down.†

39 Forsoth centurio seynge, the which stood euene aȝenst, for so criynge he hadde deied, seith, Verrili, this man was Goddis sone.

40 Sothli there weren and othere wymmen biholdinge fro affer, among whiche was Mary Mawdeleyn, and Mari of James the lasse, and modir of Joseph, and Salome.

41 And whanne Jhesus was in Galilee, thei folowiden him, and mynystriden to him, and manye othere *wymmen*, that to gidere stiȝeden vp with him to Jerusalem.

42 And whanne euentyd was now maad, for it was the euentyd bifore the saboth,

43 Joseph of Armathie, the noble decurioun,† cam, the which and he was abidinge the rewme of God; and hardily he entride in to Pilat, and axide the body of Jhesu.

44 Forsothe Pilat wondride, if he hadde now deied. And centurio axid to,† he axide him, if he were now deed;

45 And whanne he hadde knowun of centurio, he ȝaf the body of Jhesu to Joseph.

46 Sothli Joseph byinge him lynnen cloth, and doynge him doun, wlappede in the lynen cloth, and puttide in a newe sepulcre that was hewen in a stoon, and walewid to a stoon at the mouth of the sepulcre.

47 Marie Mawdeleyn forsothe, and Marie of Joseph biheelden, where he was putt.

Chap. XVI. 1 And whanne the saboth hadde passid, Marie Mawdeleyn, and Marie of James, and Salome bouȝten oynementis, that thei comynge schulden anoynte Jhesu.

2 And ful eerly in oon of woke dayes, thei camen to the sepulcre, the sunne now sprungen vp.

rent in two parties from the toppe to the boottome.

39 And the vnder captayne, which stode before hym, sawe that he so cryed and gave vppe the gooste, and he sayd, Truely, this man was the sonne of God.

40 There were also wemen a good waye of beholdinge him, amonge whom was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, and Mary Salome.

41 Which alsoo when he was in Galile, folowed hym, and minstred vnto him, and many other wemen, which cam vppe with hym to Hierusalem.

42 And nowe when nyght was come, because it was the even that goeth before the saboth,

43 Joseph of Arimathia, a noble senatour, which also loked for the kyngdom of God, cam; and went booldly vnto Pylate, and begged the boddy off Jesu.

44 Pylate merveled, that he was alredy deed. And called vnto hym the vnder captayne, and axed of him, whether he had bene eny whyle deed;

45 And when he knewe the trueth off the vnder captayne, he gave the boddy to Joseph.

46 And he bought a linnen cloothe, and toke hym doune, and wrapped hym in the lynnen cloothe, and layde hym in a tombe that was hewen oute of the rocke, and roolled a stone vnto the dore off the sepulcre.

47 And Mary Magdalen, and Mary Jose beheld, where he was layde.

Chap. XVI. 1 And when the sabboth daye was past, Mary Magdalen, and Mary Jacobi, and Salome bought oyntmentes, that they myght come and anoynt him.

2 And yerly in the morninge the nexte daye after the sabboth day, they cam vnto the sepulcre, when the sun was risen.

3 Yah qeþun du sis misso, Whas afwalwyai unsis þana stain af daurom þis hlaiwis?

4 Yah ïnsaiwhandeins gaumidedun þammei afwalwiþs ïst sa stains, was auk mikils abraba.

5 Yah atgaggandeins ïn þata hlaiw gasewhun yuggalauþ sitandan, ïn taihswai biwaibidana wastyai wheitai; yah usgeisnodedun.

6 Þaruh qaþ du ïm, Ni faurhteiþ ïzwis; Ïesu sokeiþ Nazoraiu þana ushramidan; nist her, urrais; sai! þana staþ þarei galagidedun ïna.

7 Akei gaggiþ, qiþiduh du siponyam ïs, yah du Paitrau, þatei faurbigaggiþ ïzwis ïn Galeilaian; þaruh ïna gasaiwhiþ, swaswe qaþ ïzwis.

8 Yah usgaggandeins af þamma hlaiwa gaþlauhun; dizuh þan sat ïyos reiro yah usfilmei, yah ni qeþun mannhun waiht, ohtedun sis auk.

9 Usstandands þan ïn maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaiei uswarp sibun unhulþons.

10 Soh gaggandei gataih þaim miþ ïmma wisandam, qainondam yah gretandam.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhans warþ fram ïzai, ni galaubidedun.

12 Afaruh þan þata . . . . . .

3 And cwǽdon him betwýnan, Hwá áwylt us ðysne stán of ðære byrgene dura?

4 Ðá hí hí besáwon hí gesáwon ðæne stán áweg áwyltne, sóþlice he wæs swýðe mycel.

5 And ðá hí eodon on ða byrgene hí gesáwon ánne geongne, on ða swýðran healfe sittende, hwítum gegyrlan oferwrogenne; and hí ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige ge ná; ge sécaþ ðæne Nazareniscan Hǽlend áhangenne; he árás, nis he hér; hér is seo stów ðær hí hine lédon.

7 Ac faraþ, and secgaþ his leorningcnihtum, and Petre, ðæt he gǽþ toforan eow on Galileam; ðar ge hine gesceoþ, swá he eow sǽde.

8 And hí út-eodon and flugon fram ðære byrgene; and wǽron áfǽrede for ðære gesyhþe ðe hí gesáwon, and hig nánum men náht ne sǽdon, sóþlice hí him ádrédon.†

9 Ðá he árás on ǽrne morgen on reste-dæge, ǽryst he ætýwde ðære Magdaleniscan Marian, of ðære he út-ádráf seofon deofol-seocnyssa.

10 And heo ðá út-eode and hit ðam cýdde ðe mid him wǽron, heofendum and wépendum.

11 Ðá hí gehýrdon ðæt he leofode, and hí hine gesáwon, ðá ne gelýfdon hí him.

12 Æfter ðam him twám he wæs ætýwed on óðrum híwe, him on done tún farendum.

13 And hí ðá fóron and ðæt óðrum cýddon, and hí him ne gelýfdon.†

14 Ðá æt nehstan, he ætýwde him ændlefene, ðar hí ætgædere sǽton, and tǽlde hyra ungeleaffulnesse, and hyra heortan heardnesse, forðam ðe hí ne gelýfdon ðam, ðe hine gesáwon of deaþe árisan.

15 And he sǽde him, Faraþ into ealne middan-eard, and bodiaþ gódspell ealre gesceafte.

16 Se ðe gelýfþ, and gefullod biþ, se biþ hál; sóþlice se ðe ne gelýfþ, se biþ genyðerod.

3 And thei seiden to gidere, Who schal turne a3en to vs the stoon fro the dore of the sepulcre?
4 And thei biholdinge sy3en the stoon walewid awey, forsoth it was ful greet.

5 And thei goynge yn into the sepulcre sy3en a 3ong *oon*, hilid with a whit stoole, sittinge at the ri3t half; and thei weren abaist.†
6 The which seith to hem, Nyle 3e drede; 3e seken Jhesu of Nazareth crucified; he hath risun, he is not heere; lo! the place where thei puttiden him.

7 But go 3e, seye 3e to his disciplis, and to Petre, for he schal go byfore 3ou in to Galilee; there 3e schulen se him, as he seide to 3ou.
8 And thei goynge out fledden fro the sepulcre; forsothe drede and quakynge hadde assaylid hem,† and to no man thei seiden ony thing, forsoth thei dredden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde cast out seuene deuelis.
10 She goynge tolde to hem that weren with him, *hem* weylinge and wepynge.
11 And thei heeringe that he iyuede, and was seyn of hir, bileueden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse† to hem goynge in to a toun.
13 And thei goynge toolden to othere, nethir thei bileuyden to hem.
14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reprouyde the vnbileue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro deede.
15 And he seide to hem, 3e goynge in to al the world, preche the gospel to ech creature.
16 He that schal bileue, and schal be baptisid,† schal be sauyd; sothli he that schal bileue not, schal be dampned.

3 And they said won to another, Who shall rolle awaye the stone from the dore off the sepulcre?
4 And when they behelde yt they sawe how the stone was rolled awaye, for it was a very greate won.
5 And they went in to the sepulcre and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment; and they were abasshed.
6 He sayd vnto them, Be nott afrayed; ye seke Jesus of Nazareth which was crucified; he ys rysen, he ys nott here; behoolde! the place where they putt hym.
7 Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you in to Galile; there shall ye se hym, as he sayde vnto you.
8 And they went oute quiely and fleed from the sepulcre; for they trembled and were amased, nether said they eny thinge to eny man, for they were afrayed.
9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he cast seven devyls.
10 And she went and toolde them that were with hym, as they morned and weppte.
11 And when they herde that he was alive, and had appiered to her, they beleved it not.
12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolde it to the remnaunt, and they beleved them nether.
14 After that, he appered vnto the eleven, as they sate at meate, and cast in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreccion.
15 And he sayd vnto them, Goo ye in to all the woorlde, and preache the gospell to all creaturs.
16 Whosoever beleveth, and ys babtised, shalbe safe; and whosoever beleveth nott, shalbe dampned.

17 Đâs tâcnu fyliaþ đam, đe gelŷfaþ. On minum naman hî deofol-seocnessa út-drîfaþ; hî sprecaþ niwum tungum;

18 Næddran hî âfyrraþ; and him ne deraþ, đeah hî hwæt deadbærlices drincon. Ofer seoce hî hyra handa settaþ, and hî beoþ hâle.

19 And witodlice Drihten Hælend, syđđan he to him spræc, he wæs on heofonum âfangen, and he sit on Godes swiđran healfe.

20 Sôþlice hî đâ farende æghwar bodedon, Drihtne mid-wyrcendum, and trymmendre spræce æfter-fyligendum tâcnum.

17 Forsoth these tokenes schulen sue hem, that schulen bileue. In my name thei schulen cast out feendis; thei schulen speke with newe tungis;

18 Thei schulen do awey serpentis; and if thei schulen drynke ony venym,† it schal not noye hem. Thei schulen putte hir hondis vpon sike men, and thei schulen haue wel.

19 And sothli the Lord Jhesu, aftir that he hadde spoke to hem, is takun vp in to heuene, and sittith on the riȝt-half of God.

20 Sothli thei gon forth prechiden euerywhere, the Lord worchinge with, and confirminge the word with signes folowinge.

17 And these signes shall folowe them, that beleve. In my name they shall cast oute devyls; and shall speake with newe tonges;

18 And shall kill serpentes; and yf they drynke eny dedly thynge, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recover.

19 So then when the Lorde had spoken vnto them, he was receaved in to heven, and sate on the right honde of God.

20 And they went forth and preached every where, and the Lorde wroght with them, and confirmed their preachynge with myracles that folowed.

AIWAGGELYO

ÞAIRH

LUKAN ANASTODEIÞ.

CHAP. I. 1 Unte raihtis managai dugunnun melyan ïnsaht, bi þos gafullaweisidons ïn uns waihtins,

2 Swaswe anafulhun unsis, þaiei fram frumistin silbasiunyos, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Ahmin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahahyo þus melyan, batista Þaiaufeilu,
4 Ei gakunnais, þize bi þoei galaisiþs ïs waurde astaþ.

5 Was, ïn dagam Herodes, þiudanis Ïudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins ïs us dauhtrum Aharons, yah namo ïzos Aileisabaiþ.

6 Wesunuh þan garaihta ba ïn andwairþya Guþs, gaggandona ïn allaim anabusnim yah garaihteim Frauyins, unwaha.
7 Yah ni was ïm barne, unte was Aileisabaiþ stairo, yah ba framaldra dage seinaize wesun.
8 Warþ þan, miþþanei gudyinoda ïs, ïn wikon kunyis seinis ïn andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts ïmma urrann du salyan, atgaggands ïn alh Frauyins.

10 Yah alls hiuhma was manageins beidandans uta, wheilai þwmiamins.

HÉR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

LUCAS GERECEDNESSE.

CHAP. I.† 1 Forðam ðe wítodlíce manega þohton ðæra þinga race geendebyrdan, ðe on us gefyllede synd,

2 Swá us betǽhton, ða ðe hit of frymþe gesáwon, and ðære spræce þénas wǽron,

3 Me geþuhte . . . . geornlíce eallum oð endebyrdnesse, wrítan ðé, ðú se sélesta Theophilus,

4 Ðæt ðú oncnáwe ðæra worda sóþfæstnesse, of ðam ðe ðú gelǽred eart.

5 On Herodes dagum, Iudéa cyninges, wæs sum sacerd, on naman Zacharias, of Abian túne, and his wíf wæs of Áárones dóhtrum, and hyre nama wæs Elizabeth.
6 Sóþlíce hig wǽron butu rihtwíse beforan Gode, gangende on eallum his bebodum and rihtwísnessum, bútan wróhte.
7 And hig nǽfdon nán bearn, forðam ðe Elizabeth wæs unberende, and hig on heora dagum butu forþ-eodon.
8 Sóþlíce wæs geworden, ðá Zacharias his sacerdhádes bréac, on his gewrixles endebyrdnesse beforan Gode,
9 Æfter gewunan ðæs sacerdhádes hlotes, he eóde ðæt he his offrunge sette, ðá he on Godes tempel eode.

10 Eall werod ðæs folces wæs úte, gebiddende on ðære offrunge tíman.

HERE BYGYNNETH

THE GOSPEL OF LUKE.

CHAP. I. 1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 As thei that seyn atte the bigynnyng, and weren ministris of the word bitaken,

3 It is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, thou best Theofile,

4 That thou knowe the treuthe of tho wordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by name, in the dayes of Eroude, kyng of Judee, of the sort of Abia, and his wyf of the douȝtris of Aaron, and hir name Elizabeth.

6 Sothli thei bothe weren iuste bifore God, goynge in alle the maundementis and iustifyingis of the Lord, with outen pleynte.

7 And a sone was not to hem, for that Elizabeth was bareyne, and bothe hadden gon forth fer in her dayes.

8 Sothli it was don, whanne Sacharie was set in presthod, in the ordre of his sort bifore God,

9 Vp the custom of presthod, by sort he wente forth, that he entrid in to the temple of the Lord, schulde putte ensence.

10 And alle the multitude of the peple was withouteforth, preiynge in the our of encence.

THE GOSPELL OFF S. LUKE.

CHAP. I. 1 For as moche as many have taken in hond to compyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynynge sawe them with their eyes, and were minsters at the doyng,

3 I determined also, as sone as I had searched out diligently all thinges from the begynynge, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kynge of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the doughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacions of the Lorde, that no man coulde fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennynge.

11 Warþ þan ïmma ïn siunai aggilus Frauyins, standands af taihswon hunslastadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ïna.

13 Qaþ þan du ïmma sa aggilus, Ni ogs þus, Zakaria; duþe ei andhausida ïst bida þeina, yah qens þeina, Aileisabaiþ, gabairid sunu þus, yah haitais namo ïs Iohannen.

14 Yah wairþiþ þus faheds yah swegniþa; yah managai ïn gabaurþai ïs fagginond.

15 Wairþiþ auk mikils ïn andwairþya Frauyins, yah wein yah leiþu ni drigkid, yah Ahmins Weihis gafullyada nauhþan ïn wambai aiþeins seinaizos.

16 Yah managans suniwe Ïsraelis gawandeiþ du Frauyin Guþa ïze;

17 Yah silba fauraqimid ïn andwairþya ïs ïn ahmin yah mahtai Haileiïns; gawandyan hairtona attane du barnam, yah untalans ïu frodein garaihtaize, manwyan Frauyin managein gafahrida.

18 Yah qaþ Zakarias du þamma aggilau, Biwhe kunnum þata? ïk raihtis ïm sineigs, yah qens meina framaldrozei ïn dagam seinaim.

19 Yah andhafyands sa aggilus qaþ du ïmma, Ïk ïm Gabriel, sa standands ïn andwairþya Guþs; yah ïnsandiþs ïm rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und þana dag, ei wairþai þata; duþe ei ni galaubides waurdam meinaim, þoei usfullyanda ïu mela seinamma.

21 Yah was managei beidandans Zakariïns, yah sildaleikidedun, wha latidedi ïna ïn þizai alh.

22 Usgaggands þan ni mahta du ïm rodyan, yah froþun þammei siun gasawh ïn alh. Yah silba was bandwyands ïm, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Đá ætýwde him Drihtnes engel, standende on đæs weofodes swýđran healfe.

12 Đá wearþ Zacharias gedréfed đæt geseonde, and him ege on-hreas.

13 Đá cwæþ se engel him to, Ne ondræd đú đé, Zacharias; forđam đe đín bén ys gehýred, and đín wíf, Elizabeth, đé sunu cenþ, and đú nemst his naman Iohannes.

14 And he byþ đé to geféan and to blisse; and manega on his ácennednysse gefagniaþ.

15 Sóþlice he byþ mære beforan Drihtne, and he ne drincþ wín ne béor, and he byþ gefylled on Háligum Gáste đonne gyt of hys módor innođe.

16 And manega Israhela bearna he gecyrþ to Drihtne hyra Gode;

17 And he gæþ toforan him on gáste and Elias mihte; đæt he fædera heortan to heora bearnum gecyrre, and ungeleaffulle to rihtwísra gleawscype, Drihtne full-fremed folc gegearwian.

18 Đá cwæþ Zacharias to đam engele, Hwanon wát ic đis? ic eom nú eald, and mín wíf on hyre dagum forþ-eóde.

19 Đá andswarode him se engel, Ic eom Gabriel, ic đe stande beforan Gode; and ic eom ásend wiđ đé sprecan, and đé đis bodian.

20 And nú! đú byst súwigende, and đú sprecan ne miht ođ đone dæg, đe đás þing gewurđaþ; forđam đú minum wordum ne gelýfdest, đa beoþ on hyra tíman gefyllede.

21 And đæt folc wæs Zachariam geanbídigende, and wundrigende, đæt he on đam temple læt wæs.

22 Đá he út-eóde ne mihte he him to sprecan, and hig oncneowon đæt he on đam temple sume gesyhþe geseah. And he wæs bícniende him, and dum þurhwunede.

23 Đá wæs geworden, đá his þénunga

11 Sothli an aungel of the Lord apperide to him, stondinge on the riȝthalf of the auter of ensence.

12 And Sacharie seynge was disturblid, and drede felde doun on him.

13 Forsoth the aungel seith to hym, Zacharie, drede thou not; for thi preier is herd, and Elizabeth, thi wyf, schal bere to thee a sone, and his name schal be clepid John.

14 And ioye and gladinge schal be to thee; and manye schulen enioye in his natyuite.

15 Sothli he schal be greet bifore the Lord, and he schal not drynke wyn and sydir, and he schal be fulfillid of the Hooly Gost ȝit of his modir wombe.

16 And he schal conuerte manye of the sones of Israel to the Lord God of hem;

17 And he schal go bifore him in the spirit and vertu of Helye; and he schal turne the hertis of fadris in to sones, and men out of bileue to the prudence of iuste men, for to make redy a parfyt peple to the Lord.

18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my wyf hath gon fer in hir dayes.

19 And the aungel answeringe seide to him, Forsoth I am Gabriel, that stonde nyȝ bifore God; and I am sent to thee for to speke, and to euangelise† to thee thes thingis.

20 And loo! thou shalt be stille,† and thou schalt not mowe speke til in to the day, in which thes thingis schulen be don; for that thou hast not bileuyd to my wordis, whiche schulen be fillid in her tyme.

21 And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple.

22 Forsoth he gon out myȝte not speke to hem, and thei knewen that he hadde seyn a vicioun in the temple. And he was bekenyuge to hem, and dwellide doumb.

23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.

12 And when Zacharias sawe hym he was abasshed, and feare cam on hym.

13 The angell sayde vnto hym, Feare not, Zacary; ffor thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.

14 And thou shaltt have ioye and gladnes; and many shall reioyce att his birth.

15 For he shalbe greate in the sight off God, and shall nether drynke wyne ner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.

16 And many off the chyldren off Israhel shall he tourne to their Lorde God;

17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyldren, and the vnbeleveres to the wisdom off the iuste men, to make the people redy ffor the Lorde.

18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.

19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.

20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.

21 And the people wayted for Zacareas, and mervelled, that he taryed in the temple.

22 When he cam oute he coulde not speake vnto them, and they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.

23 And it fortuned, as sone as the

andbahteis ïs, galaiþ du garda seinamma.

24 Afaruh þan þans dagans ïnkilþo warþ Aileisabaiþ, qens ïs, yah galaugnida sik menoþs fimf, qiþandei,

25 Þatei swa mis gatawida Frauya ïn dagam, þaimei ïnsawh, afniman ïdweit mein ïn mannam.

26 Þanuh þan ïn menoþ saihstin ïnsandiþs was aggilus Gabriel fram Guþa ïn baurg Galeilaias, sei haitada Nazaraiþ,

27 Du magaþai, ïn fragibtim abin, þizei namo Ïosef, us garda Daweidis; yah namo þizos magaþais Mariam.

28 Yah galeiþands ïnn sa aggilus du ïzai qaþ, Fagino, anstai audahafta; Frauya miþ þus; þiuþido þu ïn qinom.

29 Ïþ si, gasaiwhandei, gaþlahsnoda bi ïnnatgahtai ïs, yah þahta sis wheleika wesi so goleins, þatei swa þiuþida ïzai.

30 Yah qaþ aggilus du ïzai, Ni ogs þus, Mariam, bigast auk anst fram Guþa.

31 Yah sai! ganimis ïn kilþein, yah gabairis sunu, yah haitais namo ïs Ïesu.

32 Sah wairþiþ mikils, yah sunus Hauhistins haitada; yah gibid ïmma Frauya Guþ stol Daweidis, attins ïs,

33 Yah þiudanoþ ufar garda Ïakobis ïn ayukduþ, yah þiudinassaus ïs ni wairþiþ andeis.

34 Qaþ þan Mariam du þamma aggilau, Whaiwa siyai þata, þandei aban ni kann?

35 Yah andhafyands sa aggilus qaþ du ïzai, Ahma Weihs atgaggiþ ana þuk, yah mahts Hauhistins ufarskadweid þus; duþe ei saei gabairada weihs, haitada sunus Guþs.

36 Yah sai! Aileisabaiþ, niþyo þeina, yah so ïnkilþo sunau ïn aldomin seinamma, yah sa menoþs saihsta ïst ïzai sei haitada stairo;

dagas gefyllede wǽron, he férde to his húse.

24 Sóþlice æfter dagum Elizabeth, his wíf, ge-eácnode, and heo bediglode hig fíf mónþas, and cwæþ,

25 Sóþlice me Drihten gedyde ðus on ðam dagum, ðe he geseah, minne hosp betweox mannum áfyrran.†

26 Sóþlice on ðam syxtan mónþe wæs ásend Gabriel se engel fram Drihtne on Galilea ceastre, ðære nama wæs Nazareth,

27 To beweddadre fǽmnan ánum were, ðæs nama wæs Iosep, of Dauides húse; and ðære fǽmnan nama wæs Maria.

28 Ðá cwæþ se engel ingangende, Hál wæs ðú, mid gyfe gefylled; Drihten mid ðé; ðú eart gebletsod on wífum.

29 Ðá wearþ heo on his spræce gedréfed, and þohte hwæt seo gréting wǽre.

30 Ðá cwæþ se engel, Ne ondrǽd ðú ðé, María, sóþlice ðú gyfe mid Gode gemétest.

31 Sóþlice nú! ðú on innoðe geeacnast, and sunu censt, and his naman Hǽlend genemnest.

32 Se byþ mǽre, and ðæs Hehstan sunu genemned; and him sylþ Drihten God, his fæder Dauides setl,

33 And he rícsaþ on écnesse on Iacobes húse, and his ríces ende ne byþ.

34 Ðá cwæþ Maria to ðam engle, Hú gewyrþ ðis, forðam ic were ne oncnáwe?

35 Ðá andswarode hyre se engel, Se Hálga Gást on ðé becymþ, and ðæs Heahstan miht ðé ofer-sceadaþ; and forðam ðæt hálige ðe of ðé ácenned byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðin mǽge, sunu on hyre ylde ge-eacnode, and ðes mónaþ ys hyre syxta seo is unberende genemned;

his office weren fulfillid, he wente in to his hous.

24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, seyinge,

25 For so the Lord dide to me in the dayes, in the whiche he bihelde, for to take a wey my schenschip a mong men.

26 Sothely in the sixte monethe the aungel Gabriel was sent fro God in to a citee of Galilee, to which the name Nazareth,

27 To a mayden, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden Marie.

28 And the aungel gon yn to hir seide, Heil, ful of grace; the Lord *be* with thee; blessid *be* thou among wymmen.

29 Which, whanne she had herd, was troublid in his word, and thou3te what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou, Marie, sothli thou hast founden grace anemptis God.

31 Loo! thou schalt conseyue in the wombe, and schalt bere a sone, and thou schalt clepe his name Jhesu.

32 This schal be greet, and he schal be clepid the sone of the Hi3este; and the Lord God schal 3yue to him the seete of Dauith, his fadir,

33 And he schal regne in the hous of Jacob with outen ende, and of his rewme schal be non ende.

34 Forsoth Marie seith to the aungel, On what manere schal this thing be don, for I knowe not man?

35 And the aungel answeringe seide to hir, The Hooly Gost schal come fro aboue in to thee, and the vertu of the Hi3este schadewe vnto thee; therfore and that hooly thing that schal be born of thee, schal be clepid the sone of God.

36 And loo! Elizabeth, thi cosyness, and sche hath conceyued a sone in hir elde, and this monethe is the sixte to hir that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 After thoose dayes his wife, Elizabeth, conceaved, and hid her silfe .v. monethes, sayinge,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuke that I suffered a monge men.

26 And in the .vj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, spoused to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abasshed att his saynge, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceave in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hyest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come apon the, and the power off the Hyest shall over shaddowe the; therfore also that holy thynge which shalbe borne, shalbe called the sonne of God.

36 And marke! thy cosen, Elizabeth, hath also conceaved a sonne in her olde age, and this is the .vj. moneth to her which was called barren;

37 Unte nist unmahteig Guþa ainhun waurde.
38 Qaþ þan Mariam, Sai! þiwi Frauyins; wairþai mis bi waurda þeinamma. Yah galaiþ fairra ïzai sa aggilus.

39 Usstandandei þan Mariam ïn þaim dagam, ïddya ïn bairgahein sniumundo, in baurg Iudins.
40 Yah galaiþ ïn gard Zakariïns, yah golida Aileisabaiþ.
41 Yah warþ, swe hausida Aileisabaiþ golein Mariïns, lailaik barn ïn qiþau ïzos. Yah gafullnoda Ahmins Weihis Aileisabaiþ,

42 Yah ufwopida stibnai mikilai, yah qaþ, Þiuþido þu ïn qinom, yah þiuþido akran qiþaus þeinis.

43 Yah whaþro mis þata, ei qemi aiþei Frauyins meinis at mis?

44 Sai! allis sunsei warþ stibna goleinais þeinaizos ïn ausam meinaim, lailaik þata barn ïn swigniþai ïn wambai meinai.
45 Yah audaga so galaubyandei, þatei wairþiþ ustauhts, þize rodidane ïzai fram Frauyin.

46 Yah qaþ Mariam, Mikileid saiwala meina Frauyan,
47 Yah swegneid ahma meins du Guþa, nasyand meinamma.
48 Unte ïnsawh du hnaiweinai þiuyos seinaizos. Sai! allis fram himma nu audagyand mik alla kunya.

49 Unte gatawida mis mikilein sa mahteiga, yah weih namo ïs.

50 Yah armahairtei ïs ïn aldins alde, þaim ogandam ïna.

51 Gatawida swinþein ïn arma seinamma, distahida mikilþuhtans gahugdai hairtins seinis.

52 Gadrausida mahteigans af stolam, yah ushauhida gahnaiwidans.

37 Forðam nis ælc word mid Gode unmihtelic.
38 Ðá cwæþ María, Hér is Drihtnes þinen; geweorðe me æfter ðinum worde. And se engel hyre fram-gewát.†

39 Sóþlice on ðam dagum árás Maria, and férde on múntland mid ófste, on Iudeisce ceastre.
40 And eode into Zacharias húse, and grétte Elizabeth.
41 Ðá wæs geworden, ðá Elizabeth gehýrde Marian grétinge, ðá gefagnode ðæt cild on hyre innoðe. And ðá wearþ Elizabeth Hálegum Gáste gefylled,
42 And heo clypode mycelre stefne, and cwæþ, Ðú eart betwux wífum gebletsod, and gebletsod is ðines innoðes wæstm.
43 And hwanon is me ðis, ðæt mines Drihtnes módor to me cume?

44 Sóna swá ðinre grétinge stefn on mínum earum geworden wæs, ðá fægnode . . . . mín cild on mínum innoðe.
45 And eadig ðú eart, ðú ðe gelýfdest, ðæt fulfremede synd ða þing ðe ðé fram Drihtne gesæde synd.

46 Ðá cwæþ Maria, Mín sáwl mærsaþ Drihten,
47 And mín gást geblissode on Gode, mínum hælende.
48 Forðam ðe he geseah hys þinene ead-módnesse. Sóþlice! heonon-forþ me eadige secgaþ ealle cneoressa.

49 Forðam ðe me miccle þing dyde se ðe mihtig is, and hys nama ys hálig.

50 And hys mild-heortnes of cneoresse on cneoresse, hyne ondrædendum.

51 He worhte [mægne] on hys earme, he to-dælde ða ofer-módan on móde hyra heórtan.

52 He áwearp ða rican of setle, and ða eað-módan up-áhóf.

37 For euery word schal not be inpossible anemptis God.

38 Forsoth Marie seide, Loo! the hand mayden of the Lord; be it don to me aftir thi word. And the aungel departide fro hir.

39 Sothli Marie risinge vp in tho dayes, wente with haste in to the hilly placis, in to a citee of Judee.

40 And sche entride yn to the hows of Zacharie, and grette Elizabeth.

41 And it was don, as Elizabeth herde the salutacioun of Marie, the 3onge child in hir wombe gladide. And Elizabeth was fillid with the Hooly Gost,

42 And criede with grete voys, and seide, Blessid *be* thou a mong wymmen, and blessid *be* the fruyt of thi wombe.

43 And wherof this thing to me, that the modir of my Lord come to me?

44 Loo! forsothe as the vois of thi salutacioun was maad in myn eeris, the 3onge child gladide with ioye in my wombe.

45 And blessid thou *ert*, that hast bileuyd, for tho thingis that ben seid to thee fro the Lord, schulen be parfytli don.

46 And Marie seide, My soule magnyfieth the Lord,

47 And my spirit hath gladid in God, myn heelthe.

48 For he hath biholden the mekenesse of his hand mayde. Loo! forsoth of this alle generaciouns schulen seie me blessid.

49 For he that is my3ti hath don grete thingis to me, and his name *is* hooly.

50 And his mercy is fro kynredis in to kynredis, to men dredinge him.

51 He made my3te in his arme, he scateride proude men with mynde of his herte.

52 He puttide doun my3ty men fro seete, and enhaunside meke.

37 For with God shall nothinge be vnpossible.

38 Mary sayd, Beholde! the honde mayden off the Lorde; be it vnto me even as thou hast sayde. And the angell departed from her.

39 Mary arose in thoose dayes, and went into the mountayns with hast, into a cite off Iewry.

40 And entred in to the housse off Zacary, and saluted Elizabeth.

41 And it fortuned, as Elizabeth herde the salutacion of Mary, the babe sprange in her belly. And Elizabeth was filled with the Holy Goost,

42 And cryed with a loude voyce, and sayde, Blessed arte thou among wemen, and blessed is the frute off thy wombe.

43 And whens hapeneth this to me, that the mother off my Lorde shulde come to me?

44 Loo! as sone as the voyce of thy salutacion sownded in myne eares, the babe lepte in my belly for ioye.

45 And blessed arte thou, that belevedst, for thoose thinges shalbe performed, which were tolde the from the Lorde.

46 And Mary sayde, My soule magnifieth the Lorde,

47 And my sprete reioyseth in God, my savioure.

48 For he hath loked on the povre degre off his honde mayden. Beholde! nowe from hens forth shall all generacions call me blessed.

49 For he that is myghty hath done to me greate thinges, and blessed ys his name.

50 And hys mercy is always on them that feare him, thorow oute all generacions.

51 He hath shewed strengthe with his arme, he hath scattered them that are proude in the ymaginacion of their hertes.

52 He hath putt doune the myghty from their seates, and hath exalted them of lowe degre.

53 Gredagans gasoþida þiuþe, yah gabignandans ïnsandida lausans.

54 Hleibida Ïsraela, þiumagu seinamma, gamunands armahairteins ;
55 Swaswe rodida du attam unsaraim, Abrahama yah fraiwa ïs, und aiw.
56 Gastoþ þan Mariam miþ ïzai swe menoþs þrins, yah gawandida sik du garda seinamma.
57 Ïþ Aileisabaiþ usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah ganiþyos ïzos, unte gamikilida Frauya armahairtein seina bi ïzai ; yah miþfaginodedun ïzai.
59 Yah warþ, ïn daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ïna, afar namin attins ïs, Zakarian.

60 Yah andhafyandei so aiþei ïs qaþ, Ne, ak haitaidau Ïohannes.
61 Yah qeþun du ïzai, Þatei ni ainshun ïst ïn kunya þeinamma, saei haitaidau þamma namin.
62 Gabandwidedun þan attin ïs, þata whaiwa wildedi haitan ïna.

63 Ïþ ïs sokyands spilda, nam gahmelida, qiþands. Ïohannes ïst namo ïs. Yah sildaleikidedun allai.
64 Usluknoda þan munþs ïs suns, yah tuggo ïs, yah rodida, þiuþyands Guþ.

65 Yah warþ ana allaim agis þaim þisitandam ïna, yah ïn allai bairgahein Ïudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans ïn hairtin seinamma, qiþandans, Wha skuli þata barn wairþan ? Yah þan handus Frauyins was miþ ïmma.
67 Yah Zakarias, atta ïs, gafullnoda Ahmins Weihis, yah praufetida, yah qaþ,
68 Þiuþeigs Frauya Guþ Ïsraelis, unte gaweisoda, yah gawaurhta uslausein managein seinai.
69 Yah urraisida haurn naseinais unsis ïn garda Daweidis, þiumagaus seinis.

53 Hingriende he mid gódum gefylde, and ofer-móde ídele forlét.

54 He áféng Israhel, hys cniht, and gemunde hys mîld-heortnesse ;
55 Swá he spræc to úrum fæderum, Abrahame and hys sǽde, on á woruld.†
56 Sóþlice Maria wunede mid hyre swylce þrý mónþas, and gewende ðá to hyre húse.
57 Ðá wæs gefylled Elizabethe cenning-tíd, and heo sunu cende.

58 And hyre nehcheburas and hyre cúðan ðæt gehýrdon, ðæt Drihten hys mîld-heortnesse mid hyre mǽrsode ; and hig mid hyre blissodon.
59 Ðá, on ðam eahteoþan dæge, hig comon ðæt cild ymb-snîðan ; and nemdon hine, hys fæder naman, Zachariam.

60 Ðá andswarode his módor, Nese sóþes, ac he byþ Iohannes genemned.
61 Ðá cwǽdon hig to hyre, Nis nán on ðínre mǽgþe, ðyson naman genemned.
62 Ðá bícnodon hí to hys fæder, hwæt he wolde hine genemnedne beón.

63 Ðá wrát he, gebedenum wex-brede, Iohannes is hys nama. Ðá wundrodon hig ealle.
64 Ðá wearþ sóna hys múþ, and hys tunge ge-openod, and he spræc, Drihten bletsiende.
65 Ðá wearþ ege geworden ofer ealle hyra nehcheburas, and ofer ealle Iudéa múnt-land wǽron ðás word gewîdmǽrsode.
66 And ealle ða ðe hit gehýrdon on heora heortan setton, and cwǽdon, Wénst ðú, hwæt byþ ðes cnapa ? Witodlíce Drihtenes hand wæs mid him.
67 And Zacharias, his fæder, wæs mid Hálegum Gáste gefylled, and he wítegode, and cwæþ,
68 Gebletsod sí Drihten Israhela God, forðam ðe he geneosode, and his folces álýsednesse dyde.
69 And he us hǽle horn árǽrde on Dauides húse, hys cnihtes.

53 He hath fillid hungry men with goode thingis, and he hath left ryche men voyde.

54 He, hauynge mynde of his mercy, took vp Israel, his child;

55 As he hath spoken to oure fadris, to Abraham and to his seed, in to worldis.

56 Forsoth Marye dwellide with hir as three monethis, and turnyde a3en in to hir hous.

57 Sothly the tyme of beringe child was fillid to Elizabeth, and sche childide a sone.

58 And the nei3eboris and cosyns of hir herden, for the Lord hadde magnyfied his mercy with hir; and thei thankiden him.

59 And it was don, in the ei3tethe day, thei camen for to circumside the child; and thei clepiden him Sacharie, by name of his fadir.

60 And his modir answeringe seide, Nay, but he schal be clepid John.

61 And thei seiden to hir, For no man is in thi kyn, that is clepid bi this name.

62 Sothli thei maden a syngne to his fadir, whom he wolde him for to be clepid.

63 And he axinge a poyntel, wroot, seyinge, John is his name. And alle men wondriden.

64 Forsoth his mouth was openyd anon, and his tunge, and he spak, blessinge God.

65 And drede was maad on alle her nei3eboris, and thes wordis weren pupplischid on alle the hilly placis of Judee.

66 And alle men that herden puttedyn in her herte, seyinge, Who, gessist thou, this child schal be? And sothli the hond of the Lord was with him.

67 And Zacharie, his fadir, was fillid with the Hooli Gost, and prophesiede, seyinge,

68 Blessid *be* the Lord God of Israel, for he hath visitid, and maad redempcioun of his peple.

69 And he hath rerid to vs an horn of helthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent awaye the ryche empty.

54 He hath remembred mercy, and hath holpen his servaunt, Israhel;

55 Even as he promised to oure fathers, Abraham and to his seede, for ever.

56 And Mary aboode with her iij. monethes, and retourned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sonne.

58 And her neghboures and her cosins herde tell, howe the Lorde had magnified hys mercy vppon her; and they reioysed with her.

59 And hit fortuned, the eyght daye, they cam to circumcise the childe; and called his name Zacari, after the name of his father.

60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.

61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.

62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytynge tables, and wroote, saying, Hys name is Jhon. And they mervelled all.

64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdynge God.

65 And feare cam on all them that dwelt nye, and all these sayinges were noised abroade throughoutt all the hylly countre of Jewry.

66 And all they that herde them layde them vppe in their hertes, saying, What maner chylde shall thys be? And the honde of God was with hym.

67 And his father, Zacherias, was fylled with the Holy Goost, and prophisyed, sayinge,

68 Blessed be the Lorde God of Israhel, for he hath visited, and redemed his people.

69 And hath reysed vppe the horne off health vnto vs in the housse of his servaunt, David.

70 Swaswe rodida þairh munþ weihaize, þize fram anastodeinai aiwis, praufete seinaize.

71 Giban nasein us fiyandam unsaraim, yah us handau allaize þize hatandane unsis.

72 Tauyan armahairtiþa bi attam unsaraim, yah gamunan triggwos weihaizos seinaizos.

73 Aiþis þanei swor wiþra Abraham, attan unsarana, ei gebi unsis.

74 Unagein us handau fiyande unsaraize galausidaim, skalkinon ïmma,

75 În sunyai yah garaihtein ïn andwairþya ïs allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauhistins haitaza; fauragaggis auk faura andwairþya Frauyins, manwyan wigans ïmma.

77 Du giban kunþi naseinais managein ïs, ïn afleta frawaurhte ïze;

78 Þairh ïnfeinandein armahairtein Guþs unsaris, ïn þammei gaweisoþ unsara urruns us hauhiþai.

79 Gabairhtyan þaim ïn riqiza, yah skadau dauþus sitandam; du garaihtyan fotuns unsarans ïn wig gawairþyis.

80 Ïþ þata barn wohs, yah swinþnoda ahmin, yah was ana auþidom und dag ustaikneinais seinaizos du Ïsraela.

Chap. II. 1 Warþ þan ïn dagans yainans, urrann gagrefts fram Kaisara Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ at wisandin kindina Swriais, raginondin Saurim Kwreinaiau.

3 Yah ïddyedun allai, ei melidai weseina, wharyizuh ïn seinai baurg.

4 Urrann þan yah Ïosef us Galeilaia, us baurg Nazaraiþ, ïn Ïudaian, ïn baurg Daweidis, sei haitada Beþlahaim, duþe

70 Swâ he spræc þurh hys hâlegra witegena mûþ, ða ðe of worldes frymþe spræcon.

71 And he âlýsde us of úrum feondum, and of ealra ðæra handa ðe us hatedon.

72 Mîld-heortnesse to wyrcanne mid úrum fæderum, and gemunan his hâlegan cýðnesse.

73 Hyne us to syllanne ðone âþ ðe he úrum fæder, Abrahame, swór.

74 Ðæt we bútan ege of úre feonda handa álýsede, him þeowian,

75 On hâlignesse beforan him eallum úrum dagum.

76 And ðú, cnapa, byst ðæs Hehstan witega genemned; ðú gæst beforan Drihtnes ansýne, his wegas gearwian.

77 To syllanne his folce hys hæle gewit, on hyra synna forgyfenesse;

78 Þurh innoðas úres Godes mîldheortnesse, on ðam he us geneosode of east-dæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and on déaþes sceade sittaþ; úre fét to gereccanne on sybbe weg.

80 Sóþlice se cnapa weóx, and wæs on gâste gestrangod, and wæs on wéstenum oð ðone dæg hys ætiwednessum on Israhel.

Chap. II. †1 Sóþlice on ðam dagum, wæs geworden gebod fram ðam Casere Augusto, ðæt eall ymbe-hwyrft wære tomearcod.

2 Ðeos tomearcodnes wæs ærest geworden fram ðam déman Syrige, Cirino.

3 And ealle hig eodon, ... and syndrie férdon on hyra ceastre.

4 Ðá férde Iosep fram Galilea, of ðære ceastre Nazareth, on Iudeisce, ceastre Dauides, seo is genemned Bethleem,

70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro the hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and to haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, oure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid fro the hond of oure enemyes, serue to him,

75 In hoolynesse and ri3tfulnesse bifore him in alle oure dayes.

76 And thou, child, schalt be clepid the prophete of the Hi3este; for thou schalt go bifore the face of the Lord, to make redy his weyes.

77 For to 3yue the science of helthe to his peple, in to remissioun of her synnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an hi3 hath visytid vs.

79 For to 3yue li3t to hem that sitten in derknessis, and in schadewe of deth; for to dresse oure feet in to the wey of pees.

80 Sothli the child waxide, and was comfortid in spirit, and was in desert til to the day of his schewinge to Israel.

Chap. II. 1 Forsothe it was don in tho dayes, a maundement went out fro Cesar August,† that al the world schulde be discryued.

2 This firste discryuyng was maad of Cyryne, iustice of Cirye.

3 And alle men wenten, that thei schulde make profescioun,† eeh by him self in to his cite.

4 Sothly and Josep sti3ede vp fro Galilee, of the cite of Nazareth, in to Jude, in to a cite of Dauith, that is clepid

70 Even as he promised by the moughth of his holy prophetes, which were sens the worlde began.

71 That we shulde be saved from oure enimys, and from the houdis of all that hate vs.

72 To shewe mercy towardes oure fathers, and to remember hys holy promes.

73 That is to saye the oothe which he sware to oure father, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemis, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him.

76 And thou, chylde, shalt be called the prophet off the Hyest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys people, for the remission of sinnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in darcknes, and in shadowe of deth; and to gyde oure fete into the waye of peace.

80 And the chylde encreased, and wexed stronge in sprete, and was in wildernes tyll the daye cam when he shulde shewe hymsilfe vnto the Israhelites.

Chap. II. 1 Hit folowed in thoose dayes, that there went oute a commaundment from Auguste the Emperour, that all the woorlde shulde be valued.

2 This taxynge was fyrst executed when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre toune, there to be taxed.

4 And Joseph also ascended from Galile, oute of a cite called Nazareth, vnto Iewry, into a cite of David, which is

ei was us garda fadreinais Daweidis,

5 Anamelyan miþ Mariin, sei in fragiftim was imma qeins wisandein inkilþon.
6 Warþ þan. miþþanei þo wesun yainar, usfullnodedun dagos, du bairan izai.

7 Yah gabar sunu seinana þana frumabaur, yah biwand ina, yah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 Yah hairdyos wesun in þamma samin landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Iþ aggilus Frauyins anaqam ins, yah wulþus Frauyins biskain ins; yah ohtedun agisa mikilamma.

10 Yah qaþ du im sa aggilus, Ni ogeiþ; unte sai! spillo izwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ist izwis himma daga nasyands, saei ist Christus Frauya, in baurg Daweidis.
12 Yah þata izwis taikns; bigitid barn biwundan, yah galagid in uzetin.

13 Yah anaks warþ miþ þamma aggilau managei haryis himinakundis, hazyandane Guþ, yah qiþandane,
14 Wulþus in hauhistyam Guþa, yah ana airþai gawairþi in mannam godis wilyins.
15 Yah warþ, biþe galiþun fairra im in himin þai aggilyus, yah þai mans þai hairdyos qeþun du sis misso, Þairhgaggaima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakannida unsis.

16 Yah qemun sniumyandans, yah bigetun Marian yah Iosef, yah þata barn ligando in uzetin.
17 Gasaiwhandans þan, gakannidedun bi þata waurd þatei rodiþ was du im bi þata barn.
18 Yah allai þai gahausyandans sildaleikidedun, bi þo rodidona fram þaim hairdyam du im.

forðam ðe he wæs of Dauides húse and hīrede,
5 Ðæt he férde mid Marian, ðe him beweddod wæs and wæs ge-eacnod.
6 Sóþlice wæs geworden, ðá hī ðar wǽron, hire dagas wǽron gefyllede, ðæt heo cende.
7 And heo cende hyre frum-cennedan sunu, and hine mid cild-clāðum bewand, and hine on binne álēde, forðam ðe hig næfdon rūm on cumena húse.

8 And hyrdas wǽron on ðam ylcan rīce, waciende and niht-wæccan healdende ofer heora heorda.

9 Ðá stōd Drihtnes engel wið hig, and Godes beorhtnes him ymbe-scean; and hī him mycelum ege ádrēdon.

10 And se engel him to cwæþ, Nelle ge eow ádrǣdan; sóþlice nú! ic eow bodie mycelne gefean, se biþ eallum folce.

11 Forðam to-dæg eow ys hǽlend ácenned, se is Drihten Crist, on Dauides ceastre.
12 And ðis tācen eow byþ; ge gemétaþ án cild hræglum bewúnden, and on binne álēd.
13 And ðá wæs fǽringa geworden mid ðam engle mycelnes heofonlices werydes, God herigendra, and ðus cweðendra,
14 Gode sý wuldor on healnesse, and on eorþan sybb mannum gódes willan.

15 And hit wæs geworden, ðá ða englas to heofone férdon, ða hyrdas him betwýnan sprǣcon, and cwǽdon, Uton faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us ætýwde.

16 And hig éfstende comon, and gemétton Marián and Iosep, and ðæt cild on binne álēd.
17 Ðá hī ðæt gesáwon, ðá oncneowon hig be ðam worde ðe him gesǽd wæs be ðam cilde.
18 And ealle ða ðe gehýrdon wundredon, be ðam ðe him ða hyrdas sǽdon.

Bedleem, for that he was of the hous and meyne of Dauith,

5 That he schulde knowleche with Marie, with child spousid wyf to him.

6 Sothli it was don, whanne thei weren there, the dayes weren fulfillid, that she schulde bere child.

7 And sche childide her firste born sone, and wlappide him in clothis, and puttide him in a cracche, for ther was not place to hym in the comyn stable.

8 And schepherdis weren in the same cuntre, wakinge and kepinge the watchis of the ny3t on her flok.

9 And loo! the aungel of the Lord stood by sydis hem, and the clerenesse of God schynede aboute hem; and thei dredden with greet drede.

10 And the aungel seide to hem, Nyle 3e drede; lo! sothli I euangelise to 3ou a grete ioye, that schal be to al peple.

11 For a sauyour is borun to day to vs, that is Crist the Lord, in the cite of Dauith.

12 And this a tokene to 3ou; 3e schulen fynde a 3ong child wlappid in clothis, and put in a cracche.

13 And sudenly ther is maad with the aungel a multitude of heuenly kny3thod, heriynge God, and seyinge,

14 Glorie *be* in the hi3este thingis to God, and in erthe pees *be* to men of good wille.

15 And it was don, that whanne the aungelis passiden a wey fro hem in to heuene, the schepherdis spaken to gidere, seiynge, Passe we ouer til to Bedleem, and se we this word that is maad, the whiche the Lorde maad, and schewid to vs.

16 And thei hy3inge camen, and founden Marie and Joseph, and a 3ong child put in a cracche.

17 Sothli thei seinge, knewen of the word that was seid to hem of this child.

18 And alle men that hadden herd wondriden, and of thes thingis that weren seide to hem of the schepherdis.

called Bethleem, because he was of the housse and linage of David,

5 To be taxed with Mary, his wedded wife which was with childe.

6 And it fortuned, whill they there were, her tyme was come, that she shulde be delyvered.

7 And she brought forth her fyrst begotten sonne, and wrapped hym in swadlynge cloothes, and layed hym in a manger, be cause there was no roume for them with in in the hostrey.

8 And there were in the same region shepherdes, abydinge in the felde and watching their flocke by nyght.

9 And loo! the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute them; and they were soore afrayed.

10 And the angell sayd vnto them, Be not afrayed; beholde! I brynge you tydinges off greate ioye, that shall come to all the people.

11 For vnto you is borne this daye in the cite of David, a saveoure, which is Christ the Lorde.

12 And take this for a signe; ye shall fynde the childe swadled, and layed in a manger.

13 And streight waye there was with the angell a multitude of hevenly sowdiers, laudynge God, and sayinge,

14 Glory to God an hye, and peace on the erth, and vnto men reioysynge.

15 And itt fortuned, as sone as the angels were gone awaye in to heven, the shepherdes sayd won to another, Let vs goo even vnto Bethleem, and se this thynge thatt is hapened, which the Lorde hath shewed vnto vs.

16 And they cam with haste, and founde Mary and Joseph, and the babe layde in a manger.

17 When they had sene it, they publisshed abrode the saynge which was tolde them off that chylde.

18 And all that herde itt wondred, att thoose thynges which were tolde them off the shepherdes.

19 Ïþ Maria alla gafastaida þo waurda, þagkyandei ïn hairtin seinamma.
20 Yah gawandidedun sik þai hairdyos, mikilyandans yah hazyandans Guþ ïn allaize þizeei gahausidedun yah gasewhun, swaswe rodiþ was du ïm.
21 Yah biþe usfulnodedun dagos ahtau, du bimaitan ïna, yah haitan was namo ïs Ïesus, þata qiþano fram aggilau, faurþizei ganumans wesi ïn wamba.

22 Yah biþe usfulnodedun dagos hraineinais ïze, bi witoda Mosezis, brahtedun ïna ïn Ïairusalem, atsatyan faura Frauyin,

23 Swaswe gamelid ïst ïn witoda Frauyins, Þatei whazuh gumakundaize uslukands qiþu, weihs Frauyins haitada;

24 Yah ei gebeina fram ïmma hunsl, swaswe qiþan ïst ïn witoda Frauyins, Gayuk hraiwadubono, aiþþau twos yuggons ahake.
25 Þaruh was manna ïn Ïairusalem, þizei namo Swmaion; yah sa manna was garaihts yah gudafaurhts, beidands laþonais Ïsraelis; yah Ahma Weihs was ana ïmma.
26 Yah was ïmma gataihan fram Ahmin þamma Weihin, ni saiwhan dauþu, faurþize sewhi Christu Frauyins.

27 Yah qam ïn ahmin ïn þizai alh. Yah miþþanei ïnnattauhun berusyos þata barn Ïesu, ei tawidedeina bi biuhtya witodis bi ïna,

28 Yah ïs andnam ïna ana armins seinans, yah þiuþida Guþa, yah qaþ,
29 Nu fraleitais skalk þeinana frauyinond, Frauya, bi waurda þeinamma ïn gawairþya;
30 Þande sewhun augona meina nasein þeina,
31 Þoei manwides ïn andwairþya allaizo manageino;
32 Liuhaþ du andhuleinai þiudom, yah wulþu managein þeinai Ïsraela.
33 Yah was Ïosef yah aiþei ïs sildaleikyandona ana þaim, þoei rodida wesun bi ïna.

19 Maria geheold ealle ðás word, on hyre heortan smeagende.
20 Ðá gewendon hám ða hyrdas, God wuldrigende and heriende on eallum ðam ðe hi gehýrdon and gesáwon, swá to him gecweden wæs.†
21 Æfter ðam ðe ehta dagas gefyllede wǽron, ðæt cild emb-snyden wǽre, his nama wæs Hǽlend, se wæs fram engle genemned, ǽr he on innoðe ge-eacnod wǽre.
22 And æfter ðam ðe hyre clǽnsunge dagas gefyllede wǽron, æfter Moyses æ, hi lǽddon hine on Hierusalem, ðæt hi hine Gode gesetton,

23 Swá swá on Drihtnes æ áwriten is, Ðæt ǽlc wǽpned gecynd-lim ontýnende, byþ Drihtne hálig genemned;

24 And ðæt hig offrunge seáldon, æfter ðam ðe Drihtnes æ gecweden is, Twá turtlan, oððe twegen culfran briddas.
25 And ðá wæs án man on Hierusalem, ðæs nama wæs Simeon; and ðes man wæs rihtwīs, . . . and oð Israhela frófor ge-anbídiende; and Hálig Gást him on wæs.
26 And he andsware fram ðam Hálegan Gáste onféng, ðæt he deaþ ne gesáwe, búton he ǽr Drihten Crist gesáwe.
27 And on gáste he on ðæt tempel com. And ðá his magas lǽddon done Hǽlend, ðæt hig for him æfter ðære æ gewunan dydon,

28 He onféng hine mid hys handum, and God bletsode, and cwæþ,
29 Drihten, nú ðú lætst ðinne þeow æfter ðinum worde on sibbe;

30 Forðam míne eagan gesáwon ðine hǽle,
31 Ða ðú ge-earwodest beforan ansýne eallra folca;
32 Leoht to þeoda áwrigenesse, and to ðines folces wuldre Israhel.†
33 Ðá wæs his fæder and his módor wundriende be ðam, ðe be him gesǽde wǽron.

19 Forsoth Marie kepte alle thes wordis, beringe to gidere in hir herte.

20 And the schepherdis turneden a3en, glorifiynge and heriynge God in alle thingis that thei hadden herd and seyn, as it is seyd to hem.

21 And aftir that ei3te dayes weren endid, that the child schulde be circumsidid, his name was clepid Jhesus, which was clepid of the aungel, bifore he was conseyued in wombe.

22 And aftir that the dayes of purgacioun of Marie weren fulfild, vp Moyses lawe, thei token him in to Jerusalem, that thei schulden offre him to the Lord,

23 As it is writun in the lawe of the Lord, For ech male kynde openynge the wombe *to go out*, schal be clepid hooly to the Lord;

24 And that thei schulen 3yue an offrynge, vp that it is seid in the lawe of the Lord, A peyre of turtris, or twey culuere briddis.

25 And lo! a man was in Jerusalem, to whom the name Symeon; and this man *was* iust and dredful, abidinge the comfort of Israel; and the Hooly Gost was in him.

26 And he hadde taken answere of the Hooly Gost, that he schal not se deeth, no but he sai3 first the Crist of the Lord.

27 And he cam in spirit in to the temple. And whenne his fadir and modir ledden in the child Jhesu, that thei schulden do vp the custom of lawe for him,

28 And he took him in to his armes, and he blesside God, and seide,

29 Lord, now thou leeuyst thi seruaunt vp thi word in pees;

30 For myn y3en han seyn thin helthe,

31 The which thou hast maad redy bifore the face of alle peplis;

32 Li3t to the schewing of hethenė, and glorie of thi peple of Israel.

33 And his fadir and his modir weren wondringe on thes thingis, that weren seid of him.

19 But Mary kept all thoose sayinges, and pondered them in hyr hert.

20 And the shepherdes retourned, praysynge and laudynge God ffor all that they had herde and sene, evyn as itt was told vnto them.

21 And when the eyght daye was come, thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceaved in his mothers wombe.

22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde;

24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pigions.

25 And beholde! there was a man in Hierusalem, whose name was Simeon; and the same man was iuste and feared God, and longed for the consolacion off Israhel; and the HolyGoost was in hym.

26 And an answer was geven hym of the Holy Goost, that he shulde not se deethe, before he had sene the Lordes Christ.

27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe,

28 Then toke he hym vppe in his armes, ... and sayde,

29 Lorde, nowe lettest thou thy servaunt departe in peace accordinge to thy promes;

30 For myne eyes have sene the saveour sent from the,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the gentyls, and the glory off thy people Israhel.

33 And his father and mother mervelled att thoose thinges, which were spoken off hym.

34 Yah þiuþida ïna Swmaion, yah qaþ du Mariïn, aiþein ïs, Sai! sa ligiþ du drusa yah usstassai managaize ïn Ïsraela, yah du taiknai andsakanai.

35 Yah þan þeina silbons saiwala þairhgaggiþ hairus, ei andhulyaindau us managaim hairtam mitoneis.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh framaldra dage managaize, libandei miþ abin yera sibun fram magaþein seinai.

37 Soh þan widuwo yere ahtautehund yah fidwor; soh ni afïddya fairra alh, fastubnyam yah bidom blotande Frauyan nahtam yah dagam.

38 Soh þizai wheilai atstandandei, andhaihait Frauyin, yah rodida bi ïna ïn allaim þaim usbeidandam laþon Ïairusaulwmos.

39 Yah biþe ustauhun allata, bi witoda Frauyins, gawandidedun sik ïn Galeilaian, ïn baurg seina Nazaraiþ.

40 Ïþ þata barn wohs, yah swinþnoda, ahmins fullnands yah handugeins; yah ansts Guþs was ana ïmma.

41 Yah wratodedun þai birusyos ïs yera whammeh ïn Ïairusalem, at dulþ paska.

42 Yah biþe warþ twalibwintrus, usgaggandam þan ïm ïn Ïairusaulwma, bi biuhtya dulþais,

43 Yah ustiuhandam þans dagans, miþþane gawandidedun sik aftra, gastoþ Ïesus sa magus ïn Ïairusalem, yah ni wisedun Ïosef yah aiþei ïs.

44 Hugyandona ïn gasinþyam ïna wisan, qemun dagis wig, yah sokidedun ïna ïn ganiþyam yah in kunþam.

45 Yah ni bigitandona ïna, gawandidedun sik ïn Ïairusalem, sokyandona ïna.

46 Yah warþ, afar dagans þrins bigetun ïna ïn allh, sitandan ïn midyaim

34 And ðá bletsode hig Simeon, and cwæþ to Marian, his méder, Lóca nú! ðes is on hryre and on ǽrýst ásett manegra on Israhel, and on tácen, ðam ðe wið-cweden byþ.

35 And his sweord ðíne sáwle þurhfærþ, ðæt geþohtas sýn áwrigene of manegum heortum.

36 And Anna wæs witegestre, Fanueles dóhtor, of Asseres mǽgþe. Ðeos wunode mænigne dæg, and heo lyfode mid hyre were seofen gear of hyre fæmnhádе.

37 And heo wæs wuduwe oð feower and hund-eahtatig geara; seo of ðam temple ne gewát, dæges and nihtes þeowigende on fæstenum and on hálsungum.

38 And ðeos ðære tíde becumende, Drihtne andette, and be him spræc callum ðam ðe ge-anbídedon Hierusalem álýsednesse.

39 And þá hí ealle þing gefyldon, æfter Drihtnes ǽ, hí gehwurfon on Galileam, on heora ceastre Nazareth.

40 Sóþlice ðæt cíld weox, and wæs gestrangod, wísdómes full; and Godes gyfu wæs on him.

41 And his magas férdon ǽlce geare to Hierusalem, on easter-dæges freolstíde.

42 And ðá he wæs twelf wintre, hý fóron to Hierusalem, to ðam easterlican freolse, æfter hyra gewunan,

43 And gefylledum dagum, ðá hig ágén-gehwurfon, beláf se Hǽlend on Hierusalem, and his magas ðæt nyston.

44 Wéndon ðæt he on heora gefére wǽre, ðá comon hig á́nes dæges fær, and hine sóhton betweox his magas and his cúðan.

45 Ðá hig hyne ne fúndon, hig gewendon to Hierusalem, hine sécende.

46 Ðá, æfter þrim dagum hig fúndon hine on ðam temple, sittende on mid-

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is put in to the fallinge and in to the rysinge a3en of many men in Israel, and in to a tokene, to whom it schal be a3einseid.

35 And a swerd schal passe thorw thin owne soule, that thou3tis be schewid of manye hertis.

36 And Anna was a prophetisse, the dou3tir of Fanuel, of the lynage of Aser. And sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde seuen 3eer fro hir maydenhed.

37 And this was a widowe til to foure score 3eer and foure; which departide not fro the temple, seruynge ny3t and day to fastingis and bisechingis.

38 And this in thilke our aboue comynge, knowlechide to the Lord, and spak of him to alle that abiden the redempcioun of Israel.

39 And as thei hadden perfytli doon alle thingis, by the lawe of the Lord, thei turnyden a3en in to Galilee, in to her citee Nazareth.

40 Sothli the child wax, and was coumfortid, ful of wysdom; and the grace of God was in him.

41 And his fadir and modir wenten by alle 3eeris in to Jerusalem, in the solempne day of paske.

42 And whanne Jhesus was maad of twelue 3eeris, hem sti3ynge vp in to Jerusalem, by custom of the feeste day,

43 And the dayes endid, whanne thei turneden a3en, the child dwelte in Jerusalem, and his fadir and modir knewen not.

44 Forsothe thei gessinge him to be in the felowschipe, camen the wey of a day, and sou3ten him a mong his cosyns and knowen.

45 And thei not fyndinge, wenten a3en in to Jerusalem, sekynge him.

46 And it was don, aftir the thridde day thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this childe shalbe the fall and resurreccion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.

36 And there was Anna a prophetes, the doughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbande .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. scoore and .iij. yere off age; which went never oute of the temple, but served there with fastinge and prayer nyght and daye.

38 And she eam forth that same houre, and praysed God, and spake of hym to all that loked for redempcion in Hierusalem.

39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.

40 And the childe grewe, and wexed stronge in sprete, and was full off wysdom; and the favour of God was with hym.

41 And his father and mother went to Hierusalem every yeare, att the feeste of ester.

42 And when he was xij. yere olde, they went vppe to Hierusalem, after the custome of the feeste,

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowynge to his father and mother.

44 For they supposed he had bene in the company, they eam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce.

45 And founde hym not, they went backe agayne to Hierusalem, and sought hym.

46 And hit fortuned, that after .iij. dayes they founde hym in the temple,

laisaryam, yah hausyandan ïm yah fraihnandan ïns.

47 Usgeisnodedun þan allai þai hausyandans ïs, ana frodein yah andawaurdyam ïs.

48 Yah gasaiwhandans ïna sildalei qidedun. Yah qaþ du ïmma so aiþei ïs, Magau, wha gatawides uns swa? Sai! sa atta þeins yah ïk winnandona sokidedum þuk.

49 Yah qaþ du ïm, Wha þatei sokideduþ mik? niu wisseduþ, þatei ïn þaim attins meinis, skulda wisan?

50 Yah ïya ni froþun þamma waurda, þatei rodida du ïm.

51 Yah iddya miþ ïm, yah qam ïn Nazaraiþ, yah was ufhausyands ïm. Yah aiþei ïs gafastaida þo waurda alla ïn hairtin seinamma.

52 Yah Iesus þaih frodein, yah wahstau, yah anstai, at Guþa yah mannam.

dan ðam láreowum, hlystende and hí áhsiende.

47 Ðá wundrodon hig ealle ðe gehýrdon, be his gleawscipe and hys andswarum.

48 . . . . . Ðá cwæþ his módor to him, Sunu, hwí dydest ðú unc ðus? ðin fæder and ic sárigende ðé sóhton.

49 Ðá cwæþ he to him, Hwæt is ðæt gyt me sóhton? nyste gyt, ðæt me gebyraþ to beonne, on ðam þingum ðe mines fæder synd?

50 Ðá ne ongeaton hig ðæt word, ðe he to him spræc.

51 Ðá férde he mid him, and com to Nazareth, and wæs him under-þeod. And his módor geheold ealle ðás word, on hyre heortan smeagende.

52 And se Hælend þeah on wísdóme, and on ylde, and mid gyfe, mid Gode and mid mannum.

Chap. III. 1 Ïn yera þan fimftataihundin þiudinassaus Teibairiaus, Kaisaris, raginondin Puntiau Peilatau Iudaia, yah fidurraginya þis Galeilaias, Herodeis, Filippauzuh, þan broþrs ïs, fidurraginya þis Ituraias, yah Trakauneitidaus landis, yah Lwsaniaus, Abeileni fidurraginya,

2 At auhmistam gudyam Annin yah Kayafin, warþ waurd Guþs at Iohannen, Zachariins sunau, ïn auþidai.

3 Yah qam and allans gauyans Iaurdanaus, meryands daupein idreigos du fraleta frawaurhte.

4 Swaswe gamelid ist ïn bokom waurde Esaeiins, praufetaus, qiþandins, Stibna wopyandins ïn auþidai, Manweid wig Frauyins, raihtos waurkeiþ staigos ïs.

5 All dalei usfullyada, yah all fairgunye yah hlaine gahnaiwyada; yah wairþiþ þata wraiqo du raihtamma, yah usdrusteis du wigam slaihtaim;

Chap. III. 1 †Sóþlice ðam fiftéoþan geare ðæs Caseres anwealdes, Tiberii, begýmendum ðam Pontiscan Pilate Iudéa-þeode, feorþan dæles rica Galiléé, Herode, Filippo, his bréðer, feorþan dæles rica Iturie, and ðæs rices Traconitidis, and Lisania, Abiline feorþan dæles rica,

2 Under ðæra sacerda ealdrum Anna and Caifa, Godes word wæs geworden ofer Zacharias sunu, on wéstene.

3 And he com into eall Iordanes rice, bodigende dæd-bóte fulluht and synna forgyfenesse.

4 Swá hit áwriten ys on Isaies béc, ðæs witegan, Clypiendes stefn on wéstene, Gegearwiaþ Drihtnes weg, dóþ his siðas rihte.

5 Æ'lc denu biþ gefylled, and ælc múnt and beorh byþ genyðerod; and þweoru beoþ on gerihte, and ungerýdu on smeðe wegas;

sittinge in the myddil of doctours, heeringe hem and axinge hem.

47 Sothli alle men that herden him, wondriden on the prudence and answeris of him.

48 And thei seynge wondriden. And his modir seide to him, Sone, what hast thou don to vs thus? Lo! thi fadir and I sorwynge han sou3t thee.

49 And he seith to hem, What is it that 3e sou3ten me? wisten 3e not, for in tho thingis that ben of my fadir, it bihoueth me to be?

50 And thei vndirstoden not the word, which he spak to hem.

51 And he cam doun with hem, and cam to Nazareth, and was suget to hem. And his modir kepte to gidere alle thes wordis, beringe to gidere in hir herte.

52 And Jhesu profitide in wysdom, age, and grace, anemptis God and men.

sittinge in the middes of the doctours, both hearynge them and posinge them.

47 And all that herde hym, mervelled at his witt and answers.

48 And when they sawe hym they were astonyed. And his mother sayde vnto hym, Sone, why haste thou thus dealte with vs? Beholde! thy father and I have sorowed and sought the.

49 And he sayd vnto them, Howe is it that ye sought me? wist ye not, that I muste goo aboute my fathers busines?

50 And they vnderstod nott the saynge, that he spake to them.

51 And he went with them, and cam to Nazareth, and was obedient to them. His mother kept all these thynges in her hert.

52 And Jesus increased in wisdom, and age, and in favoure, with God and man.

Chap. III. 1 Forsothe in the fyftenthe 3eer of the empyre of Tiberie, emperour, Pilat of Pounce kepinge Judee, sothli Eroude, prince of Galilee, Philip forsoth, his brother, prince of Ituree, and of the cuntre of Tracon, and Lisany, prince of Abilyn,

2 Vndir the princis of prestis Annas and Cayfas, the word of the Lord is maad on John, the sone of Zacharie, in desert.

3 And he cam in to al the cuntre of Jordan, prechinge baptym of penaunce in to remyscioun of synnes.

4 As it is writun in the book of wordis of Ysaye, the prophete, The voys of *oon* criynge in desert, Make 3e redy the weye of the Lord, make 3e his pathis ri3t.

5 Ech valey schal be fulfillid, and ech mountayn and litil hil schal be maad lou3; and schrewide thingis schulen be in to dressid thingis, and scharpe thingis in to playne weyes;

Chap. III. 1 In the fiftenthe yeare of the raigne off Tiberius, the emperoure, Pontius Pilate beinge leftenaunt of Jewry, and Herode beinge tetrarch of Galile, and his brother Philip, tetrarch in Iturea, and in the region of Traconitis, and Lysanias the tetrarch of Abyline,

2 When Anna and Cayphas were the hye prestes, the commaundment of God was puplisshed vnto Jhon, the sonne off Zacarias, in the wildernes.

3 And he cam into all the coostes aboute Jordan, preachynge the baptim of repentaunce for the remission of synnes.

4 As it is written in the boke of the sayinges of Esayas, the prophet, which saeth, The voyce off a cryar in wyldernes, Prepare the waye off the Lorde, make hys pathes straight.

5 Every valley shalbe fylled, and every mountayne and hyll shalbe broght lowe; and crocked thynges shalbe made streight, and the rought wayes shalbe made smoth;

6 Yah gasaiwhiþ all leike nasein Guþs.

7 Qaþ þan du þaim atgaggandeim manageim, daupyan fram sis, Kuni nadre, whas gataiknida ïzwis þliuhan faura þamma anawairþin hatiza?

8 Waurkyaiþ nu akran wairþata ïdreigos, yah ni duginnaiþ qiþan ïn ïzwis, Attan aigum Abraham; qiþa auk ïzwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahama.

9 Aþþan yu so aqizi at waurtim bagme ligiþ; all nu bagme unbairandane akran god, usmaitada, yah ïn fon galagyada.

10 Yah frehun ïna manageins, qiþandans, An wha tauyaima?
11 Andhafyands þan qaþ, Sa habands twos paidos, gibai þamma unhabandin; yah saei habai matins, samalciko tauyai.

12 Qemun þan motaryos daupyan; yah qeþun du ïmma, Laisari, wha tauyaima?
13 Þaruh qaþ du ïm, Ni waiht, ufar þatei garaid siyai ïzwis, lausyaiþ.

14 Frehun þan ïna yah þai militondans, qiþandans, Yah weis wha tauyaima? Yah qaþ du ïm, Ni mannanhun holoþ, ni mannanhun anamahtyaid, yah waldaiþ annom ïzwaraim.
15 At wenyandein þan allai managein, yah þagkyandam allaim ïn hairtam seinaim bi Ïohannein, niu aufto sa wesi Christus,
16 Andhof þan Ïohannes, allaim qiþands, Ïk allis ïzwis watin daupya; ïþ gaggiþ swinþoza mis, þizei ïk ni ïm wairþs andbindan skaudaraip skohis ïs; sah ïzwis daupeiþ ïn Ahmin Weihamma yah funin.

17 Habands winþiskauron ïn handau seinai, yah gahraineiþ gaþrask sein, yah briggiþ kaurn ïn bansta seinamma; ïþ ahana ïntandeiþ funin unwhapnandin.

18 Managuþ-þan yah anþar þrafstyands, þiuþspilloda managein.

6 And ælc flæsc gesihþ Godes hæle.

7 Sóþlice he cwæþ to ðam menegum, ðe férdon, ðæt hí wǽron gefullode fram him, Ealá ge næddrena cynn, hwá ætýwde eow ðæt ge fleon fram ðam toweardan yrre?
8 Dóþ geornlice weorðlice dǽd-bóte wæstmas, and ne ongynne ge cweðan, We habbaþ us to fæder Abraham; ic secge eow, ðæt God is swá mihtig ðæt he mæg of ðysum stánum Abrahames bearn áweccan.
9 Nú is seo æx áset to ðæs treowes wyrtruman; witodlice ælc treow ðe ne bryngþ gódne wæstm, biþ forcorfen, and on fýr áworpen.

10 Đá áhsodon hyne ða menegu, and cwǽdon, Hwæt dó we?
11 Đá cwæþ he to him, Se ðe hæfþ twá tunecan, sylle ðam ðe næfþ; and ðam gelice dó, se ðe mettas hæfþ.

12 Đá comon ða mánfullan ðæt hig áþwegene wǽron; and cwǽdon to him, Láreow, hwæt dó we?
13 Đá cwæþ he, Ne dó ge náht máre, ðonne ðæt eow geset is.

14 Đá áhsodon hine ða cempan, and cwǽdon, And hwæt dó we? Đá sǽde he him, Ne slea ge nánne, ne tále ne dóþ, and beoþ ċðhylde on eowrum andlyfenum.
15 Sóþlice ðam folce wénendum, and eallum on hyra heortan þencendum be Iohanne, hwæðer he Crist wǽre,
16 Đá andswarode Iohannes, him eallum secgende, Witodlice ic eow on wætere fulligc; sóþlice cymþ strengra ðonne ic, ðæs ic ne eom wyrðe ðæt ic hys sceo-þwang uncnytte; he eow fullaþ on Hálgum Gáste and on fýre.

17 And his fann ys on his handa, and he feormaþ his bernes flóre, and gaderaþ hys hwǽte into his berne; ðæt ceaf he forbærnþ on unácwencedlicum fýre.
18 Manega óðre þing bodigende, he ðæt folc lærde.

6 And ech fleisch† schal se the helthe of God.

7 Therfore he seide to the cumpanyes, the whiche wenten out, that thei schulden be baptysid of him, Kyndlis of eddris, who schewide to 3ou to flee fro wraththe to comynge?

8 Therfore do 3e worthi fruytis of penaunce, and bigynne 3e not to seye, We han a fadir Abraham; sothli I seie to 3ou, God is my3ti to reise of thes stoones the sones of Abraham.

9 Forsothe now an ax is put to the roote of the tree; sothli ech tree not makynge good fruyt, schal be kitt doun, and schal be sent in to the fier.

10 And the cumpanyes axden him, seiynge, What therfore schulen we do?

11 Sothli he answeringe seide to hem, He that hath twey cootis, 3yue to him that hath non; and he that hath metis, do on lyk manere.

12 Sothli and pupplicans camen for to be baptised; and thei seiden to him, Maistir, what schulen we don?

13 And he seide to hem, Do 3e no thing more, than that that is ordeyned to 3ou.

14 Forsothe and kny3tis axiden him, seiynge, What schulen also we do? And he seith to hem, Smyte 3e wrongfulli no man, nether make 3e fals chalenge, and be 3e apaid with 3oure soudis.

15 Forsoth al the peple gessinge, and alle men thenkinge in her hertis of John, lest perauenture he were Crist,

16 John answeride, seyinge to alle men, Sothli I baptise 3ou in watir; forsothe a strengere than I schal come aftir me, of which I am not worthi for to vnbynde the thwong of his schoon; he schal baptyse 3ou in the Hooly Gost and fyer.

17 Whos wynewyng tool in his hond, and he schal purge his corn floor, and schal gedere the whete in to his berne; sothli the chaffis he schal brenne in fier vnquenchable.

18 Forsoth and he monestinge manye othere thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour sent off God.

7 Then sayde he to the people, that were come to be baptised of hym, O generacion of vipers, who hath shewed you the crafte to flye from wrath to come?

8 Brynge forth due frutes of repentaunce, and begyn nott to saye in youre selves, We have Abraham to oure father; for I say vnto you, God is able of these stones to reyse vppe children vnto Abraham.

9 Nowe also ys the axe leyd vnto the rote off the trees; every tree therfore which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

10 And the people axed him, sayinge, What shall we do then?

11 He answered and sayde vnto them, He that hathe ij. coottes, lett hym parte with him that hath none; and he that hath meate, let him do lyke wyse.

12 Then cam there puplicans to be baptised; and sayde vnto hym, Master, what shall we do?

13 He answered vnto them, Requyre no more, then that which ys appoynted vnto you.

14 The soudiers lykewyse demaunded off hym, sayinge, And what shall we do? And he sayde to them, Do violence to noo man, nether trouble eny man wrongfully, and be content wyth youre wages.

15 As the people were in a doute, and all men disputed in there hertes of Jhon, whether he were very Christ,

16 Jhon answered, and sayd to them all, I baptise you wyth water; butt a stronger then I commeth, whose shue latchet I am nott worthy to vnloose; he will baptise you with the Holy Goost and with fyre.

17 Which hath his fan in his hond, and wil pourge his floore, and will gader his corne in to hys barne; and the chaffe wyll he bourne with fyre that never shalbe quenched.

18 And many other thynges in hys exhortacion, preached he vnto the people.

19 Ïþ Herodes, sa taitrarkes, gasakans fram ïmma bi Herodiadein, qen broþrs ïs, yah bi alla þoei gawaurhta ubila Herodes,

20 Anaaiauk yah þata ana alla, yah galauk Ïohannen ïn karkarai.

21 Warþ þan, biþe daupida alla managein, yah at Ïesu ufdaupidamma, yah bidyandin, usluknoda himins.

22 Yah atïddya Ahma sa Weiha leikis siunai, swe ahaks ana ïna; yah stibna us himina warþ, qiþandei, Þu ïs sunus meins sa liuba, ïn þuzei waila galeikaida.

23 Yah silba was Ïesus swe yere þriyetigiwe uf gakunþai, swaei sunus munds was Ïosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yannins, sunaus Ïosefis,

25 Sunaus Mattaþiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahaþis, sunaus Mattaþiaus, sunaus Saimaieinis, sunaus Ïosefis, sunaus Ïodins,

27 Sunaus Ïohannins, sunaus Resins, sunaus Zauraubabilis, sunaus Salaþielis, sunaus Nerins,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Ïosezis, sunaus Aileiaizairis, sunaus Ïoreimis, sunaus Mattaþanis, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Ïudins, sunaus Ïosefis, sunaus Ïohannins, sunaus Aileiakeimis,

19 Herodes, se feorþan dǽles rïca, ðá he wæs fram him geþread be ðære Herodiadiscan, hys bróðer wife, and be eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-ïcte, ðæt he beclýsde Iohannem on cwearterne.

21 Sóþlïce wæs geworden, ðá eall ðæt folc wæs gefullod, and ðam Hǽlende gefulledum, and gebiddendum, heofon wæs ge-openod.

22 And se Hálega Gást ástáh lichamlïcre ansýne, on hyne swá án culfre; and stefen wæs of heofone geworden, and ðus cwæþ, Ðú eart mín gecorena sunu, on ðé me gelïcode.

23 And se Hǽlend wæs on ylde swylce þritig wintre, ðæt men wéndon ðæt he wǽre Iosepes sunu, se wæs Helies sunu,† 24–38 se wæs Nazareth. Swá of cneorysse on cneorysse, oð Adam, se wæs Godes sunu, oð fïf and huud-seofentig cneoryssa.

19 Sothli Eroude, the forthe prince, whanne he was blamyd of John for Herodias, wyf of his brother, and of alle euels that Eroud dide,

20 Addide this ouer alle, and closide John in prisoun.

21 Forsoth it was don, whanne al the peple was baptisid, and Jhesu cristenyd, and preiynge, heuene was openyd.

22 And the Hooly Gost cam doun in bodily licknesse, as a culuere in to him; and a voys was maad fro heuene, Thou ert my dereworthe sone, in thee it hath plesid to me.

23 And Jhesu him silf was bygynnynge as of thritti 3eer, that he was gessid the sone of Joseph, which was of Hely,

24 Which was of Mathath, which was of Leuy, wich was of Melchy, which was of Jamne, that was of Joseph,

25 That was of Mataty, that was of Amos, that was of Naum, that was of Hely, that was of Nagge,

26 That was of Mathath, that was of Mathatye, that was of Semy, that was of Joseph, that was of Juda,

27 That was of Johanna, that was of Resa, that was of Zorobabel, that was of Salatiel, that was of Nery,

28 That was of Melchy, that was of Addy, that was of Cosan, that was of Elmadan, that was of Her,

29 That was of Jesu, that was of Eleasar, that was of Jorym, that was of Mathath, that was of Leuy,

30 That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Elyachim,

19 Then Herode, the tetrach, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the evyls which Herod had done,

20 Added this above all, and leyd Jhon in preson.

21 And yt fortuned, as all the people receaved baptim, and when Jesus was baptised, and did praye, that heven was opened.

22 And the Holy Goost cam doune in a bodely shape, lyke a dove apon him; and a voyce cam from heven, sayinge, Thou arte my dere sonne, in the do I delyte.

23 And Jesus him silfe was about thirty yere of age when he began, beinge as men supposed the sonne of Joseph, which Joseph was the sonne of Heli,

24 Which was the sonne of Mathat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matatthias, which was the sonne of Amos, which was the sonne of Nahum, which was the sonne of Esli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Johanna, which was the sonne of Rhesya, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Helmadam, which was the sonne of Her,

29 Which was the sonne of Jeso, which was the sonne of Helieser, which was the sonne of Joram, which was the sonne of Mattha, which was the sonne of Levi,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonam, which was the sonne of Heliacim,

31 Sunaus Mailaianis, sunaus Macinanis, sunaus Mattaþanis, sunaus Naþanis, sunaus Daweidis.

32 Sunaus Ïaissaizis, sunaus Obeidis, sunaus Bauauzis, sunaus Salmonis, sunaus Nahassonis,

33 Sunaus Amcinadabis, sunaus Aramis, sunaus Aizoris, sunaus Faraizis, sunaus Ïudins,

34 Sunaus Ïakobis, sunaus Ïsakis, sunaus Abrahamis, sunaus Þarins, sunaus Nakoris,

35 Sunaus Sairokis, sunaus Ragawis, sunaus Falaigis, sunaus Aibairis, sunaus Salamis,

36 Sunaus Kacinanis, sunaus Arfaksadis, sunaus Semis, sunaus Nauelis, sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis, sunaus Ïaredis, sunaus Maleilaielis, sunaus Kaeinanis,

38 Sunaus Ainosis, sunaus Sedis, sunaus Adamis, sunaus Guþs.

Chap. IV. 1 Ïþ Ïesus Ahmins Weihis fulls gawandida sik fram Ïaurdanau, yah tauhans was ïn ahmin ïn auþidai

2 Dage fidwortiguns, fraisans fram diabulau, yah ni matida waiht in dagam yainaim; yah at ustauhanaim þaim dagam, biþe gredags warþ.

3 Yah qaþ du ïmma diabulus, Yabai sunaus siyais Guþs, qiþ þamma staina, ei wairþai hlaibs.

4 Yah andhof Ïesus wiþra ïna qiþands,

Chap. IV. 1 Sóþlice se Hælend wæs full Háligum Gáste and férde fram Iordane, and he wæs fram Háligum Gáste gelæd on sumum wēstene

2 Feowertig daga, and wæs fram deofle costod, and he on ðam dagum nán þing ne æt; and ðaṁ gefylledum dagum, hine hingrede.

3 Ðá cwæþ se deofol him to, Gif ðú sý Godes sunu, sege ðisum stáne, ðæt he to hláfe geweorðe.

4 Ðá andswarode him se Hælend, Hit

31 That was of Melea, that was of Menna, that was of Mathatha, that was of Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason,

33 That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas,

34 That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor,

35 That was of Seruch, that was of Ragau, that was of Phaleth, that was of Heber, that was of Sale,

36 That was of Caynan, that was of Arfaxat, that was of Sem, that was of Noe, that was of Lameth,

37 That was of Matusale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Caynan,

38 That was of Enos, that was of Seth, that was of Adam, that was of God.

Chap. IV. 1 Forsothe Jhesu ful of the Hooly Gost turnede aȝen fro Jordan, and was led by the spirit in to desert

2 Fourty dayes, and was temptid of the deuyl, and eet no thing in tho dayes; and tho dayes endid, he hungride.

3 Forsothe the deuel seide to him, If thou ert Goddis sone, seye to this stoon, that it be maad bred.

4 And Jhesus answeride to him, It is

31 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jareth, which was the sonne of Malalchel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

Chap. IV. 1 Jesus then full off the Holy Goost returnyd from Iordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the devyl, and in thoose dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the devyll sayd vnto him, Yf thou be the sonne of God, commaunde this stone, that he be breed.

4 And Jesus answered hym, sayinge,

Gamelid ïst, þatei ni bi hlaib ainana libaid manna, ak bi all waurde Guþs.

5 Yah ustiuhands ïna diabulaus ana fairguni hauhata, ataugida ïmma allans þiudinassuns þis midyungardis ïn stika melis;
6 Yah qaþ du ïmma sa diabulus, Þus giba þata waldufni þize allata, yah wulþu ïze, unte mis atgiban ïst, yah þiswhammeh þei wilyau giba þata;

7 Þu nu yabai ïnweitis mik ïn andwairþya meinamma, wairþiþ þein all.

8 Yah andhafyands ïmma Ïesus qaþ, ... Gamelid ïst, Frauyan Guþ þeinana ïnweitais, yah ïmma ainamma fullafahyais.
9 Þaþroh gatauh ïna ïn Ïairusalem, yah gasatida ïna ana giblin alhs, yah qaþ du ïmma, Yabai sunus siyais Guþs, wairþ þuk þaþro dalaþ;
10 Gamelid ïst auk, þatei aggilum seinaim anabiudiþ bi þuk, du gafastan þuk,
11 Yah þatei ana handum þuk ufhabband, ei whan ni gastagqyais bi staina fotu þeinana.
12 Yah andhafyands qaþ ïmma Ïesus, Þatei qiþan ïst, Ni fraisais Frauyan Guþ þeinana.
13 Yah ustiuhands all fraistobnyo, diabulus afstoþ fairra ïmma und mel.

14 Yah gawandida sik Ïesus ïn mahtai ahmins ïn Galeilaian, yah meriþa urrann and all gawi bisitande bi ïna.

15 Yah ïs laisida ïn gaqumþim ïze, mikilids fram allaim.
16 Yah qam ïn Nazaraiþ, þarei was fodiþs, yah galaiþ ïnn bi biuhtya seinamma ïn daga sabbato ïn swnagogein, yah usstoþ siggwan bokos.
17 Yah atgibanos wesun ïmma bokos Eisaeïins, praufetus; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, ïn þizei gasalboda mik; du wailameryan unledaim ïnsandida mik, du ganasyan þans

is âwriten, Dæt se man ne lyfaþ be hlâfe ânum, ac of ælcum Godes worde.

5 And đâ lædde se deofol hyne, and ætŷwde him ealle rîcu eorþan ymbehwyrftes on ânre byrhtm-hwîle;

6 And to him cwæþ, Ealne đisne anweald ic đê sylle, and hyra wuldor, forđam đe hi me synd gesealde, and ic hî sylle đam đe ic wylle;

7 Witodlice ealle hig beoþ đîne, gif đû ge-eađmêtst beforan me.

8 Đâ andswarode him se Hælend, ... Hit is âwriten, Drihten đînne God đû ge-eađmêtst, and him ânum þeowast.
9 Đâ lædde he hyne on Hierusalem, and gesette hine ofer đæs temples hrieg, and him to cwæþ, Gyf đû sŷ Godes sunu, âsend đê heonun nyđer;
10 Sôþlice hyt is âwriten, Đæt he hys englum be đê bebyt, đæt hig đê gehealdon,
11 And đæt hig đê mid handum nimon, đe-læs đû đînne fôt æt stâne ætspeorne.
12 Đâ cwæþ se Hælend him andswariende, Hyt is gecweden, Ne costna đû Drihten đînne God.
13 And ealre đære costnunge gefylledre, se deofol him sume hwîle framgewât.
14 Đâ fêrde se Hælend on gâstes mægene on Galileam, and his hlisa be him fêrde on eall đæt rîce.

15 And he lærde be hyra gesamnungum, and wæs fram eallum gemêrsod.
16 Đâ com he to Nazareth, đar he âfêd wæs, and he eode on reste-dæge on đa gesamnunge æfter his gewunan, and he ârâs đæt he rædde.
17 And him wæs geseald Isaias bôc, đæs witegan; and sôna swâ he đa bôc unfeôld, đâ fûnde he đar âwriten,

18 Drihtnes Gâst is ofer me, forđam đe he smŷrede me; he sende me þearfum bodian, and gehæftum âlŷsednesse,

writun, For a man lyueth not in breed aloone, but in euery word of God.

5 And the deuyl ladde hym in to an hiȝ hil, and schewide to him alle the rewmes of the roundnesse of erthe in a moment of a tyme;

6 And seith to him, I schal ȝyue to thee al this power, and the glorie of hem, for to me thei ben ȝouun, and to whom I wole I ȝyue hem;

7 Therfore if thou fallinge doun schalt worschipe bifore me, alle thingis schulen be thine.

8 And Jhesus answeringe seide to him, ... It is writen, Thou schalt worschipe the Lord thi God, and to hym aloone thou schalt serue.

9 And he ledde him in to Jerusalem, and settide on the pynacle of the temple, and seide to him, If thou art Goddis sone, sende thi self fro hennis down;

10 For it is writen, For he hath comaundid to his aungels of thee, that thei kepe thee in alle thi weyes,

11 And for thei schulen in hondis take thee, lest perauenture thou hirte thi foot at a stoon.

12 And Jhesus answeringe seith to him, It is seid, Thou schalt not tempte the Lord thi God.

13 And euery temptacioun endid, the deuyl wente away fro him til to a tyme.

14 And Jhesu turnyde aȝen in the vertu of the spirit in to Galilee, and the fame wente forth of him thurȝ al the cuntre.

15 And he tauȝte in the synagogis of hem, and was magnyfied of alle men.

16 And he cam to Nazareth, where he was norischid, and he entride by custom in the day of saboth in to the synagoge, and roos for to rede.

17 And the book of Ysaie, the prophete, was takun to him; and as he turnyde the book, he fond a place where it is writun,

18 The Spirit of the Lord on me, for which thing he anoyntide me; he sente me for to euaungelise to pore men, for to

It ys written, Man shall nott live by breed only, butt by every worde of God.

5 And the devyll toke him vppe into an hye mountayne, and shewed hym all the kyngdoms of the erth even in the twynclynge of an eye;

6 And the devyl said vnto him, All this power will I geve the everywhit, and the glori of them, for that is delyvered to me, and to who soever I wyll I geve it;

7 Yf thou therfore wilt worshippe me, they shalbe all thyne.

8 Jesus answered and sayd vnto hym, Hence from me, Satan, for hit is written, Thou shalt honour thy Lorde God, and hym only serve.

9 And he caryed hym to Hierusalem, and set him on a pynacle of the temple, and sayd vnto him, Yf thou be the sonne of God, cast thy silfe doune from hens;

10 For it ys written, He shall geve hys angelles charge over the, to kepe the,

11 And with there hondis they shall stey the vppe, that thou hurt nott thy fote agaynst a stone.

12 Jesus answered and sayde vnto hym, It ys sayd, Thou shalt nott tempte thy Lorde God.

13 And as sone as the devyll had ended all his temptacions, he departed from hym for a season.

14 And Jesus retourned by the power of the sprete in to Galile, and the fame off hym went throwe oute all the region rounde aboute.

15 And he taught in there sinagogges, and was commended off all men.

16 And he cam to Nazareth, where he was noursed, and as hys custume was went in to the sinagog on the saboth daye, and stode vppe for to rede.

17 And there was delyvered vnto hym the boke off the prophet, Esaias; and when he had opened the boke, he founde the place where hit was wrytten,

18 The Sprete off the Lorde apon me, be cause he hath annoynted me; to preache the gospell to the povre he hath

gamalwidans hairtin, meryan frahunþanaim fralet, yah blindaim siun; fraletan gamaidans ïn gaþrafstein;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgibands andbahta, gasat; yah allaim ïn þizai swnagogein wesun augona fairweityandona du ïmma.

21 Dugann þan rodyan du ïm, þatei himma daga usfullnodedun mela þo ïn ausam ïzwaraim.

22 Yah allai alakyo weitwodidedun ïmma, yah sildaleikidedun bi þo waurda anstais, þo usgaggandona us munþa ïs. Yah qeþun, Niu sa ïst sunus Iosefis?

23 Yah qaþ du ïm, Aufto qiþiþ mis þo gayukon, Þu lciki, hailei þuk silban. Whan filu hausidedum waurþan ïn Kafarnaum, tawei yah her ïn gabaurþai þeinai.

24 Qaþ þan, Amen ïzwis qiþa, þatei ni ainshun praufete andanems ïst ïn gabaurþai seinai.

25 Aþþan bi sunyai qiþa ïzwis, þatei managos widuwons wesun ïn dagam Helciins ïn Israela, þan galuknoda himins du yeram þrim yah menoþs saihs, swe warþ huhrus mikils and alla airþa;

26 Yah ni du ainaihun þizo ïnsandiþs was Helias, alya ïn Saraipta Seidonais, du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf Hailcisaiu, praufetau, ïn Israela, yah ni ainshun ïze gahrainids was, alya Naiman sa Saur.

28 Yah fullai waurþun allai modis ïn þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun ïmma ut us baurg, yah brahtedun ïna und auhmisto þis fairgunyis ana þammei so baurgs ïze gatimrida was, du afdrausyan ïna þaþro.

30 Ïþ ïs þairhleiþands þairh midyans ïns ïddya;

31 Yah galaiþ ïn Kafarnaum, baurg

and blíndum gesihþe, forbrocene gehælan; . . . .

19 And bodian Drihtnes andfenge gér, and edleanes dæg.

20 And đá he đa bóc befeold, he hig đam þéne ágef, and sæt; and ealra heora eagan on đære gesamnunge wǽron on hyne behealdende.

21 Đá ongan he him to cweđan, Sóþlice to-dæg đis gewrit is on eowrum earum gefylled.

22 And hig ealle wǽron đæs geenǽwe, and wundredon be đam wordum, đe of his múþe eodon. And đus cwǽdon, Nys đes Iosepes sunu?

23 Đá cwæþ he, Witodlice ge seegaþ me đás gelicnesse, Ealá lǽce, gehǽl đé sylfne. Dó hér on đínum earde, swá fela wundra swá we gehýrdon gedóne on Cafarnaum.

24 Đá cwæþ he, Sóþlice ic eow secge, đæt nán witega nis andfenge on his éđele.

25 Sóþlice ic eow secge, manega wudewan wǽron on Helias dagum on Israhel, đá đá seo heofon wæs belocen þreo gér and syx mónþas, đá wæs geworden mycel hunger on ealre eorþan;

26 And to đara nánum næs Helias ásend, búton to ánre wudewan, on Sarepta Sidonie.

27 And manega lic-þróweras wǽron on Israhel, under Heliseó, đam witegan, and hyra nán næs áclǽnsod, búton Nááman se Sirisca.

28 Đá wurdon hig ealle on đære gesamnunge mid yrre gefylled, đás þing gehýrende.

29 And hig árison, and scufon hine of đære ceastre, and lǽddon hine ofer đæs múntes cnæpp ofer đone hyra burh getimbrod wæs, đæt hí hine nyđerbescufon.

30 Đá férde he þurh hyra midlen;

31 And he férde to Cafarnaum, on

heele contrite men in herte, and for to preche remyscioun to caytifs, and siȝt to blynde men; and for to delyuere brokun men in to remiscioun;

19 For to preche the ȝeer of the Lord plesaunt, and the day of ȝeldynge.

20 And whanne he hadde closid the book, he ȝaf aȝein to the mynystre, and sat; and the yȝen of alle men in the synagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, For in this day this scripture is fulfillid in ȝoure eeris.

22 And alle men ȝauen witnessinge to him, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Wher this is not the sone of Joseph?

23 And he seide to hem, Sothli ȝe schulen seie to me this liknesse, Leeche, heele thi silf. Thei sayden, Hou grete thingis han we herd don in Capharnaum, make thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to ȝou, for no man prophete is receyued in his owne cuntre.

25 In treuthe I seie to ȝou, for manye widewis weren in the dayes of Elye, the prophete, in Israel, whanne heuene was closid thre ȝeer and sixe monethis, whanne greet hungir was maad in euery lond;

26 And to non of hem was Elye sent, no but to Sarepta of Sydon, to a woman widowe.

27 And manye meselis weren in Israel, vndir Elyse, the prophete, and non of hem was clensid, no but Naman of Sirie.

28 And alle in the synagoge heeringe thes thingis, weren fulfillid with wraththe.

29 And thei risen vp, and castiden out him with oute the citee, and ledde him to the cop of the hil on which the cite of hem is foundid, that thei schulden caste him doun.

30 Sothly Jhesus passynge wente thorw the myddil of hem;

31 And he cam doun in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliveraunce to the captive, and sight to the blynde; and frely to sett att liberte them that are brused;

19 And to preache the aceptable yeare off the Lorde.

20 And he cloosed the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt were in the synagog were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in youre eares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth. And sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoever we have herd done in Capernaum, do the same here lyk wyse in thyne awne countre.

24 And he sayde, Verely I saye vnto you, no prophet is accepted in his awne countre.

25 But I tell you off a trueth, many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greate fammisshment was throughoute all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savynge Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wrath.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hedlynge.

30 But he went his waye even thorowe the myddes of them;

31 And cam in to Capernaum, a cite

Galeilaias, yah was laisyands ïns ïn sabbatim.

32 Yah sildaleikideduþ bi þo laisein ïs, unte ïn waldufnya was waurd ïs.

33 Yah ïn þizai swnagogein was manna habands ahman unhulþons unhrainyana, yah ufhropida,

34 Qiþands, Let, wha uns yah þus, Ïesu Nazorenu? qamt fraqistyan unsis? Kann þuk whas ïs, sa weiha Guþs.

35 Yah gawhotida ïmma Ïesus, qiþands, Afdolþn, yah usgagg us þamma. Yah gawairpands ïna sa unhulþa ïn midyaim, urrann af ïmma, ni waihtai gaskaþyands ïmma.

36 Yah warþ afslauþnan allans, yah rodidedun du sis misso, qiþandans, Wha waurde þata, þatei miþ waldufnya yah mahtai anabiudiþ þaim unhrainyam ahmam, yah usgaggand?

37 Yah usïddya meriþa fram ïmma and allans stadins þis bisunyane landis.

38 Usstandands þan us þizai swnagogai, galaiþ ïn gard Seimonis; swaihro þan þis Seimonis was anahabaida brinnon mikilai, yah bedun ïna bi þo.

39 Yah atstandands ufar ïya, gasok þizai brinnon, yah aflailot ïya; sunsaiw þan usstandandei andbahtida ïm.

40 Miþþanei þan sagq sunno, allai swa managai swe habaidedun siukans sauhtim missaleikaim, brahtedun ïns at ïmma; ïþ ïs, ainwharyammeh ïze handuns analagyands, gahailida ïns.

41 Usïddyedun þan yah unhulþons af managaim, hropyandeins, yah qiþandeins, Þatei þu ïs Christus sunus Guþs. Yah gasakands ïm ni lailot þos rodyan, unte wissedun silban Christu ïna wisan.

42 Biþeh, þan warþ dags, usgaggands, galaiþ ana auþyana stad; yah manageins sokidedun ïna, yah qemun und ïna, yah gahabaidedun ïna, ei ni afliþi fairra ïm.

43 Þaruh ïs qaþ du ïm, Þatei yah þaim

Galileisce ceastre, and hï ðar on restedagum lǽrde.

32 And hig wundredon be his lâre, forðam his spræc on anwealde wæs.

33 And on hyra gesamnunge wæs sum man unclǽne deofol hæbbende, and he hrýmde micelre stefne,

34 And cwæþ, Lǽt, lá Nadzarenisca Hǽlend, hwæt is us and ðé? com ðú us to forspillanne? Ic wát, ðæt ðú eart Godes hálega.

35 And ðá cídde him se Hǽlend, and cwæþ, Ádumba, and gá him of. And ðá he út-ádráf hine on heora midlene, he him fram-gewát, and him náht ne derede.

36 Ðá wurdon hig ealle forhte, and spræcon him betwýnan, and cwǽdon, Hwæt ys ðæt word, ðæt he on mihte and on mægene unclǽnum gástum bebyt, and hig út-gáþ?

37 Ðá wæs his hlisa gewídmærsod on ǽlcere stówe ðæs ríces.†

38 Sóþlíce he árás of heora gesamnunge, and férde on Simones hús; ðá wæs Simones sweger geswenced on mycelum feferum, and hig hyne for hyre bǽdon.

39 And he standende ofer hig, ðam fefere bebeád, and he hig forlét; and heo sóna árás and him þénode.

40 Sóþlíce ðá sunne ásáh, ealle ðe untrume wǽron on mislícum ádlum, hig lǽddon him to; and he, syndrygum hys hand on-settende, hig gehǽlde.

41 Ðá férdon ða deoflu of manegum, hrýmende, and cweðende, Sóþes ðú eart Godes sunu. And he ne geþafode ðæt hig ǽnig þing spræcon, forðam ðe hig wiston ðæt he Crist wæs.

42 Ðá, gewordenum dæge, se Hǽlend út-gangende, férde on wéste stówe; and ða mænegu hine sóhton, and hï comon to him, and behæfdon hine, ðæt he him fram ne gewíte.

43 Ðá sǽde he him, Sóþlíce me ge-

a citee of Galilee, and there he tau3te hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnclene fend, and he criede with greet vois,

34 Seyinge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and 3it noyede hym no thing.

36 And drede is maad in alle men, and thei spaken to gidere, seyinge, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei preieden him for hir.

39 And Jhesu stondinge on hir, comaundide to the feuir, and it lefte hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente doun, alle that hadden sike men with dyuerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech by him silf, heelide hem.

41 Sothli fendis wenten out fro manye, criynge, and seyinge, For thou ert the sone of God. And he blamynge suffride not hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumpenyes of peple sou3ten him, and thei camen til to him, and thei helden him, that he schulde not go awey fro hem.

43 To whiche he seyde, For and to

of Galile, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for hys preachinge was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, sayinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selves, sayinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreed abroode throwoute all places of the countre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit leeft her; and immediatly she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers deseases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryinge, and saying, Thou arte Christ the sonne of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went awaye into a desert place; and the people sought hym, and cam to hym, and kept hym, that he shulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim baurgim wailameryan ïk skal bi þiudangardya Guþs, unte duþe mik insandida.

44 Yah was meryands ïn swnagogim Galeilaias.

Chap. V. 1 Yah warþ, miþþanei managei anatramp ïna, du hausyan waurd Guþs, yah ïs silba was standands newha saiwa Gainnesaraiþ,

2 Yah gasawh twa skipa standandona at þamma saiwa; ïþ fiskyans afgaggandans af ïm, usþwohun natya.

3 Galaiþ þan ïn ain þize skipe, þatei was Seimonis, haihait ïna aftiuhan fairra staþa leitil; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan gananþida rodyands, qaþ du Seimonau, Brigg ana diupiþa, yah athahid þo natya ïzwara du fiskon.

5 Yah andhafyands Seimon qaþ du ïmma, Talzyand, alla naht þairharbaidyandans waiht ni nemum, ïþ afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu; swe natya dishnupnodedun ïze.

7 Yah bandwidedun gamanam, þoei wesun ïn anþaramma skipa, ei atïddyedeina, hilpan ïze. Yah qemun, yah gafullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Paitrus, draus du kniwam Ïesuis, qiþands, Bidya þuk usgagg fairra mis, unte manna frawaurhts ïm, Frauya.

9 Sildaleik auk dishabaida ïna, yah allans þans miþ ïmma, ïn gafahis þize fiske þanzei ganutun.

10 Samaleikoh þan yah Ïakobau yah Ïohannen, sununs Zaibaidaiaus, þaiei wesun gadailans Seimona. Yah qaþ du Seimona Ïesus, Ni ogs þus; fram himma nu manne siud nutans.

dafenaþ ôðrum ceastrum Godes rîce bodian, forðam to ðam ic eom âsend.

44 And he wæs bodigende on Galilea gesamnungum.

Chap. V. 1 †Sóþlice wæs geworden, ðâ ða manegu him to comon, ðæt hig Godes word gehŷrdon, he stôd wiþ ðone mere Genesareth,

2 And he geseah twâ scipu standende wiþ ðone mere; ða fisceras eodon, and wôxon heora nett.

3 He ðâ âstîgende on ân scyp, ðæt wæs Simones, bæd hyne ðæt he hit lyt-hwon fram lande tuge; and on ðam scipe sittende he lærde ða mænegu.

4 Ðâ he sprecan geswâc, he cwæþ to Simone, Teoh hit on dŷpan, and lætaþ eowre nett on ðone fisc-wêr.

5 Ðâ cwæþ Simon him andswariende, Ealâ bebeodend, calle niht swincende we nâht ne gefêngon, sóþlice on ðinum worde ic mîn nett út-læte.

6 And ðâ hî ðæt dydon, hig betugon mycele menigeo fixa; and hyra net wæs tobrocen.

7 And hig bîcnodon hyra gefêran, ðe on ôðrum scipe wæron, ðæt hî comon, and him fylston. Ðâ comon hig, and gefyldon butu ða scipu, swâ ðæt hî neh wæron besencte.

8 Ðâ Petrus ðæt geseah, he feoll to ðæs Hælendes cneowum, and cwæþ, Drihten, gewît fram me, forðam ic eom synfull mann.

9 And he wundrode, and calle ða ðe mid him wæron, on ðam wêre ðara fixa ðe hî gefêngon.

10 Gelice Iacobum and Iohannem, Zebedeis suna, ða wæron Simones gefêran. Ðâ cwæþ se Hælend to Simone, Ne ondræd ðû ðê; heononforþ ðû byst men gefônde.

othere citees it bihoueth me for to euaungelise the kyngdom of God, for therfore I am sente.

44 And he was prechinge in the synagogis of Galilee.

Chap. V. 1 Sothli it was don, whanne cumpanyes of peple felden in† to Jhesu, that thei schulden heere the word of God, and he stood bisydis the stondinge watir of Genasereth,

2 And syȝ twey bootis stondinge bisydis the stonding watir; sothli the fischeris hadden gon doun, and waischide nettis.

3 Sothli he stiȝynge in to a boot, that was Symoundis, preiede him to lede aȝen a litil fro the lond; and he sittinge tauȝte the cumpanyes fro the boot.

4 Sothli as he ceesside to speke, he seide to Symound, Lede thou in to hiȝ, and slake ȝe ȝoure nettis in to the takinge.

5 And Symount answeringe seide to him, Comaundour, we trauelinge by al the nyȝt token no thing, but in thi word I schal leye out the nett.

6 And whanne thei hadden don this thing, thei closiden to gidere a plenteuous multitude of fysches; forsoth her nett was broken.

7 And thei bekenyden to felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe litle bootis, so that thei weren al moost drenchid.

8 Which thing whanne Symound Petre syȝ, he felde doun to the knees of Jhesu, seyinge, Lord, go fro me, for I am a man synnere.

9 Sothli greet wondir hadde bigon aboute him, and alle that weren with him, in the takinge of fisches whiche thei tooken.

10 Sothli in lyk manere James and John, the sones of Zebede, whiche weren felowis of Symount Petre. And Jhesu seith to Symound, Nyle thou drede; now fro this tyme thou schalt be takynge men.

to other cities also preace the worde of God, for therfore am I sent.

44 And he preached in the synagoges off Galile.

Chap. V. 1 Hit cam to passe, as the people preased apon hym, to heare the worde off God, that he stode by the lake of Genazareth,

2 And sawe two shippes stonde by the lake syde; for the fisshermen were gone out of them, and were wasshynge their nettes.

3 Jesus entred in to one of the shippes, which perteyned to Simon, and prayed hym that he wolde cary hym a litell from the londe; and he sate doune and taught the peple out of the shippe.

4 When he had leeft speakynge, he sayde vnto Simon, Cary vs in to the depe, and lett slippe thy nett to make a draught.

5 And Simon answerid and sayde to hym, Master, we have labored all nyght and have taken nothynge, yet nowe at thy worde I wil loose forthe the net.

6 And when they had so done, they inclosed a greate multitude of fisshes; and the net brake.

7 And they made signes to their felowes, which were in the other shippe, that they shulde come, and helpe them. And they cam, and they filled bothe the shippes, that they soncke agayne.

8 When Simon Peter sawe that, he fell doune at Jesus knees, sayinge, Lorde, goo from me, for I am a sinfull man.

9 For he was vtterly astonyed, and all that were with hym, att the draught off fisshe which they toke.

10 And so was also James and Jhon, the sonnes of Zebedei, which were partetakers with Simon. And Jesus sayd vnto Simon, Feare not; from hence forthe thou shalt catche men.

11 Yah gatiuhandans þo skipa ana airþa, afleiþandans allata, laistidedun afar ïmma.

12 Yah warþ, miþþanei was ïs ïn ainai baurge, yah sai! manna fulls þrutsfillis; yah gasaiwhands Ïesu, driusands ana andwairþi, bad ïna, qiþands, Frauya, yabai wileis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrains. Yah suns þata þrutsfill aflaiþ af ïmma.

14 Yah ïs faurbaud ïmma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair ïmma fram þizai gahraineinai þeinai, þatei anabaud Moses, du weitwodiþai ïm.

15 Usmernoda þan þata waurd mais bi ïna; yah garunnun hiuhmans managai, hausyon, yah leikinon fram ïmma sauhte seinaizo.

16 Ïþ ïs was afleiþands ana auþidos, yah bidyands.

17 Yah warþ ïn ainamma dage, yah ïs was laisyands; yah wesun sitandans Fareisaieis, yah witodalaisaryos, þaiei wesun gaqumanai us allamma haimo Galeilaias, yah Ïudaias, yah Ïairusaulwmon; yah mahts Frauyins was du hailyan ïns.

18 Yah sai! mans bairandans ana ligra mannan saei was usliþa, yah sokidedun whaiwa ïna ïnnatbereina, yah galagidideina ïn andwairþya ïs.

19 Yah ni bigitandans whaiwa ïnnatbereina ïna, ïn manageins, ussteigandans ana hrot, and skalyos gasatidedun ïna miþ þamma badya ïn midyaim, faura Ïesua.

20 Yah gasaiwhands galaubein ïze, qaþ du þamma usliþin, Manna, afleitanda þus frawaurhteis þeinos.

21 Yah dugunnun þagkyan þai bokaryos yah Fareisaieis, qiþandans, Whas ïst sa, saei rodeiþ naiteinins? whas mag afletan frawaurhtins, alya ains Guþ?

22 Ufkunnands þan Ïesus mitonins ïze,

11 And hig tugon hyra scypu to lande, and forlêton hig, and folgodon ðam Hælende.

12 Đâ he wæs on ânre ceastre, đâ wæs ðar ân hreofla; and đâ he geseah ðone Hælend, đâ âstrehte he hine, and bæd, and ðus cwæþ, Drihten, gyf đú wylt, đú miht me geclænsian.

13 And he æt-hrân hine, his handa âþenede, and cwæþ, Ic wylle, sî đú geclænsod. And sôna se hreofla him fram fêrde.

14 And he bebead him, ðæt he hit nânum men ne sæde; Ac gâ, and ætýw đé ðam sacerde, and bring for ðinre clænsunge, swâ Moyses bebead, him on gewitnesse.

15 Witodlice ðæs đe má seo spræc be him fêrde; and mycele menegeo comon, ðæt hî gehŷrdon, and wurdon gehælede fram hyra untrumnessum.

16 He đâ fêrde on wêsten, and hine gebæd.†

17 Đâ wæs ânum dæge geworden, ðæt he sæt and hig lærde; and đâ wæron đa Farisei sittende, and ðære æ lâreowas, ða comon of ælcum castellum Gallilêæ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig to gehælenne.

18 And đâ bæron men on ânum bedde ânne man se wæs lama, ...

19 And hig ne mihton hine in bringan and âlecgan beforan him, for ðære menigeo đe mid ðam Hælende wæs, đâ âstigon hig uppan ðæne hrôf, and þurh ða watelas hine mid ðam bedde âsendon, beforan ðone Hælend.

20 Đâ he geseah hyra geleafan, he cwæþ, Lâ mann, đé synd đine synna forgyfene.

21 Đâ âgunnon þencan ða bôceras and Farisei, and cwædon, Hwæt is ðes, đe hêr spryceþ wôffunga? hwâ mæg synna forgyfan, bûton God âna?

22 Đâ se Hælend geeneow hyra ge-

11 And the bootis led vp to the lond, alle thingis left, thei sueden him.

12 And it was don, whanne he was in oon of the citees, and lo! a man ful of leper; and seynge Jhesu, and fallinge doun in to his face, preiede him, seyinge, Lord, if thou wolt, thou maist make me clene.

13 And Jhesu holdinge forth the hond, touchide him, seyinge, I wole, be thou maad clene. And anon the lepre passide a wey fro hym.

14 And Jhesu comaundide to him, that he schulde seie to no man; But go thou, schewe thou thee to a prest, and offre thou for thi clensinge, as Moyses bad, in to witnessinge to hem.

15 Sothli the word walkide aboute the more of him; and manye cumpanyes camen to gidre, that thei schulden heere, and be heelid of her syknessis.

16 Forsothe he wente in to desert, and preiede.

17 And it was don in oon of dayes, and he sittinge tau3te; and there were Pharisees sittinge, and doctours of the lawe, that camen of ech castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was for to heele syke men.

18 And loo! men beringe in a bed a man that was syk in palasye, and thei sou3ten for to bere in hym, and to putte bifore him.

19 And thei not fyndinge in what part thei schulde bere him yn, for the cumpenye of peple, sti3eden vp on the rof, and by the schattis thei senten him doun with the bed in to the myddil, byfore Jhesu.

20 The feith of whiche as Jhesu sy3, he seide, Man, thi synnes ben for3ouun to thee.

21 And scribis and Pharisees bigunnen for to thenke, seyinge, Who is this, that spekith blasphemyes? who may for3yue synnes, no but God aloone?

22 Forsoth as Jhesu knew the thou3tis

11 And they broughtt their shippes to londe, and forsoke all, and folowed hym.

12 And itt fortuned, that he was in a certayne cite, and beholde! there was a man full of leprosy; and when he had spied Jesus, he fell on his face, and besought hym, saying, Lorde, yff thou wilt, thou canst make me cleane.

13 And he strethed forth his hond, and touched hym, sayinge, I will, be thou cleane. And immediatly the leprosy departed from hym.

14 And he warned hym, that he shulde tell no man; But that he shulde goo, and shewe hym silfe to the preste, and offer for his clensynge, accordynge as Moses commaundement was, for a witnes vnto them.

15 But his name spreed the moare abroade; and the people cam togedder, to heare, and to be healed of hym of infirmities.

16 And he kepte hym silfe aparte in the wildernes, and gave hym silfe to prayer.

17 And itt happened on a certayne daye, that he taught; and there sate the Pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem; and the power off the Lorde was to heale them.

18 And beholde! men brougt a man lyinge in hys beed which was taken with the palsey, and they sought meanes to brynge hym in, and to laye hym before hym.

19 And when they coulde not fynde by what waye they myght brynge hym in, be cause off the preace, they went vp on the toppe of the housse, and lett hym doune thorowe the tylynge beed and all in the myddes, before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy synnes are forgeven the.

21 And the scribes and the Pharises began to thynke, saynge, What felow is this, which speaketh blasphemy? who can forgeve synnes, butt God only?

22 When Jesus perceaved their

andhafyands qaþ du ïm, Wha biþagkeiþ ïn hairtam ïzwaraim ?

23 Whaþar ïst azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg ?
24 Aþþan ei witeid, þatei waldufni habaid sa sunus mans ana airþai afletan frawaurhtins, qaþ du þamma usliþin, Du þus qiþa, urreis, yah ushafyands þata badi þeinata, gagg ïn gard þeinana.
25 Yah sunsaiw usstandands ïn andwairþya ïze, ushafyands ana þammei lag, galaiþ ïn gard seinana, mikilyands Guþ.

26 Yah usfilmei dissat allans, yah mikilidedun Guþ ; yah fullai waurþun agisis, qiþandans, Þatei gasaiwham wulþaga himma daga.

27 Yah afar þata usïddya, yah gasawh motari, namin Laiwwi, sitandan ana motastada. Yah qaþ du ïmma, Laistei afar mis ;
28 Yah bileiþands allaim, usstandands ïddya afar ïmma.
29 Yah gawaurhta dauht mikila Laiwweis ïmma ïn garda seinamma ; yah was managei motarye mikila, yah anþaraize þaiei wesun miþ ïm anakumbyandans.

30 Yah birodidedun bokaryos ïze yah Fareisaieis, du siponyam ïs qiþandans, Duwhe miþ þaim motaryam yah frawaurhtaim matyid yah drigkid ?
31 Yah andhafyands Ïesus qaþ du ïm, Ni þaurbun hailai leikeis, ak þai unhailans ;
32 Ni qam laþon garaihtans, ak frawaurhtans ïn ïdreiga.
33 Ïþ eis qeþun du ïmma, Duwhe siponyos Ïohannes fastand ufta, yah bidos tauyand, samaleiko yah Fareisaici, ïþ þai þeinai siponyos matyand yah drigkand ?
34 Þaruh ïs qaþ du ïm, Ni magud sununs bruþfadis, unte sa bruþfads miþ ïm ïst, gatauyan fastan ?

35 Aþþan qimand dagos, yah þan afnimada af ïm sa bruþfads, yah þan fastand ïn yainaim dagam.

þancas, he andswarigende cwæþ to him, Hwæt þence ge on eowrum heortum ?

23 Hwæðer is ēðre to cweðenne, Ðē synd ðïne synna forgyfene, hwæðer ðe cweðan, Ārïs, and gā ?
24 Ðæt ge witon, ðæt mannes sunu on eorþan anweald hæfþ synna to forgyfanne, and he sæde ðam laman, Ðē ic secge, ārïs, nim ðïn bed, and gā on ðïn hūs.
25 And he sōna beforan him ārās, and nam ðæt he on læg, and to his hūse férde, and God wuldrode.

26 And hig ealle wundredon, and God mærsodon ; and wæron mid ege gefyllede, and cwædon, Sōþes we to-dæg wundru gesāwon.

27 Ðā æfter ðam he út-eode, and geseah publicanum, he wæs ōðrum naman Leui gehāten, æt ceap-sceamule sittende. And he cwæþ to him, Filig me ;
28 And he him ðā filigde, and ealle hys þing forlēt.
29 And Leui dyde hym myeelne gebeorscype on his hūse ; and ðar wæs mycel menegeo mānfulra, and ōðerra ðe mid him sæton.

30 Ðā murcnodon ða Farisei and ða bōceras, and cwædon to hys leorningenihtum, Hwï ete ge and drincaþ mid mānfullum and synfullum ?
31 Ðā andswarode se Hælend and cwæþ to him, Ne beþurfon læces ða ðe hāle synd, ac ða ðe unhælþe habbaþ ;
32 Ne com ic rihtwïse clypian, ac synfulle on dæd-bōte.
33 Ðā cwædon hig to him, Hwï fæstaþ Iohannes leorning-enihtas gelōmlïce, and hālsunga dōþ, and eall-swā Farisea, and ðïne etaþ and drincaþ ?

34 Ðā cwæþ he, Cwyst ðū māgon dæs brýdguman bearn fæstan, swā lange swā se brýdguma myd him ys ?

35 Sōþlice ða dagas cumaþ, ðonne se brýdguma him byþ āfyrred, ðonne fæstaþ hig on ðam dagum.

of hem, he answeringe seide to hem, What thenken ȝe yuele thingis in ȝoure hertis?

23 What is li3tere to seye, Synnes ben for3ouun to thee, ethir to seie, Ryse vp, and walke?

24 Sothli that ȝe wite, for mannis sone hath power in erthe to for3yue synnes, he seith to the syke man in palasy, To thee I seie, ryse vp, take thi bed, and go in to thin hous.

25 And anon he risinge vp bifore hem, took the bed in which he lay, and wente in to his hous, magnyfyinge God.

26 And greet wondir took alle men, and thei magnyfieden God; and thei weren fulfillid with greet drede, seyinge, For we han seyn merueilouse thingis to day.

27 And aftir thes thingis Jhesu wente out, and sy3 a pupplican, Leeuy by name, sittinge at the tolbothe. And he seith to him, Sue thou me;

28 And alle thingis forsaken, he risynge suede him.

29 And Leuy made to him a greet feeste in his hous; and there was a greet cumpanye of pupplicans, and of othere that weren with hem, sittinge at the mete.

30 And Farisees and the scribis of hem gruechiden, seyinge to his disciplis, Whi eten ȝe and drynken with pupplicans and synful men?

31 And Jhesu answeringe seith to hem, Thei that ben hoole han no nede to a leche, but thei that han yuele;

32 Sothli I cam not to clepe iust men, but synful men to penaunce.

33 And thei seiden to him, Whi disciplis of John fasten oft, and maken bisechingis, also and of Pharisees, but thi *disciplis* eten and drynken?

34 To whiche he seith, Wher ȝe mown make the sones of the spouse for to faste, the while the spouse is with hem?

35 Sothli dayes schulen come, whanne the spouse schal be taken awey fro hem, thanne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto them, What thynke ye in youre hertes?

23 Whether is easyar to saye, Thy synnes are forgeven the, or to saye, Rise, and walke?

24 That ye maye knowe, that the sonne off man hath power to forgeve synnes on erth, he sayde vnto the sicke of the palyse, I saye to the, aryse, take vp thy beed, and goo home to thy housse.

25 And immediatly he rose vp before them all, and toke vp his beed where on he laye, and departed to his awne housse, praysynge God.

26 And they were all amased, and they lauded God; and were filled with feare, sayinge, We have sene straunge thynges to daye.

27 And after that he went forthe, and sawe a publican, named Levi, sittynge at the receyte off custome. And sayde vnto hym, Folow me;

28 And he leeft all, roose vppe and folowed hym.

29 And that same Levi made him a greate feaste at home in his awne housse; and there was a greate company of publicans, and off other, that sate at meate with hym.

30 And the scribes and Pharises grudged agaynst his disciples, sainge, Why eate ye and drynke ye with publicans and synners?

31 Jesus answered and sayde vnto them, They that are whole nede not of the phisicion, but they that are sicke;

32 I cam not to call the righteowes to repentaunce, but the synners.

33 They sayde vnto hym, Why do the disciples off Jhon fast often, and praye, and the disciples of the Pharises also, and thyne eate and drynke?

34 To whome he sayde, Can ye make the children of the weddynge fast, as longe as the brydegrome is present with them?

35 The dayes will come, when the brydgrome shalbe taken awaye from them, then shall they fast in thoose dayes.

36 Qaþuh þan yah gayukon du ïm; Þatei ainshun plat snagins niuyis ni lagyid ana snagan fairnyana; aiþþau yah sa niuya aftaurnid, yah þamma fairnyin ni gatimid þata af þamma niuyin.

37 Yah ainshun ni giutid wein niuyata ïn balgins fairnyans; aiþþau distairid þata niuyo wein þans balgins, yah silbo usgutniþ, yah þai balgeis fraqistnand.

38 Ak wein yuggata ïn balgins niuyans giutand, yah bayoþs gafastanda.

39 Yah ainshun driggandane fairni, ni suns wili yugg; qiþiþ auk, Þata fairnyo batizo ïst.

Chap. VI. 1 Yah warþ ïn sabbato anþaramma frumin, gaggan ïmma þairh atisk, yah raupidedun ahsa siponyos ïs; yah matidedun, bnauandans handum.

2 Ïþ sumai Fareisaie qeþun du ïm, Wha tauyid, þatei ni skuld ïst tauyan ïn sabbato dagam?

3 Yah andhafyands wiþra ïns Ïesus qaþ, Ni þata ussuggwud, þatei gatawida Daweid, þan gredags was silba, yah þaiei miþ ïmma wesun;

4 Whaiwa ïnngalaiþ ïn gard Guþs, yah hlaibans faurlageinais usnam, yah matida, yah gaf þaim miþ sis wisandam; þanzei ni skuld ïst matyan, nibai ainaim gudyam.

5 Yah qaþ du ïm, Þatei frauya ïst sa sunus mans, yah, þamma sabbato daga.

6 Yah warþ þan ïn anþaramma daga sabbato, galeiþan ïmma ïn swnagogein, yah laisyan. Yah was yainar manna, yah handus ïs so taihswo was þaursus.

7 Witaidedunuh þan þai bokaryos yah Fareisaieis, yau ïn sabbato daga leikinodedi, ei bigeteina til du wrohyan ïna.

8 Ïþ ïs wissuh mitonins ïze, yah qaþ du þamma mann þamma þaursya habandin handu, Urreis, yah stand ïn midyaim. Þaruh ïs urreisands gastoþ.

36 Đá sǽde he him án bigspell; Ne ásent nán man scyp of niwum reafe on eald reáf; elles đæt niwe slit, and se niwa scyp ne hylpþ đam ealdan.

37 Ne nán man ne sent niwe wín on ealde bytta; elles đæt niwe wín brycþ đa bytta, and đæt wín byþ ágoten, and đa bytta forwurđaþ.

38 Ac niwe wín is to sendenne on niwe bytta, đonne beoþ đa bytta gehealdene.

39 And ne drincþ nán man eald wín, and wylle sóna đæt niwe; hè cwyþ, Đæt ealde is betere.

Chap. VI. 1 Sóþlice wæs geworden on đam æfteran reste-dæge ærest, đá he férde þurh đa æceras, hys leorningcnihtas đa eár pluccedon; and mid hyra handum gnidon, and áton.

2 Đá cwǽdon sume of đam Sundorhálgan, Hwí dó ge, đæt eow álýfed nis on reste-dagum?

3 Đá andswarode him se Hǽlend, Ne rǽdde ge đæt, hwæt Dauid dyde, đá hine hingrede, and đa đe mid him wǽron;

4 Hú he eode into Godes húse, and nam đa offrung-hláfas, and hig æt, and đam sealde đe mid him wǽron; đa nǽron álýfede to etanne, búton sacerdum ánum.

5 And he sǽde him, Đæt drihten is mannes sunu, eac swylce, reste-dæges.

6 Sóþlice on óđrum reste-dæge wæs geworden, đæt he on gesamnunge code, and lǽrde. And đar wæs sum man, and his swýđre hand wæs forscruncen.

7 Đá gýmdon đa bóceras and Farisei, hwæđer he on reste-dæge hǽlde, đæt hi hyne gewrégdon.

8 Sóþlice he wiste hyra geþancas, and he sǽde đam men đe đa forscruncenan hand hæfde, Árís, and stand hér ámiddan. Đá árás he and stód.

36 Forsoth he seide to hem also a liknesse; For no man sendith a medling of newe cloth in to an old cloth; ellis and he brekith the newe, and the medling of the newe acordith not to the oolde.

37 And no man sendith newe wyn in to olde wyn vesselis; ellis the newe wyn schal breke the wyn vesselis, and the wyn schal be sched out, and the wyn vesselis schulen perische.

38 But newe wyn is to be sent in to newe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole anon newe; sothli he seith, The olde is the betere.

36 He spake vnto them in a similitude; No man puttheth a pece of an newe garment into an olde vesture; for yf he do, then breaketh he the newe, and the pece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisshe.

38 But newe wyne must be poured into newe vessels, and boothe are preserved.

39 Also no man that drynketh olde wyne, strayght waye can awaye with newe; for he sayeth, The olde is plesaunter.

Chap. VI. 1 Forsothe it is don in the secunde firste saboth, whanne he passide by cornes, his disciplis pluckeden eeris; and thei frotinge with her hondis, eeten.

2 Sothli summe of the Pharisees seiden to hem, What don ȝe this, that is not leefful in sabotis?

3 And Jhesu answeringe seide to hem, Neithir ȝe han rad this, that Dauith dide, whanne he hungride, and thei that weren with him;

4 Hou he entride in to the hous of God, and took looues of proposicioun, and eet, and ȝaf to hem that weren with him; whiche *looues* it was not leefful to ete, no but to preestis aloone.

5 And he seide to hem, For mannis sone is lord, ȝe, of the saboth.

6 Sothli it was don and in an other saboth, that he entride in to a synagoge, and tauȝte. And a man was there, and his riȝthond was drye.

7 Forsothe scribis and Pharisees aspieden him, if he schulde heele him in the saboth, that thei schulden fynde cause, wherof thei schulden accuse him.

8 Sothli he wiste the thouȝtis of hem, and he seith to the man that hadde a drye hond, Rise vp, and stond in to the myddel. And he risinge stood.

Chap. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciples plucked the eares of corne; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not laufull to be done on the saboth dayes?

3 Jesus answered them and sayde, Have yé nott redde what David did, when he hym silfe was anhungred, and they which were with hym;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym; which was nott laufull to eate, but for the prestes only.

5 And he sayd vnto them, The sonne of man is lorde, even of the saboth daye.

6 And it fortuned in a nother saboth also, that he entred into the sinagoge, and taught. And there was a man, whose right honde was dryed vp.

7 The scribes and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde, Ryse vp, and stonde forthe in the myddes. He arose and stepped forthe.

9 Qaþ þan Ïesus du ïm, Fraihna ïzwis, wha skuld ïst sabbato dagam þiuþ tauyan, þau unþiuþ tauyan? saiwala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allans ïns, qaþ du ïmma, Ufrakei þo handu þeina. Þaruh ïs ufrakida, yah gastoþ so handus ïs swaswe so anþara.

11 Ïþ eis fullai waurþun unfrodeins, yah rodidedun du sis misso, wha tawididcina þamma Ïesua.

12 Yah warþ ïn dagam þaim, ei usïddya Ïesus ïn fairguni bidyan; yah was uaht þairhwakands ïn bidai Guþs.

13 Yah biþe warþ dags, atwopida siponyans seinans, yah gawalyands us im twalib, þanzei yah apaustuluns namnida;

14 Seimon, þanei yah namnida Paitru, yah Andraian, broþar ïs, Ïakobu yah Ïohannen, Filippu yah Barþulomaiu,

15 Maþþaiu yah Þoman, Ïakobu þana Alfaius, yah Seimon, þana haitanan Zeloten,

16 Ïudan Ïakobaus, yah Ïudan Ïskarioten, saei yah warþ galewyands ïna.

17 Yah atgaggands dalaþ miþ ïm, gastoþ ana stada ïbnamma; yah hiuma siponye ïs, yah hansa mikila manageins, af allamma Ïudaias, yah Ïairusalem, yah þize faur marein, Twre, yah Seidone, yah anþaraizo baurge, þaiei qemun hausyan ïmma, yah hailyan sik sauhte seinaizo.

18 Yah þai anahabaidans fram ahmam unhrainyaim, yah gahailidai waurþun.

19 Yah alla managei sokidedun attekan ïmma, unte mahts af ïmma usïddya, yah ganasida allans.

20 Yah ïs, ushafyands augona seina du siponyam seinaim, qaþ, Audagai, yus unledans ahmin, unte ïzwara ïst þiudangardi himine.

21 Audagai yus, gredagans nu, unte sadai wairþiþ. Audagai yus, gretandans nu, unte uflilohyanda.

22 Audagai siyuþ, þan fiyand ïzwis

9 Đá cwæþ se Hælend to him, Ic áhsige eow, álýfþ on reste-dagum wel dón, oððe yfele? sáwle hále gedón, hwæðer ðe forspillan?

10 And, him eallum gesceawodum mid yrre, he sæde ðam men, Áþene ðine hand. And he áþenode, and his hand wæs ge-edniwod.

11 Đá wurdon hig mid unwísdóme gefyllede, and spræcon betwux him, hwæt hig ðam Hælende dydon.

12 Sóþlice on ðam dagum, he férde on ánne múnt hine gebiddan; and wæs ðar wacigende on Godes gebede.

13 And đá đá dæg wæs, he clypode hys leorning-cnihtas, and geceas twelf of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petrum, and his bróðor, Andream, Iacobum and Iohannem, Philippum and Bartholomeum,

15 Thomam and Matheum, Iacobum Alphei, and Simonem, se is genemned Zelotes,

16 Iudam Iacobi, and Iudam Scarioth, se wæs lǽwa.

17 And mid him farendum, he stód on feldlicre stówe; and mycel wered his leorning-cnihta, and mycel menegeo, fram ealre Iudea, and fram Ierusalem, and ofer múþan, and sæ-gemǽre, Tiri, and Sydonis, ða comon, ðæt hí hyne gehýrdon, and wǽron of hyra ádlum gehǽlede.

18 And ða ðe wǽron of unclænum gástum gedrêhte, wǽron gehǽlede.

19 And eal seo menigeo sóhte hine to æt-hrinanne, forðam ðe mægen of him eode, and he ealle gehǽlde.

20 Đá cwæþ se Hælend, besceonde to his leorning-cnihtum, Eadige synd, ge þearfan on gáste, forðam ðe Godes rice is eower.

21 Eadige synd, ge ðe hingriaþ nú, forðam ðe ge beoþ gefyllede. Eadige synd, ge ðe nú wépaþ, forðam ge hlihaþ.

22 Eadige beo ge, ðonne eow men

9 Sothli Jhesu seith to hem, I axe 3ou, if it is leefful to do wel in the sabot, ether yuele? for to make a soule saf, ether for to leese?

10 And, alle men lookide aboute, he seide to the man, Hold forth thin hond. And he held forth, and his hond was restorid to helthe.

11 Sothli thei weren fulfilld with vnwysdom, and spaken to gidere, what thei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he wente out in to an hil for to preye; and he was al ny3t dwellinge in the preier of God.

13 And whanne the day was maad, he clepide his disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, and Andrew, his brother, James and Jon, Philip and Bartolmew,

15 Matheu and Thomas, James Alphei, and Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, that was traitour.

17 And Jhesu comynge doun fro the hil with hem, stood in a feeld place; and the cumpenye of his disciplis, and a plenteuous multitude of pore peple, of al Judee, and of Jerusalem, and of the se coostis, and of Tire, and of Sydon, whiche camen, that thei schulde heere hym, and that thei schulden be heelid of her langwischingis;

18 And thei that weren trauelid with vnclene spiritis, weren heelid.

19 And ech cumpeny of the peple sou3ten for to touche him, for vertu wente out of him, and heelide alle.

20 And, his y3en reysid vp in to his disciplis, he seide, Blessid *be* 3e, pore men, for the kyngdom of God is 3oure.

21 Blessid *be* 3e, that hungren now, for 3e schulen be fillid. Blessid *be* 3e, that wepen now, for 3e schulen ley3e.

22 3e schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it laufull on the saboth dayes to do goode, or to do evill? to save life, oder for to destroye hyt?

10 And he behelde them all in compasse, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

12 Hit fortuned in thoose dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciples, and of them he chose twelve, which also he called his apostoles;

14 Simon, whom also he named Peter, and Andrew, his brother, Jannes and Jhon, Philip and Bartlemeaw,

15 Mathew and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciples, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tire, and Sidon, which cam to heare hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes apon his disciples, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that honger, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand ïzwis, yah ïdweityand, yah uswairpand namin ïzwaramma swe ubilamma, ïn sunaus mans.

23 Faginod ïn yainamma daga, yah laikid; unte sai! mizdo ïzwara managa ïn himinam; bi þamma auk tawidedun praufetum attans ïze.

24 Aþþan wai ïzwis, þaim gabeigam, unte yu habaid gaþlaiht ïzwara.
25 Wai ïzwis yus sadans nu, unte gredagai wairþiþ. Wai ïzwis yus hlahyandans nu, unte gaunon, yah gretan duginnid.
26 Wai, þan waila ïzwis qiþand allai mans; samaleiko allis tawidedun galiugapraufetum attans ïze.
27 Akei ïzwis qiþa þaim hausyandam, friyod þans hatandans ïzwis, waila tauyaid þaim fiyandam ïzwis;
28 Þiuþyaiþ þans fraqiþandans ïzwis, bidyaid fram þaim anamahtyandam ïzwis.
29 Þamma stautandin þuk bi kinnu, galewei ïmma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.
30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wileid ei tauyaina ïzwis mans, yah yus tauyaid ïm samaleiko.

32 Aþþan yabai friyod þans friyondans ïzwis, wha ïzwis laune ïst? yah auk þai frawaurhtans þans friyondans sik friyond.
33 Yah yabai þiuþ tauyaid þaim þiuþ tauyandam ïzwis, wha ïzwis laune ïst? yah auk þai frawaurhtans þata samo tauyand.
34 Yah yabai leiwhid, fram þaimei weneid andniman, wha ïzwis laune ïst? yah auk frawaurhtai frawaurhtaim leiwhand, ei andnimaina samalaud.

35 Sweþauh friyod þans fiyands ïzwarans, þiuþ tauyaid, yah leiwhaid, ni waihtais uswenans, yah wairþiþ mizdo ïzwara managa, yah wairþiþ sunyus Hauhistins, unte ïs gods ïst þaim unfagram yah unselyam.

hatiaþ, and ehtaþ, and onhiscaþ, and áwurpaþ eowerne naman swá swá yfel, for mannes suna.

23 Geblissiaþ, and gefægniaþ on đam dagum; nú! eower méd is mycel on heofenum; sóþlice æfter đisum þingum hyra fæderas dydon đam wítegum.

24 Đeah-hwæđere wá eow weligum, forđam đe ge eowerne frófer habbaþ.
25 Wá eow đe ge fyllede synd, forđam đe ge hingriaþ. Wá eow đe nú hlihaþ, forđam đe ge heofiaþ, and wépaþ.

26 Wá eow, đonne eow ealle men bletsiaþ; æfter đisum þingum hyra fæderas dydon đam . . wítegum.
27 Ac ic eow secge forđam đe ge gehýraþ, lufiaþ eowre fýnd, dóþ đam tala đe eow hatedon;
28 Bletsiaþ đa đe eow wirgiaþ, gebiddaþ for đa đe eow onhisceaþ.

29 And đam đe đé slihþ on đín gewenge, wend óđer ágén; and đam đe đín reaf nimþ, ne forbeod him ná đíne tunecan.
30 Syle ǽlcum đe đé bidde, and se đe nimþ đa þing đe đíne synd, ne mynega đú hyra.
31 And swá ge wyllaþ đæt eow men dón, dóþ him gelíce.

32 And hwylc þanc is eow, gif ge lufiaþ đa đe eow lufiaþ? sóþlice synfulle lufiaþ đa đe hí lufiaþ.
33 And gyf ge wel dóþ đam đe eow wel dóþ, hwylc þanc is eow? wítodlíce đæt dóþ synfulle.

34 And gif ge lǽnaþ, đam đe ge eft æt-onfóþ, hwylc þanc is eow? sóþlice synfulle synfullum lǽnaþ, đæt hí gelíce onfón.

35 Đeah-hwæđere lufiaþ eowre fýnd, and him wel dóþ, and lǽne syllaþ, nán þing đanun eft gehihtende, and eower méd byþ mycel on heofone, and ge beoþ đæs Hehstan bearn, forđam đe he is gód ofer unþancfulle and ofer yfele.

schulen hate 3ou, and schulen departe 3ou awey, and schulen putte schenschip *on 3ou*, and schulen caste out 3oure name as yuel, for mannis sone.

23 Joye 3e *in herte* in that day, and glade 3e *with oute forth*; loo! sothli 3oure mede is moche in heuene; forsothe vp thes thingis the fadris of hem diden to prophetis.

24 Netheles woo to 3ou, riche men, that han 3oure comfort.

25 Woo to 3ou that ben fulfillid, for 3e schulen hungre. Woo to 3ou that lau3hen now, for 3e schal morne, and wepe.

26 Woo, whanne alle men schulen blesse 3ou; aftir thes thingis the fadris of hem diden to . . prophetis.

27 But I seie to 3ou that heeren, loue 3e 3oure enemyes, do 3e wel to hem that haten 3ou;

28 Blesse 3e to men cursinge 3ou, preie 3e for men falsly chalengynge 3ou.

29 And to him that schal smyte thee on o cheke, 3yue also the tother; and fro him that takith awey fro thee a cloth, 3he, nyle thou forbede the coote.

30 Sothly 3yue to ech axinge thee, and who takith away tho thingis that ben thyne, axe thou not a3eyn.

31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere.

32 And if 3e louen hem that louen 3ou, what grace† is to 3ou? for whi and synful men louen men louynge hem.

33 And if 3e don wel to hem that don wel to 3ou, what grace is to 3ow? sothly and synful men don this thing.

34 And if 3e 3yuen borwynge to hem, of whiche 3e hopen to take a3en, what grace is to 3ou? for whi and synful men leenen to synful men, that thei taken a3eyn euene thingis.

35 Netheles loue 3e 3oure enemyes, and do 3e wel, and 3yue 3e borwyng, hopinge no thing therof, and 3oure mede schal be moche, and 3e schulen be the sones of the Hi3este, for he is benyngne on vnkynde men and yuele men.

and thrust you out off their companye, and rayle on you, and abhorre youre name as an evill thynge, for the sonne off mannes sake.

23 Reioyse ye then, and be gladde; for beholde! youre rewarde is greate in heven; after this manner their fathers entreated the prophetes.

24 But wo be to you, that are ryche, for ye have ther in youre consolacion.

25 Wo be to you that are full, for ye shall honger. Wo be to you that nowe laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse you; for so did their fathers to the falce prophetes.

27 But I saye vnto you which heare, love youre enemys, do goode to them whych hate you;

28 Blesse them that coursse you, and praye for them which wrongfully trouble you.

29 And vnto hym that smyteth the on the one cheke, offer also the other; and hym that taketh awaye thy goune, forbid nott to take thy coote also.

30 Geve to every man that axeth of the, and yf eny man take awaye thy goodes, axe them nott agayne.

31 And as ye wolde that men shulde doo to you, soo do ye to them lyke wyse.

32 Yf ye love them which love you, what thanke are ye worthy of? seinge that the very synners love their lovers.

33 And yf ye do for them which do for you, what thanke are ye worthy of? for the very sinners doo even the same.

34 Yff ye lende to them. off whome ye hoope to receave, what thanke shal ye have? for the very synners lende to sinners, to receave as moch agayne.

35 Love ye youre enemys, do goode, and lende, lokynge for nothynge agayne, and youre rewarde shalbe greate, and ye shalbe the chyldren off the Hyest, for he is kynde vnto the vnkynde and to the evyll.

36 Wairþaid bleiþyandans, swaswe yah atta ïzwar bleiþs ïst.

37 Yah ni stoyid, ei ni stoyaindau. Ni afdomyaid, yah ni afdomyanda; fraletaid, yah fraletanda.

38 Gibaid, yah gibada ïzwis. Mitads goda, yah ufarfulla, yah gawigana, yah ufargutana gibada ïn barm ïzwarana; þizai auk samon mitadyon, þizaiei mitid, mitada ïzwis.

39 Qaþuh þan gayukon ïm, Ïbai mag blinds blindana tiuhan? niu bai ïn dal gadriusand?

40 Nist siponeis ufar laisari seinana; ïþ gamanwids, wharyizuh wairþai swe laisaris ïs.

41 Aþþan wha gaumeis gramsta ïn augin broþrs þeinis, ïþ anza ïn þeinamma augin ni gaumeis?

42 Aiþþau whaiwa magt qiþan du broþr þeinamma, Broþar, let, ïk uswairpa gramsta þamma ïn augin þeinamma? silba ïn augin þeinamma anza ni gaumyands? Linta, uswairp faurþis þamma anza us augin þeinamma, yah þan gaumyais, uswairpan gramsta þamma ïn augin broþrs þeinis.

43 Ni auk ïst bagms gods, tauyands akran ubil, nihþan bagms ubils, tauyands akran god;

44 Wharyizuh raihtis bagme us swesamma akrana uskunþs ïst. Ni auk us þaurnum lisanda smakkans, nihþan us aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeigamma huzda hairtins seinis usbairid þiuþ, yah ubils manna us ubilamma huzda hairtins seinis, usbairid ubil; uzuh allis ufarfullein hairtins rodeid munþs ïs.

46 Aþþan wha mik haitid, Frauya, Frauya, yah ni tauyid þatei qiþa.

47 Whazuh sa gaggands du mis, yah hausyands waurda meina, yah tauyands þo, ataugya ïzwis, whamma galeiks ïst.

36 †Eornostlîce beoþ mild-heorte, swâ eower fæder is mild-heort.

37 Nelle ge dêman, and ge ne beoþ dêmede. Nelle ge genyðerian, and ge ne beoþ genyðerode; forgyfaþ, and eow byþ forgyfen.

38 Syllaþ, and eow byþ gesealð. Gód gemet, and full, and geheapod, and oferflówende hig syllaþ on eowerne bearm; ðam sylfan gemete ðe ge metaþ, eow byþ gemeten.

39 Ðâ sæ̂de he him sum bigspell, Segst ðú mæg se blinda ðæne blindan lædan? hú ne feallaþ hig begen on ðæne pytt?

40 Nis se leorning-cniht ofer ðone láreow; ælc byþ fulfremed, gif he is swylce hys láreow.

41 Hwî gesihst ðú ða egle on ðines bróðor eagan, and ne gesihst ðænc beam, on ðinum eagan?

42 And hú miht ðú secgan ðinum brêðer, Bróðor, læt, ðæt ic âteo ða egle of ðinum eagan? and ðú sylf ne gesyhst ðæne beam on ðinum âgenum eagan? Ealâ licetere, teoh ærest ðone beam of ðinum eagan, and ðonne ðú gesihst, ðæt ðú âteo ða egle of ðines bróðor eagan.

43 Nys gód treow, ðe yfelne wæstm dêþ, ne nis yfel treow, gódne wæstm dónde;

44 Æ'lc treow is be his wæstme oncnáwen. Ne hig of þornum fic-æppla ne gaderiaþ, ne win-berian on gorste ne nimaþ.

45 Gód man of gódum gold-horde hys heortan gód forþ-bringþ, and yfel man of yfelum gold-horde, yfel forþ-bringþ; sóþlice se múþ spyceþ swâ seo heorte þencþ.

46 Hwî clypige ge me, Drihten, Drihten, and ne dóþ ðæt ic eow secge.

47 Æ'lc ðara ðe to me cymþ, and mine spræ̂ca gehŷrþ, and ða dêþ, ic him ætŷwe, hwam he gelîc is.

36 Therfore be 3e mercyful, as and 3oure fadir is mercyful.

37 Nyle 3e deme, and 3e schulen not be demyd. Nyle 3e condempne, and 3e schulen not be condempned; for3yue 3e, and it schal be for3ouun to 3ou.

38 3yue 3e, and it schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel fillid, and shakun to gidere, and ouerflowynge; forsothe by the same mesure, by which 3e schulen mete, it schal be meten to 3ou.

39 Sothli he seide to hem and a liknesse, Whethir a blynd man may leede the blynde? whethir thei falle not bothe in to the dyche?

40 A disciple is not aboue the maistir; sothli ech schal be perfyt, if he is as his maistir.

41 Sothli what seest thou in thi brotheris y3e a festu,† but thou biholdist not a beem, which is in thi owne y3e?

42 Othir hou maist thou seye to thi brother, Brother, suffre, I schal caste out a festu of thin y3e? thou biholdist not a beem in thin owne y3e? Ypocrite, first tak out the beem of thyn y3e, and thanne thou schalt biholde, that thou lede out a festu of thi brotheris y3e.

43 Forsothe it is not a good tree, that makith yuele frutis, nother an yuele tree, that makith goode fruytis;

44 Sothli euery tree is knowun of his fruyt. Sothli neither men gederyn fygis of thornes, neither men gederyn a grape of a boysch of breris.

45 A good man of the goode tresour of his herte bryngeth forth good thing, and an yuel man of yuel tresour, bryngith forth yuel thing; sothli of the plente of the herte the mouth spekith.

46 Forsothe what clepen 3e me, Lord, Lord, and don not tho thingis that I seye.

47 Ech that cometh to me, and heerith my wordis, and doth hem, I schal schewe to 3ou, to whom he is lyk.

36 Be ye therfore mercifull, as youre father ys mercifull.

37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shalbe forgeven.

38 Geve, and yt shalbe geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnynge over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forthe a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?

40 The disciple is not above his master; every man shalbe perfecte, even as hys master ys.

41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?

42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou perceavest nott the beame that is in thyne awne eye? Ypocrite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

43 Hit is nott a goode tree, that bryngeth forthe evyll frute, nether is that an evyll tree, whych bryngeth forthe goode frute;

44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of busshes gadrer they grapes.

45 A goode man off the goode treasure off hys hert bryngeth forthe that which ys goode, and the evyll man of the evyll treasure off hys hert, bryngeth forthe that whych ys evyll; for off the abounddaunce off the hert the mought speaketh.

46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks ïst mann timryandin razn, saei grob yah gadiupida, yah gasatida grunduwaddyau ana staina. At garunyon þan waurþanai, bistagq awha bi yainamma razna, yah ni mahta gawagyan ïta, gasulid auk was ana þamma staina.

49 Ïþ sa hausyands, yah ni tauyands, galeiks ïst mann timryandin razn ana airþai ïnuh grunduwaddyu; þatei bistagq flodus, yah suns gadraus; yah warþ so uswalteins þis raznis mikila.

48 He ys gelïc timbriendum men his hús, se dealf deope, and hys grúnd-wcall ofer đæne stán ásette. Sóþlïce gewordenum flóde, hit fleow into đam húse, and hit ne mihte đæt hús ástirian, hit wæs ofer đæne stán getrymed.

49 Se đe gehýrþ, and ne déþ, he is gelïc đam timbriendan men his hús ofer đa eorþan bútan grúnd-wealle; and đæt flód in-fleow, and hrædlïce hyt áfeoll; and wearþ mycel hryre đæs húses.

Chap. VII. 1 Biþe þan usfullida alla þo waurda seina ïn hliumans manageins, galaiþ ïn Kafarnaum.

2 Hundafade þan sumis skalks siukands, swultawairþya, saei was ïmma swers.

3 Gahausyands þan bi Ïesu, ïnsandida du ïmma sinistans Ïudaie, bidyands ïna, ei qimi, yah ganasidedi þana skalk ïs.

4 Ïþ eis qimandans at Ïesua, bedun ïna usdaudo, qiþandans, Þatei wairþs ïst, þammei fragibis þata;

5 Unte friyoþ þiuda unsara, yah swnagogein ïs gatimrida unsis.

6 Ïþ Ïesus iddyuh miþ ïm. Yah yuþan ni fairra wisandin ïmma þamma garda, ïusandida du ïmma sa hundafads friyonds, qiþands du ïmma, Frauya, ni draibei þuk, unte ni ïm wairþs, ei uf hrot mein ïnngaggais;

7 Duþei ni mik silban wairþana rahnida, at þus qiman; ak qiþ waurda, yah gahailnid sa þiumagus meins.

8 Yah þan auk ïk manna ïm uf waldufnya gasatids, habands uf mis silbin gadrauhtins; yah qiþa du þamma, Gagg, yah gaggid, yah anþaramma, Qim her, yah qimid, yah du skalka meinamma, Tawei þata, yah tauyid.

9 Gahausyands þan þata Ïesus, sildaleikida ïna; yah wandyands sik du þizai afarlaistyandein sis managein, qaþ,

Chap. VII. 1 Sóþlïce đá he ealle his word gefylde on đæs folces hlyste, he eode into Cafarnaum.

2 Đá wæs sumes hundred-mannes þeowa untrum, se wæs sweltendlïc, se wæs him dýre.

3 And đá he gehýrde be đam Hælende, he sende to him Iudea ealdras, and bæd, đæt he come, and hys þeow gehælde.

4 Đá hí to đam Hælende comon, hí bædon hyne geornlïce, and đus cwædon, He is wyrđe, đæt đú him tilige;

5 Witodlïce he lufaþ úre þeóde, and he us úre samnunge getimbrode.

6 Đá férde se Hælend mid him. And đá he wæs unfeor đam húse, se hundredman sende hys frýnd to him, and cwæþ, Drihten, nelle đú beon gedrêht, ne eom ic wyrđe, đæt đú gá under mïne þeecne;

7 Forđam ic ne tealde me sylfne, đæt ic to đé come; ac cweþ đïn word, and mín cniht byþ gehæled.

8 Ic eom án man under anwealde gesett, eempan under me hæbbende; and ic secge đissum, Gá, and he gæþ, and ic secge đissum, Cum, đonne cymþ he, and ic secge mínum þeowe, Dó đis, and he déþ.

9 Đá wundrode se Hælend, đam gehýredum; and cwæþ, to đære menigeo bewend, Sóþlïce ic secge eow, ne fúnde

48 He is lyk to a man bildinge an hous, that diggide deepe, and puttide the foundement on a stoon. Sothli greet flowing maad, flood was hurtlid to that hous, and it myȝte not moue it, for it was foundid on a sad stoon.

49 Sothli he that heerith, and doth not, is lyk to a man bildinge his hous on erthe with oute foundement; in to which the flood was hurlid, and a non it felde doun; and the fallinge doun of that hous is maad greet.

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bett apon that housse, and coulde nott move hyt, for it was grounded apon a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundacion bylt an housse apon the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

Chap. VII. 1 Forsothe whanne he hadde fulfillid alle his wordis in to the eeris of the peple, he entride in to Capharnaum.

2 Sothli a seruaunt of sum man centurio† hauynge yuel, was to deyinge, which was precious to him.

3 And whanne he hadde herd of Jhesu, he sente to him the eldere men of Jewis, preiynge him, that he come, and heele his seruaunt.

4 And, whanne thei camen to Jhesu, thei preieden bisyli, seyinge to him, For he is worthi, that thou ȝyue to him this thing;

5 For he loueth oure folk, and he bildide to vs a synagoge.

6 Sothly Jhesu wente with hem. And whanne now he was not fer fro the hous, centurio sente to him frendis, seyinge, Lord, nyle thou be trauelid, for I am not worthi, that thou entre vndir my roof;

7 For which thing and I demyde not my silf worthi, that I schulde come to thee; but seye thou by word, and my child schal be heelid.

8 For whi and I am a man ordeyned vndir power, hauynge knyȝtis vndir me; and I seie to this, Go thou, and he goth, and to anothir, Come thou, and he cometh, and to my seruaunt, Do thou this thing, and he doth.

9 The which thing herd, Jhesu wondride; and he turnyd, seide to the cumpanyes suynge him, Treuli I seye to ȝou,

Chap. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the servaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynge him, that he wolde come, and save his servaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a sinagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherfore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my servaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me soudiers; and I saye vnto won, Goo, and he goeth, and to another, Come, and he cometh, and to my servaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qiþa ïzwis, ni ïn Ïsraela swalauda galaubein bigat.

10 Yah gawandyandans sik, þai ïnsandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ ïn þamma afar daga ïddya ïn baurg, namnida Naen, yah midïddyedun ïmma siponyos ïs ganohai; yah manageins filu.

12 Biþeh þan newha was daura þizos baurgs, þaruh sai! utþaurans was naus sunus ainaha aiþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ ïzai.

13 Yah gasaiwhands þo Frauya Ïesus, ïnfeinoda du ïzai, yah qaþ du ïzai, Ni gret.

14 Yah duatgaggands, attaitok whilftryom; ïþ þai bairandans gastoþun. Yah qaþ, Yuggalaud, du þus qiþa, urreis.

15 Yah ussat sa naus, yah dugann rodyau; yah atgaf ïna aiþein ïs.

16 Dissat þan allans agis, yah mikilidedun Guþ, qiþandans, Þatei praufetus mikils urrais ïn unsis, yah, Þatei gaweisoda Guþ manageins seinaizos.

17 Yah usïddya þata waurd and alla Ïudaia bi ïna, yah and allans bisitands.

18 Yah gataihun Ïohannen siponyos ïs bi alla þo.

19 Yah athaitands twaus siponye seinaize Ïohannes, ïnsandida ïns du Ïesua, qiþands, Þu ïs sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at ïmma þai wairos, qeþun, Ïohannes sa Daupyands ïnsandida ugkis du þus, qiþands, Þu ïs sa qimanda, þau anþaranu wenyaima?

21 Ïnuh þan þizai wheilai gahailida managans af sauhtim, yah slahim, yah ahmane ubilaize; yah blindaim managaim fragaf siun.

22 Yah andhafyands Ïesus qaþ du ïm, Gaggandans gateihats Ïohannen þatei gasewhuts yah gahausideduts; þatei

ic on Israhel swá mycelne geleafan.

10 And đá đa hám comon, đe ásende wǽron, hig gemétton hálne đone, đe ǽr untrum wæs.†

11 Đá wæs syđđan geworden he férde on đa ceastre, đe is genemned Naím, and mid him férdon hys leorning-cnihtas; and mycel menego.

12 Đá he genealǽhte đære ceastre gate, đá wæs đar án dead man geboren, ánre wudewan sunu, đe nánne ôđerne nǽfde; and seo wudewe wæs đar; and mycel menegu đære burh-ware mid hyre.

13 Đá se Hǽlend hig geseah, đá wæs he mid mild-heortnesse ofer hig gefylled, and cwæþ to hyre, Ne wép đú ná.

14 Đá genealǽhte he, and đa cyste æt-hrán; đá æt-stódon đa đe hyne bǽron. Đá cwæþ se Hǽlend, Ealá geonga, đé ic secge, árís.

15 Đá árás se đe dead wæs, and ongan sprecan; đá ágef he hine hys méder.

16 Đá ofer-code ege hig ealle, and hig God mǽrsodon, and cwǽdon, Đæt mǽre wítega on us árás, and, Đæt God hys folc geneosode.

17 Đá férde đeos spǽc be him on ealle Iudea, and embe eall đæt ríce.

18 Đá cýđđon Iohannes leorning-cnihtas him be eallum đysum þingum.

19 Đá clypode Iohannes twegen of his leorning-cnihtum, and sende to đam Hǽlende, and đus cwæþ, Eart đú đe to cumenne eart, hwæđer đe we ôđres sculon onbýdan?

20 Đá hig to him comon, đus hig cwǽdon, Iohannes se Fulluhtere us sende to đé, and đus cwæþ, Eart đú đe to cumenne eart, đe we sculon ôđres onbídan?

21 Sóþlíce on đære tíde he gehǽlde manega of ádlum, ge of witum, and of yfelum gástum; and manegum blíndum he gesihþe forgeaf.

22 Đa cwæþ se Hǽlend, Faraþ and cýđaþ Iohanne đa þing đe ge gesáwon and gehýrdon; đæt blínde geseoþ, and

nethir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd ayen hom, founden the seruaunt hool, which was syk.

11 And it was don aftirward Jhesu wente in to a cite, that is clepid Naym, and his disciplis; and ful greet cumpanye of peple wente with him.

12 Sothly whanne he cam nyh to the yate of the citee, loo! an oonlypi sone of his modir was born out deed; and this was a widowe; and moche cumpany of the citee *was* with hir.

13 Whom whanne the Lord Jhesu hadde seyn, he meuyd by mercy on hir, seide to hir, Nyle thou wepe.

14 And he neiyede, and touchide the bere; and thei that baren stooden. And he seith, 3ong man, I seie to thee, ryse vp.

15 And he that was deed sat vp, and bigan to speke; and he 3af him to his modir.

16 Sothli drede took alle men, and thei magnyfieden God, seyinge, For a greet prophete hath risun among vs, and, For God hath visitid his peple.

17 And this word wente out of him in to al Judee, and in to al the cuntre aboute.

18 And disciplis of John tolden him of alle thes thingis.

19 And John clepide to gidere tweyne of his disciplis, and sente to Jhesu, seyinge, Art thou that art to comynge, other we abiden another?

20 Sothli whanne the men hadden come to him, thei seiden, John Baptist sente vs to thee, seyinge, Art thou that art to comynge, other we abiden another?

21 Forsothe in that our he heelide many men of her sykenessis, and woundis, and yuele spiritis; and he 3af si3t to manye blynde men.

22 And Jhesu answeringe seide to hem, 3e goynge telle ayen to John tho thingis that 3e han herd and seyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israhel certaynly.

10 And they that wer sent, turned backe home agayne, and founde the servaunt that was sicke, whoole.

11 And it fortuned after that he went into a cite, called Naym, and hys disciples went with him; and a greate nomber off people.

12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only sonne of his mother; and she was a widowe; and moche people off the cite was with her.

13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.

14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.

15 And the deed sate vp, and began to speake; and he delivered hym to his mother.

16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys people.

17 And thys rumor off hym went forthe throughout all Jewry, and thorowout all the regions whych lye rounde about.

18 And vnto Jhon shewed hys disciples off all these thynges.

19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs vnto the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cured many off their infirmittes, and plages, and off evyll spretes; and vnto many thatt were blynde he gave sightt.

22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, þrutsfillai gahrainyanda, baudai gahausyand, naweis urreisand, unledai wailameryanda.

23 Yah audags ïst, sawhazuh saei ni gamarzyada ïn mis.

24 At galeiþandam þan þaim airum Ïohannes, dugann rodyan du managein bi Ïohannen, Wha usïddyeduþ ïn auþida saiwhan? raus fram winda wagid?

25 Akei wha usïddyeduþ saiwhan? mannan ïn hnasqyaim wastyom gawasidana? Sai! þai ïn wastyom wulþagaim yah fodeinai wisandans, ïn þiudangardyom sind.

26 Akei wha usïddyeduþ saiwhan? praufetu? Yai qiþa ïzwis, yah mais praufetu.

27 Sa ïst, bi þanei gamelid ïst, Sai! ïk ïnsandya aggilu meinana faura andwairþya þeinamma, saei gamanweid wig þeinana faura þus.

28 Qiþa allis ïzwis, maiza ïn baurim qinono praufetus, Ïohanne þamma Daupyandin, ainshun nist; ïþ sa minniza ïmma ïn þiudangardyai Guþs, maiza ïmma ïst.

29 Yah alla managei gahausyandei, yah motaryos, garaihtana domidedun Guþ, ufdaupidai daupeinai Ïohannis;

30 Ïþ Fareisaieis yah witodafastyos, runa Guþs fraqeþun and sik, ni daupïdai fram ïmma.

31 . . . . . Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim ïn garunsai sitandam, yah wopyandam seina misso, yah qiþandam, Swiglodedum ïzwis, yah ni plinsideduþ; gaunodedum ïzwis,† yah ni gaigrotuþ.

33 Urrann raihtis Ïohannes sa Daupyands, nih hlaif matyands, nih wein drigkands, yah qiþiþ, Unhulþon habaiþ.

34 Urrann sunus mans matyands yah drigkands, yah qiþiþ, Sai! manna afetya, yah weindrugkya, friyonds motarye yah frawaurhtaize.

healte gâþ, hreoflan synd gehǽlede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swâ hwylc swâ nę byþ on me ge-untreowsod.

24 And đâ đa Iohannes ǽrend-racan férdon, đâ cwæþ se Hǽlend to đam folce be Iohanne, Hwî† férde ge on wéstene geseon? đæt hreod đe byþ mid winde ástyred?

25 Ac hwi férde ge to seonne? đone man mid hnescum reafum gescrýdne? đa đe synd on deorwurþum reafe and on éstum, [†synd on cyninga húsum].

26 Ac hwî férde ge đæne witegan geseon? Witodlice ic eow secge, he is mára đonne witega.

27 Đes is, be đam đe áwriten is, Nú! ic ásende mînne engel beforan đîne ansýne, se gegearwaþ đinne weg beforan đé.

28 Sóþlice ic eow secge, Nis betwux wîfa bearnum, nán mǽrra witega, đonne Iohannes se Fulluhtere; se đe is læssa on Godes rice, se is his mára.

29 And eall folc đis gehýrende, Sundor-hâlgan God heredon, and gefullede on Iohannes fulluhte;

30 Sóþlice đa Sundor-hâlgan and đa æ-gleawan, forhogodon đæs Hælendes geþeaht on him sylfum, ná fram đam Hǽlende gefullode.

31 . . . . . Hwam telle ic gelîce đisse cneorisse men, and hwam synd hî gelîce?

32 Hî synd gelîce cildum on strǽte sittendum, and specendum betwux him, and cweđendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne wcopon.

33 Sóþlice Iohannes com se Fulluhtere, hláf ne etende, ne win drincende, and ge cweđaþ, Deofol-seocnysse he hæfþ.

34 Mannes sunu com etende and drincende, and ge cweđaþ, Đes man is swelgend, and win drincende, mânfulra and synfulra freond.

blynde men seen, crokide men gon, meselis ben maad clene, deef men heeren, deede men rysen ayen, pore men ben takun to prechinge of the gospel.†

23 And he that schal not be sclaundrid in me, is blessid.

24 And whanne the messangers of John hadden gon away, he bigan to seye of John to the cumpanyes, What wenten ȝe out in to desert for to se? a reed wawid with the wynd?

25 But what wente ȝe out for to se? a man clothid with softe clothis? Lo! thei that ben in a precious cloth and in delices, ben in housis of kyngis.

26 But what thing wente ȝe out for to se? a prophete? Sothli I seie to ȝou, and more than a prophete.

27 This it is, of whom it is writen, Lo! I sende myn aungel byfore thi face, the which schal make thi weye redy bifore thee.

28 Sothly I seye to ȝou, among the childeren of wymmen, no man is more than John Baptist, prophete; sothli he that is lesse in the kyngdom of heuenes, is more than he.

29 And al the peple heeringe, and pupplicans, baptisid with baptym of John, iustifieden God;

30 Forsoth Pharisees and wyse men of the lawe, not baptisid of him, dispiseden the conseil of God in hem silf.

31 Sothli the Lord seyde, Therfore to whom schal I seye men of this generacioun lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittinge in chepinge, and spekynge to gidere, and seyinge, We han songun to ȝou with pipis, and ȝe han not daunsid; we han maad lamentacioun, and ȝe han not wept.

33 Forsoth John Baptist cam, nethir etinge breed, nether drynkynge wyn, and ȝe seyn, He hath a fend.

34 Mannis sone cam etinge and drynkinge, and ȝe seyn, Lo! a man deuourere,† and drynkinge wyn, frend of pupplicans and of synful men.

howe that the blynde se, the halt goo, the lepers are clensed, the deafe heare, the deed aryse, to the pover is the gospell preached.

23 And happi is he, that falleth not by the reason of me.

24 When the messengers of Jhon wer departed, he began to speake vnto the people of Jhon, What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde?

25 But what went ye out for to se? a man clothed in saufte rayment? Beholde! they which are gorgeously apparelled and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a prophet? Ye I saye to you, and moare then a prophet.

27 This is he, of whom hit is wrytten, Beholde! I sende my messenger before thy face, to prepare thy waye before the.

28 I saye vnto you, a greater prophett then Jhon, amonge wemens children, is there none; neverthelesse won that is lesse in the kyngdom of God, is greater then he.

29 And all the people that herde, and the publicans iustified God, which wer baptised in the baptim of Jhon;

30 But the Pharyses and scribes despised the counsell off God agaynst them selves, and wer not baptised of hym.

31 And the Lorde sayd, Where vnto shall I lyken the men of this generacion, and whatt thynge are they lyke?

32 They are lyke vnto chyldren sittynge in the market place, and cryinge one to another, and sayinge, We have pyped vnto you, and ye have nott daunsed; we have mourned to you, and ye have not wept.

33 For Jhon Baptist cam vnto you, nether eatynge breed, ner drynkynge wyne, and ye saye, He hath the devyll.

34 The sonne off man is come and eateth and drynketh, and ye saye, Beholde! a man which is a glotton, and a drynker of wyne, the frende of publicans and sinners.

35 Yah gasunyoda warþ handugei fram barnam seinaim allaim.

36 Baþ þan ïna sums Fareisaie, ei matidedi miþ ïmma. Yah atgaggands ïn gard þis Fareisaiaus, anakumbida.

37 Þaruh sai! qino ïn þizai baurg, sei was frawaurhta, yah ufkunnandei, þatei anakumbida ïn razna þis Fareisaiaus, briggandei alabalstraun balsanis;

38 Yah standandei faura fotum ïs, aftaro greitandei dugann natyan fotuns ïs tagram, yah skufta haubidis seinis biswarb, yah kukida fotum ïs, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Fareisaius, saei haihait ïna, rodida sis ains, qiþands, Sa ïþ wesi praufetus, ufkunþedi þau, who yah whileika so qino sei tekiþ ïmma, þatei frawaurhta ïst.

40 Yah andhafyands Ïesus qaþ du Paitrau, Seimon, skal þus wha qiþan. Ïþ ïs qaþ, Laisari, qiþ.

41 Twai dulgis skulans wesun dulgahaityin sumamma; ains skulda skatte fimf hunda, ïþ anþar fimf tiguns.

42 Ni habandam þan whaþro usgebeina, baim fragaf. Whaþar nu þize, qiþ, mais ïna friyod?

43 Andhafyands þan Seimon qaþ, Þana gawenya, þammei managizo fragaf. Þaruh ïs qaþ du ïmma, Raihtaba stauïdes.

44 Yah, gawandyands sik du þizai qinon, qaþ du Seimona, Gasaiwhis þo qinon? Atgaggandin ïn gard þeinana, wato mis ana fotuns meinans ni gaft; ïþ si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; ïþ si, fram þammei ïnnatïddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; ïþ si balsana gasalboda fotuns meinans.

47 Ïn þizei qiþa þus, afletanda fra-

35 And wísdóm is gerihtwísod on eallum his bearnum.†

36 Đá bæd hine sum of đam Sundorhálgum, đæt he mid him ǽte. Đá eode he into đæs Fariseiscan húse, and gesæt.

37 And đá đæt wíf, đe wæs on đære ceastre, synful, đá heo oneneow, đæt he sæt on đæs Fariseus húse, heo brohte hyre sealf-box;

38 And stód wið-æftan his fét, and ongan mid hyre tearum hys fét þwean, and drigde mid hyre heafdes feaxe, and cyste hys fét, and mid sealfe smýrede.

39 Đá se Sundor-hálga, đe hyne ingelaþode, đæt geseah, he ewæþ on hys geþance, Gyf đes man witega wǽre, witodlice he wiste, hwæt and hwylc đis wíf wǽre đe his æt-hrinþ, đæt heo synful is.

40 Đá cwæþ se Hǽlend him andswariende, Symon, ic hæbbe đé to secgenne sum þing. Đá ewæþ he, Láreow, sege đonne.

41 Twegen gafol-gyldan wǽron sumum lǽnende; án sceolde fíf hund penega, and óđer fiftig.

42 Đá hig nǽfdon hwanon hí hyt águldon, he hit him bám forgeaf. Hwæđer . . . lufode hyne swýđor?

43 Đá andswarode Simon, Ic wéne, se đe he máre forgeaf. Đá ewæþ he, Rihte đú démdest.

44 Đá bewende he hyne to đam wífe, and sǽde Simone, Gesyhst đú đis wíf? Ic eode into đinum húse, ne sealdest đú me wæter to mínum fótum; đeos mid hyre tearum míne fét þwóh, and mid hyre locum drígde.

45 Coss đú me ne sealdest; đeos, syđđan ic in-eode, ne geswác đæt heo míne fét ne cyste.

46 Mín heafod đú mid ele ne smýredest; đeos smýrede mid sealfe míne fét.

47 Forđam ic secge đé, hyre synd

35 And wysdom is justified of alle her sones.

36 Forsoth sum Pharise preiede Jhesu, that he schulde ete with him. And he entringe in to the hous of the Pharise, sat at the mete.

37 And lo! a womman synneresse, that was in the citee, as sche knew, that Jhesu hadde sete at the mete in the hous of the Pharisee, brou3te an alabastre box of oynement;

38 And sche stondinge byhynde bisydis his feet, bigan to moiste his feet with teeris, and wypide with heeris of hir heed, and kiste his feet, and anoyntide with oynement.

39 Sothli the Pharise seynge, that clepide him, seith with ynne him silf, seiynge, If this were a prophete, sothli he schulde wite, who and what maner womman it were that touchith him, for she is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye to thee. And he seith, Maistir, seie thou.

41 And he answeride, Tweye dettours were to sum leenere;† oon ou3te fyue hundrid pens, and an other fyfty.

42 Sothli hem not hauynge wherof thei schulden 3elde, he 3af frely to euer eythir. Who therfore . . . loueth him more?

43 Symound answeringe seide, I gesse, for he to whom he frely 3af more. And he answeride to him, Thou hast demyd ri3tly.

44 And he, turnyd to the womman, seide to Symound, Seest thou this womman? I entride in to thi hous, thou hast not 3ouun watir to my feet; forsoth this *womman* hath moistid my feet with teeris, and hath wypt with hir heeris.

45 Thou hast not 3ouun to me a cosse; forsoth this *womman*, sithen sche entride, ceesside not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oyntide my feet with oynement.

47 For which thing I seie to thee,

35 And wisdom is iustified of all her chyldren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharises housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharises housse, she brought an alablaster boxe of oyntment;

38 And she stode at his fete behynde hym wepynge, and began to wesshe his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oyntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely have knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I have somwhat to saye vnto the. And he sayd, Master, saye on.

41 There was a certayne lender which had two detters; the one ought five hondred pence, and the other fifty.

42 When they had nothinge to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesshte my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysse; but she, sence the tyme I cam in, hath not ceased to kysse my fete.

46 Myne heed with oyle thou didest nott anoynte; and she hath annoynted my fete with oyntment.

47 Wherefore I saye vnto the, many

waurhteis ïzos þos managons, unte friyoda filu ; ïþ þammei leitil fraletada, leitil friyod.

48 Qaþuh þan du ïzai, Afletanda þus frawaurhteis þeinos.

49 Yah dugunnun, þai miþanakumbyandans, qiþan ïn sis silbam, Whas sa ïst saei frawaurhtins afletai ?

50 Ïþ ïs qaþ þan du þizai qinon, Galaubeins þeina ganasida þuk ; gagg ïn gawairþi.

Chap. VIII. 1 Yah warþ biþe afar þata, ei yah ïs wratoda and baurgs yah haimos, meryands yah wailaspillonds þiudangardya Guþs, yah þai twalib miþ ïmma ;

2 Yah qinons þozei wesun galeikinodos ahmane ubilaize yah sauhte, yah Marya, sei haitana was Magdalene, us þizaiei usïddyedun unhulþons sibun,

3 Yah Ïohanna, qens Kusins, fauragagyins Herodes, yah Susanna, yah anþaros managos, þozei andbahtededun ïm us aiginam seinaim.

4 Gaqumanaim þan hiumam managaim, yah þaim þaiei us baurgim gaïddyedun du ïmma, qaþ þairh gayukon,

5 Urrann saiands du saian fraiwa seinamma. Yah miþþanei saiso, sum gadraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gadraus ana staina, yah uskiyanata gaþaursnoda, ïn þizei ni habaida qrammiþa.

7 Yah sum gadraus ïn midumai þaurniwe, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gadraus ana airþai godai, yah uskeinoda, yah tawida akran taihuntaihundfalþ. Þata þan qiþands ufwopida, Saei habai ausona du hausyan, gahausyai.

9 Frehun þan ïna siponyos ïs qiþandans, wha siyai so gayuko.

10 Ïþ ïs qaþ, Ïzwis atgiban ïst kunnan runos þiudinassaus Guþs ; ïþ þaim anþaraim ïn gayukom, ei saiwhandans ni

manega sinna forgyfene, fordam heo me swýde lufode ; læsse lufaþ, dam de læsse forgyfen ys.

48 Dá cwæþ he to hyre, Dê synd dîne synna forgyfene.

49 Dá begunnon, da de dar sæton, betwux him cwedan, Hwæt is des de manna synna forgyfþ ?

50 Dá cwæþ he to dam wîfe, Dîn geleafa dê dyde hâle ; gá nú on sybbe.

Chap. VIII. 1 Syddan wæs geworden, dæt he férde þurh da ceastre and dæt castel, Godes rîce prediciende and bodiende, and hig twelfe mid him ;

2 And sume wîf de wǽron gehǽlede of áwyrgdum gâstum and untrumnessum, seo Magdalenisce Maria, of dære seofen deoflu út-eodon,

3 And Iohanna, Chuzan wîf, Herodes gerêfan, and Susanna, and manega ôdre, de him of hyra spêdum þênedon.

4 Sóþlice dá mycel menegeo com, and of dam ceastrum to him êfstun, he sǽde him án bigspel,

5 Sum man his sǽd seów. Dá he dæt seow, sum feoll wid done weg, and wearþ fortreden, and heofones fugulas hit frǽton.

6 And sum feoll ofer dæne stân, and hit forscranc, fordam de hit wǽtan næfde.

7 And sum feoll on da þornas, and da þornas . . . hyt forþrysmodon.

8 And sum feoll on gôde eorþan, and worhte hundfealdne wæstm. Dá clypode he and cwæþ, Gehŷre, se de earan hæbbe.

9 Dá áhsodon hine hys leorning-cnihtas, hwæt dæt bigspel wǽre.

10 Dá cwæþ he, Eow is gescald dæt ge witon Godes rîces gerŷne ; and ôdrum on bigspellum, dæt hi geseonde

manye synnes ben forȝouun to hire, for sche hath loued myche; sothli he to whom is lesse forȝouun, loueth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynne hem silf, Who is this that also forȝyueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

Chap. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, prechinge and euangelysinge the rewme of God, and twelue with him;

2 And summe wymmen that weren heelid of wickide spiritis and syknessis, Marie, that is clepid Mawdeleyn, of whom seuene deuelis wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defoulid, and briddis of the eyr eeten it.

6 And another felde doun on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothir felde doun among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde doun in to good erthe, and it sprungun vp made an hundrid foold fruit. He seyinge thes thingis criede, He that hath eeris of heeringe, heere he.

9 Sothli his disciplis axiden him, what this parable was.

10 To whiche he seyde, To ȝou it is ȝouun to knowe the mysterie of the kyngdom of God; forsothe to othere

synnes are forgeven her, because she loved moche; to whom lesse is forgeven, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forgeven the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forgeveth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

Chap. VIII. 1 And it fortuned after that, he hym silfe went troughout cities and tounes, preachynge and shewinge the kyngdom of God, and the twelve with hym;

2 And also certayne wemen whych wer healed of vnclene spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many other, which ministred vnto hym of their substaunce.

4 When moch people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre devoured it vp.

6 And some fell on ston, and as sone as yt was sprunge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell amonge thornes, and the thornes sprunge vp with it and choked it.

8 And some fell on goode grounde, and sprunge vp and bare frute an hondred foolde. And as he sayde these thynges he cryed, He that hath eares to heare, lett hym heare.

9 Hys disciples axed hym, sayinge, what maner similitude this shulde be.

10 And he sayde, Vnto you is it geven to knowe the secretes of the kyngdom of God; butt to other in similitudes,

gasaiwhaina, yah gahausyandans ni fraþyaina.

11 Aþþan þata ïst so gayuko. Þata fraiw ïst waurd Guþs;
12 Ïþ þai wiþra wig, sind þai hausyandans; þaþroh qimiþ diabulus, yah usnimiþ þata waurd af hairtin ïze, ei galaubyandans ni ganisaina.

13 Ïþ þai ana þamma staina, ïze þan hausyand, miþ faheidai andnimand þata waurd. Yah þai waurtins ni haband; þaiei du mela galaubyand, yah ïn mela fraistubnyos afstandand.

14 Ïþ þata ïn þaurnuns gadriusando, þai sind þaiei gahausyandans, yah af saurgom, yah gabein, yah gabauryoþum þizos libainais gaggandans afwhapnand, yah ni gawrisqand.
15 Ïþ þata ana þizai godon airþai, þai sind, þai ïze ïn hairtin godamma yah selyamma, gahausyandans þata waurd gahaband, yah akran bairand ïn þulainai.
16 Aþþan ni manna lukarn tandyands dishulyiþ ïta kasa, aiþþau uf ligr gasatyiþ, ak ana lukarnastaþin satyiþ, ei þai ïnngaggandans saiwhaina liuhad.

17 Ni auk ïst analaugn, þatei swikunþ ni wairþai, nih fulgin, þatei ni gakunnaidau, yah ïn swekunþamma qimai.

18 Saiwhiþ nu, whaiwa hausciþ; unte saei habaiþ gibada ïmma, yah saei ni habaiþ, yah þatei þugkeiþ haban, afnimada af ïmma.

19 Atïddyedun þau du ïmma aiþei yah broþryus ïs; yah ni mahtedun andqiþan ïmma faura managein.
20 Yah gataihan warþ ïmma, Þatei aiþei þeina yah broþryus þeinai standand uta, gasaiwhan þuk gairnyandona.
21 Ïþ ïs andhafyands qaþ du ïm, Aiþei meina yah broþryus meinai þai sind, þai waurd Guþs gahausyandans, yah tauyandans.
22 Warþ þan ïn ainamma þize dage, yah ïs galaiþ ïn skip yah siponyos ïs.

ne geseon, and gehýrende ne ongyton.

11 Sóþlice ðis is ðæt bigspell. Ðæt sǽd ys Godes word;
12 Ða ðe synd wið ðæne weg, ðæt synd ða ðe gehýraþ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hâle ne geweorðon.
13 Ða ðe synd ofer ðæne stân, . . . ða ðæt word mid gefean onfóþ. And ða nabbaþ wyrtruman; forðam ðe hi hwilum gelýfaþ, and áwâciaþ on ðære costnunge timan.

14 Ðæt sǽd ðe feoll on ða þornas, ðæt synd ða ðe gehýraþ, and of carum, and of welum, and of lustum ðyses lifes synd forþrysmede, and nánne wæstm ne bringaþ.
15 Ðæt feoll on ða gódan eorþan, ðæt synd, ða ðe on gódre and on sélestre heortan, gehýrende ðæt word healdaþ, and wæstm on geþylde bringaþ.

16 Ne ofer-wrihþ nán man mid fæte his on-ǽlede leoht-fæt, oððe under bed áset, ac ofer candel-stæf áset, ðæt ða in-gangendan leoht geseon.

17 Sóþlice nis nán þing digle, ðæt ne sý geswútelod, ne behýdd, ðæt ne sý cúþ, and open.

18 Warniaþ, hú ge gehýran; ðam byþ geseald ðe hæfþ, and swá hwylc swá næfþ, ðæt he wéne ðæt he hæbbe, him byþ áfyrred.

19 His módor and his gebróðru him to comon; and hí ne mihton hine for ðære manegu geneosian.
20 Ðá wæs him gecýðed, Ðín módor and ðine gebróðru standaþ hér úte, wyllaþ ðé geseon.
21 Ðá cwæþ he to him, Mín módor and míne gebróðru synd ða, ðe gehýraþ, and dóþ Godes word.

22 Sóþlice ânum dæge wæs geworden, ðá he on seyp eode and his leorning-

men in parablis, that thei seynge se not, and thei heeringe vndirstonde not.

11 Sothli this is the parable. The seed is Goddis word;

12 Sothli thei that *ben* bisydis the weye, ben thes that heeren; aftirward the fend cometh, and takith awey the word fro her herte, lest thei bileuynge be maad saaf.

13 Forwhi thei that *felden doun* on a stoon, ben these *men* whiche whenne thei han herd, receyuen the word with ioye. And thes han not roote; for at a tyme thei bileuen, and in tyme of temptacioun thei gon awey.

14 Forsothe thes that felden doun in thornes, ben thes that herden, and of bysinessis, and richessis, and lustis of lyf thei goynge ben stranglid, and bryngen not a3ein fruyt.

15 Forsoth this that *felde doun* in to good erthe, ben thes *men* whiche, in good herte and best, heeringe the word holdun, and bryngen forth fruyt in pacience.

16 Forsoth no man li3tinge a lanterne hilith it with a vessel, ethir puttith vndir a bed, but on a candilsticke, that men entringe se li3t.

17 Forsoth no thing is priuey, which schal not be openyd, neither hid, which schal not be knowun, and come into apert.

18 Therfore se 3e, hou 3e heeren; forsothe it schal be 3ouun to him that hath, and who euere hath not, also this he gessith him silf to haue, schal be takun awey fro him.

19 Forsoth his modir and britheren camen to him; and thei my3ten not go fully to him for the cumpany of peple.

20 And it is told to him, Thi modir and thi britheren stonden with oute forth, willinge to se thee.

21 Which answeringe seide to hem, My moder and my britheren ben thes, whiche heeren the word of God, and don.

22 Forsoth it was don in oon of dayes, and he sti3ede in to a boot and his dis-

that when they se they shulde nott se, and when they heare they shulde not vnderstonde.

11 The similitude is this. The seede ys the worde of God;

12 Thoose that are besyde the waye, are they that heare; and afterwarde commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved.

13 They on the stonnes, are they which when they heare the worde, receave yt with ioye. And these have noo rotes; which for a whyle beleve, and in tyme of temtacion goo awaye.

14 That which fell amonge thornes, are they which heare, and goo forth and are choked with care, and riches, and voluptrous livynge, and brynge forth noo frute.

15 That in the good grounde, ar they which, with a goode and pure hert, heare the worde and kepe it, and brynge forth frute with pacience.

16 No man lyghteth a candell and coverit hyt vnder a vessell, nether putteth hit vnder the table, but setteth it on a candelsticke, that they that enter in maye se lyght.

17 Noo thinge is in secret, that shall nott come abroode, nether eny thinge hyd, that shall not be knowen, and come to light.

18 Take hede therfore, how ye heare; for whosoever hath to him shalbe geven, and whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.

19 Then cam to hym hys mother and his brethren; and coulde nott come at hym for preace.

20 And they tolde hym, sayinge, Thy mother and thy brethren stonde wyth out, and wolde se the.

21 He answered and sayd vnto them, My mother and my brethren are these, which heare the worde of God, and do it.

22 Hit chaunsed on a certayne daye, that he went into a shippe and his dis-

Yah qaþ du ïm, Galeiþam hindar þana marisaiw. Yah galiþun.

23 Þaruh, þan swe faridedun, anasaislep. Yah atïddya skura windis ïn þana marisaiw, yah gafullnodedun, yah birekyai waurþun.

24 Duatgaggandans þan urraisidedun ïna, qiþandans, Talzyand, fraqistnam. Ïþ ïs urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qaþ þan du ïm, Whar ïst galaubeins ïzwara? Ogandans þan sildaleikidedun, qiþandans du sis misso, Whas siai sa? ei yah windam faurbiudiþ yah watnam, yah ufhausyand ïmma.

26 Yah atfaridedun ïn gawi Gaddarene, þatei ïst wiþrawairþ Galeilaia.

27 Usgaggandin þan ïmma ana airþa, gamotida ïmma wair sums us baurg, saei habaida unhulþons mela lagga, yah wastyom ni gawasiþs was, yah ïn garda ni gawas, ak ïn hlaiwasnom.

28 Gasaiwhands þan Ïesu, yah ufhropyands draus du ïmma, yah stibnai mikilai qaþ, Wha mis yah þus, Ïesu, sunau Guþs hauhistins? Bidya þuk, ni balwyais mis.

29 Unte anabaud ahmin þamma unhrainyin, usgaggan af þamma mann. Manag auk mel frawalw ïna, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draibiþs was fram þamma unhulþin ana auþidos.

30 Frah þan ïna Ïesus, qiþands, Wha ïst namo þein? Þaruh qaþ, Haryis; unte unhulþons managos galiþun ïn ïna.

31 Yah bad ïna, ei ni anabudi ïm, ïn afgrundiþa galeiþan.

32 Wasuþ-þan yainar hairda sweine managaize haldanaize ïn þamma fairgunya, yah bedun ïna, ei uslaubidedi ïm ïn þo galeiþan. Yah uslaubida ïm.

cuihtas. Đá cwæþ he to him, Uton seglian ofer đisne mere. And hig segledon đá.

23 Đá hig reowon, đá slép he. Đá com windi ýst,

and hig forhtodon.

24 Đá gencalǽhton hig him to, and cwǽdon, Hláford, we forweorđaþ. Đá árás he and þreade đæne wind, and đæs wæteres hreohnesse; đá geswác se wind, and wearþ mycel smyltnes.

25 Đá cwæþ se Hælend, Hwar is eower geleafa? Đá ádrédon hig and wundredon, and betwux him cwǽdon, Wénst đú, hwæt is đes? đæt he bebyt ge windum ge sǽ, and hig him hýrsumiaþ.

26 Đá reowon hig to Gerasenorum ríce, đæt is fóran ongén Galileam.

27 Đá he to lande com, him ágén-arn sum man . . . , se hæfde deofol-seocnesse lange tíde, and næs mid nánum reafe gescrýd, and ne mihte on húse gewunian, ac on byrgenum.

28 Đá he geseah đæne Hǽlend, he ástrehte hyne toforan him, and cwæþ mycelre stefne hrýmende, Hwæt is me and đé, lá Hǽlend, đæs hehstan Godes sunu? Ic hálsige đé, đæt đú ne þreage me.

29 Đá bead he đam unclǽnan gáste, đæt he of đam men férde. Sóþlíce lange tíde he hine gegráþ, and he wæs mid racenteagum gebúnden and mid fót-copsum gehealden, and, toborstenum bendum, he wæs fram deofle on wésten gelǽd.

30 Đá áhsode se Hǽlend hine, Hwæt is đín nama? Đá cwæþ he, Legio, đæt is on úre geþeode, Eored; fordam đe manega deoflu on hyne eodon.

31 Đá bǽdon hig hine, đæt he him ne bude, đæt hí on grúnd ne bescuton.

32 And đar wæs mycel heord swýna on đam múnte læsiendra, đá bǽdon hý, đæt he lýfde him on đa gán. Đá lýfde he him.

ciplis. And he seith to hem, Passe we ouer the stondinge watir. And thei stizeden vp.

23 Sothli, hem rowynge, he slepte. And a tempest of wynd cam doun in to the watir, and thei weren driuen hidur and thidur with wawis, and weren in perel.

24 Forsothe thei comynge nyz reysiden him, seyinge, Comaundour, we perischen. And he risynge blamyde the wynd, and the tempest of watir; and it ceesside, and pesyblete was maad.

25 Forsoth he seyde to hem, Where is 3oure feith? Whiche dredinge wondriden, seyinge to gidere, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeyen to him.

26 And thei rowiden to the cuntree of Gerasenus, which is a3ens Galilee.

27 And whanne he wente out to the lond, sum man ran to him . . . , which hadde a deuyl now longe tymes, and was not clothid with cloth, neither dwellide in hous, but in sepulcris.

28 This as he sy3 Jhesu, felde doun bifore him, and criynge with greet voys seide, What to me and to thee, Jhesu, the sone of God the hi3este? I beseche thee, that thou turmente not me.

29 Sothli he comaundide to the vnclene spirit, that he schulde go out fro the man. Forsothe he took him longe tymes, and he kept in stockis was bounden with chaynes, and, the boondis broken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde entrid in to him.

31 And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse.

32 Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preieden him, that he schulde suffre hem to entre in to hem. And he suffride hem.

ciples alsoo. And he sayde vnto them, Lett vs goo over vnto the other syde of the lake. And they lanched forthe.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in icoparde.

24 And they went to hym and awoke hym, sayinge, Master, master, we are loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it wexed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is over agaynst Galile.

27 As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I beseche the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many devyls wer entred into hym.

31 And they besought hym, that he wolde nott commaunde them, to goo into the depe.

32 There was therby an heerde of many swyne feadynge on an hill, and they prayed hym, that he wolde soffre them to enter into them. And he soffered them.

33 Usgaggandans þan suns þai unhulþans af þamma mann, galiþun ïn þo sweina; yah rann so wriþus and driuson ïn þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai haldandans þata waurþano, gaþlauhun, yah gataihun ïn baurg, yah ïn weihsa.

35 Usïddyedun þan saiwhan þata waurþano. Yah qemun at Ïesua, yah bigetun sitandan þana mannan, af þammei unhulþons usïddyedun, gawasidana yah fraþyandan, faura fotum Ïesuis; yah ohtedun.

36 Gataihun þan ïm yah þai gasaiwhandans, whaiwa ganas sa daimonareis.

37 Yah bedun ïna allai gauyans þize Gaddarenc, galeiþan fairra sis, unte agisa mikilamma dishabaidai wesun. Ïþ ïs galeiþands ïn skip gawandida sik.

38 Baþ þan ïna sa wair, af þammei þos unhulþons usïddyedun, ei wesi miþ ïmma. Fralailot þan ïna Ïesus, qiþands,

39 Gawandei þuk du garda þeinamma, yah usspillo whan filu gatawida þus Guþ. Yah galaiþ and baurg alla, meryands, whan filu gatawida ïmma Ïesus.

40 Warþ þan, miþþanei gawandida sik Ïesus, andnam ïna managei; wesun auk allai beidandans ïs.

41 Yah sai! qam wair, þizei namo Ïaeirus, sah fauramaþleis swnagogais was; yah, driusands faura fotum Ïesuis, bad ïna gaggan ïn gard seinana,

42 Unte dauhtar ainoho was ïmma swe wintriwe twalibe, yah so swalt. Miþþanei þan ïddya ïs, manageins þraihun ïna.

43 Yah qino wisandei ïn runa bloþis yera twalif, soei ïn lekyans fraqam allamma aigina seinamma, yah ni mahta was fram ainomehun galeikinon,

44 Atgaggandei du aftaro, attaitok skauta wastyos ïs, yah suns gastoþ sa runs bloþis ïzos.

33 Đá eodon hig of đam men, on đa swȳn; đá férde seo heord mycelum ræse on đæne mere, and wearþ đar ádruncen.

34 Đá đa hyrdas đæt gesáwon, đá flugon hig, and cȳddon on đa ceastre, and on túnum.

35 Đá eodon hig út đæt hig gesáwon đæt đar geworden wæs. Đá comon hig to đam Hælende, đá fúndon hig đæne man, đe deofol of eode, gescrȳdne, and hálum móde, æt his fótum; and hig ádrédon him.

36 Đá cȳddon him đa đe gesáwon, hú he wæs hál geworden of đam eorede.

37 Đá bæd hyne eall menego đæs ríces Gerasenorum, đæt he fram him gewite, forđam hig mycelum ege gehæfte wǽron. Đá wende he on scype ágén.

38 Đá bæd hyne se man, đe se deofol of eode, đæt he mid him wunede. Đá forlét se Hælend hyne, and cwæþ to him,

39 Wend to đínum húse, and cȳþ hú mycel đé God gedón hæfþ. Đá férde he into eall đa ceastre, and cȳdde hú mycel se Hælend him gedón hæfde.†

40 Sóþlice wæs geworden, đá se Hælend ágén-com, seo manegeo hine onféng; ealle hig gebidon his.

41 And đá com án man, đæs nama wæs Iáirus, se wæs đære gesamnunge ealdor; đá feoll he to đæs Hælendes fótum, and bæd hyne, đæt he férde to hys húse,

42 Forđam he hæfde áne dóhtor nean twelf wintre, and seo forþférde. Đá gebyrede hyt, đá he férde, of đam menegum he wæs of-þrungen.

43 Đá wæs sum wif on blód-ryne twelf gér, seo for-dælde on lǽcas eall đæt heo áhte, and ne mihte đeah of ǽnegum beon gehǽled,

44 Đá genealǽhte heo wiđæftan, and æt-hrán hys reafes fnæd, đá æt-stód sóna đæs blódes ryne.

33 Therfore fendis wenten out fro the man, and entride in to hoggis; and with bire the floc wente hedlinge in to the lake of watir, and was stranglid.

34 Which thing, as thei that lesewiden syȝen don, thei fledden, and tolden in to the citee, and in townes.

35 Sothli thei ȝeden out to se that thing that was don. . . . And thei founden the man sittinge clothid, fro whom the fendis wenten out, and in hool mynde at his feet; and thei dredden.

36 Sothli and thei that syȝen tolden to hem, how he was maad hool of the legioun.

37 And al the multitude of the cuntree of Gerasenus preieden him, that he schulde go fro hem, for thei weren holde with greet drede. Sothli he stiȝynge in to a boot turned aȝein.

38 And the man of whom the fendis wente out, preied him, that he schulde be with him. Sothli Jhesu lefte him, seyinge,

39 Go aȝeyn in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorw al the citee, prechinge, hou grete thingis Jhesu hadde don to him.

40 Forsothe it was don, whanne Jhesu hadde gon aȝeyn, the cumpanye of peple receyuede him; forsothe alle weren abidinge him.

41 And loo! a man, to whom the name *was* Jayrus, and he was a prince of a synagoge; and he fel doun to the feet of Jhesu, preiynge him, that he schulde entre in to his hous,

42 For olypi douȝtir was to him almoost of twelue ȝeer, and this deiede. And it bifel, the while he wente, he was throngun of the cumpeny.

43 And sum womman was in flix of blood fro twelue ȝeer, which hadde spendid al hir catel in to lechis, nether myȝte be curid of ony,

44 Cam nyȝ bihynde, and touchide the hem of his clooth, and a non the flix of hir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran headlynge into the lake, and wer choked.

34 When the herdmen sawe what had chaunsed, they fleed, and tolde it in the cite, and in the villages.

35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.

36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.

37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with greate feare. And he gate hym into the shyppe and returned backe agayne.

38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, sayinge,

39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.

40 Hit fortuned, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jairus, and he was a ruler off the sinagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,

42 Ffor he had but a doughter only of twelve yere of age, and she laye a dyinge. As he went, the people thronge hym.

43 And a woman havynge an issue of bloud twelve yeres, whiche had spent all her substannce amonge phisicions, nether coulde be holpen of eny,

44 Cam behinde hym, and touched the hem of his garment, and immediatly her issue off bloud staunched.

45 Yah qaþ Ïesus, Whas sa tekands mis? Laugnyandam þan allaim, qaþ Paitrus, yah þai miþ ïmma, Talzyand, manageins biwhairband þuk, yah þreihand, yah qiþis, Whas sa tekands mis?

46 Þaruh ïs qaþ, Taitok mis sums, ïk auk ufkunþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galaugnida, reirandei, yah atdriusandei du ïmma, ïn þizei attaitok ïmma gataih ïmma ïn andwairþya allaizos manageins, yah whaiwa gahailnoda suns.

48 Iþ Ïesus qaþ du ïzai, Þrafstei þuk, dauhtar, galaubeins þeina ganasida þuk; gagg ïn gawairþya.

49 Nauhþan ïmma rodyandin, gaggiþ sums manne fram þis fauramaþleis swnagogeis, qiþands du ïmma, Þatei gadauþnoda dauhtar þeina, ni draibei þana laisari.

50 Iþ ïs gahausyands, andhof ïmma qiþands, Ni faurhtei, þatainei galaubei, yah ganasyada.

51 Qimands þan ïn garda, ni fralailot ainohun ïnngaggaṅ, aiya Paitru yah Iakobu yah Iohannen, yah þana attan þizos mauyos yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Þaruh qaþ, Ni gretiþ, unte ni gaswalt, ak slepiþ.

53 Yah bihlohun ïna, gasaiwhandans þatei gaswalt.

54 Þanuh ïs usdreibands allans ut, yah fairgreipands handu ïzos wopida, qiþands, Mawi, urreis.

55 Yah gawandida ahman ïzos, yah ustoþ suns. Yah anabaud ïzai giban mat.

56 Yah usgeisnodedun fadrein ïzos; ïþ ïs faurbaud ïm, ei mann ni qiþeina þata waurþano.

Chap. IX. 1 Gahaitands þan þans twalif apaustauluns, atgaf ïm maht yah

45 Đá cwæþ se Hælend, Hwæt is se đe me·æt-hrán? Đá hig ealle æt-sócon, đá cwæþ Petrus, and đa đe mid him wǽron, Ealá hlâford, đás menegeo đé þringaþ, and geswencaþ, and đú segst, Hwá æt-hrán me?

46 Đá cwæþ he, Sum me æt-hrán, ic wiste đæt mægen of me eode.

47 Đá đæt wíf geseah, đæt hit him næs dyrne, heo com forht, and ástrehte hig to his fótum, and geswútelode beforan eallum folce for hwylcum þinge heo hine æt-hrán, and hú heo wearþ sóna hál.

48 Đá cwæþ he to hyre, Dóhtor, . . . đin geleafa đé hále gedyde; gá nú on sybbe.

49 Him đá gyt sprecendum, đá com sum man to đære gesamnunge ealdre, and cwæþ to him,†[Đýn dóhtor ys dead,] ne drêce đú hyne.

50 Đá se Hælend đæt word gehýrde, he andswarode đæs mǽdenes fæder, Ne ondrǽd đú đe, gelýf witodlice, and heo biþ hál.

51 And đá đá he to đam húse com, ne lét he nánne mid him in-gán, búton Petrum and Iohannem and Iacobum, and đæs mǽdenes fæder and hyre módor.

52 Đá weopon hig ealle, and heofodon hi. Đá cwæþ he, Ne wépe ge, sóþlice nis đis mǽden dead, ac heo slǽpþ.

53 Đá tǽldon hig hyne, and wiston đæt heo dead wæs.

54 . . . . Đá nam he hyre hand, and cwæþ, Mǽden, đé ic secge, árís.

55 Đá gehwearf hyre gást ágén, and heo sóna árás. And he hét hyre syllan etan.

56 Đá wundredon hyre magas; đá bead he đam, đæt hi hit nánum men ne sǽdon đæt đar gedón wæs.

Chap. IX. †1 Đá clypode he togædere his twelf apostolas, and sealde

45 And Jhesu seith, Who is it that touchide me? Sothli alle men denyinge, Petre seide, and thei that weren with him, Comaundour, cumpanyes thringen, and turmentyn thee, and thou seist, Who touchide me?

46 And Jhesus seide, Sum man touchide me, forwhi and I haue knowe vertu to haue gon out of me.

47 Sothly the womman seynge, for it was not priuey, sche tremblinge cam, and felde doun bifore his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou a non sche was heelid.

48 And he seide to hir, Dou3tir, ... thi feith hath maad thee saaf; go thou in pees.

49 3it him spekinge, sum man cam to the prince of the synagoge, seyinge to him, For thi dou3tir is deed, nyle thou trauaile the maystir

50 Sothli this word herd, Jhesu answeride to the fadir of the damysele, Nyle thou drede, but oonly bileue thou, and sche shal be saaf.

51 And whanne he had come to the hous, he suffride not ony man for to entre with him, no but Petre and John and James, and the fadir and the modir of the damysele.

52 Sothli alle wepten, and biwayleden hir. And he seide, Nyle 3e wepe, sothli the damysele is not deed, but slepith.

53 And thei scorniden him, witinge for sche was deed.

54 . . . . Forsothe he holdinge hir hond criede, seyinge, Damysel, ryse vp.

55 And hir spirit turnyde a3eyn, and sche roos anon. And he comaundide to 3iue to hir for to ete.

56 And hir fadir and modir wondriden gretly; to whiche he comaundide, that thei schulden not seye to ony man the thing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexe the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam trimblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayinge, Feare nott, beleve only, and she shalbe made waole.

51 And when he cam to the housse, he suffred no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body weept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knew thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayinge, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he commaunded to geve her meate.

56 And the father and the mother of her were astonyed; but he warned, thatt they shulde tell noo man whatt was done.

CHAP. IX. 1 Forsothe twelue apostlis clepid to gidere, Jhesu 3af to hem

CHAP. IX. 1 Then called he the .xij. together, and gave them power and

waldufni ufar allaim unhulþom, yah sauhtins gahailyan.

2 Yah insandida ins meryan þiudangardya Guþs, yah gahailyan allans þans unhailans.

3 Yah qaþ du im, Ni waiht nimaiþ in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweihnos paidos haban.

4 Yah in þanei gard gaggaiþ, þar salyiþ, yah þaþroh usgaggaiþ.

5 Yah swa managai swe ni andnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afhrisyaiþ du weitwodiþai ana ins.

6 Usgaggandans þan, þairhiddyedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah þahta, unte qeþun sumai, þatei Iohannes urrais us dauþaim;

8 Sumai þan qeþun Helias ataugida sik; sumaiuþ-þan, þatei praufetus sums þize airizane usstoþ.

9 Yah qaþ Herodes, Iohannau ik haubiþ afmaimait; iþ whas ist sa, bi þanei ik hausya swaleik? Yah sokida ina gasaiwhan.

10 Yah gawandyandans sik apaustauleis usspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, afiddya sundro ana staþ auþyana baurgs, namnidaizos Baidsaiidan.

11 Iþ þos manageins finþandeins, laistidedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Guþs; yah þans þarbans leikinassaus gahailida.

12 Þanuh dags yuþan dugann hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Fralet þo managein, ei galeiþandans in þos bisunyane haimos yah weihsa, salyaina, yah bugyaina sis matins, unte her in auþyamma stada sium.

13 Þanuh qaþ du im, Gibiþ im yus matyan. Iþ eis qeþun du imma, Nist hindar uns maizo fimf hlaibam yah fiskos twai, niba þau þatei weis gaggaim mihte and anweald ofer ealle deofolseocnessa, and dæt ádla hí gehǽldon.

2 And he sende hig to bodianne Godes ríce, and untrume gehǽlan.

3 Dá cwæþ he to him, Ne nime ge nán þing on wege, ne gyrde, ne codd, ne hláf, ne feoh, ne ge nabbon twá tunecan.

4 And on swá hwylc hús swá ge ingáþ, wuniaþ dar, oð ge út-gán.

5 And swá hwylce swá eow ne onfóþ, donne ge of dære ceastre gáþ ásceacaþ eower fóta dust ofer hig on witnesse.

6 Dá férdon hig þurh ða burhga, bodiende and ǽghwar hǽlende.

7 Dá gehýrde Herodes, se feorþan dǽles rica, ealle ða þing ðe be him wǽron gewordene, dá tweonode him, forðam ðe sume sǽdon, dæt Iohannes of deaþe árás;

8 Sume sǽdon, dæt Helias æt-ýwde; sume, dæt án eald witega árás.

9 Dá cwæþ Herodes, Iohannem ic beheafdode; hwæt is ðes, be ðam ic dilc gehýre? Dá smeade he dæt he hine gesáwe.

10 Dá cýddon him ða apostolas, swá hwæt swá hig dydon. Dá nam he hig, and férde on-sundron on wéste stówe, seo is Bethsaida.

11 Dá ða menego dæt wiston, dá filidon hig him. Dá onféng he hig, and spræc to him be Godes rice; and ða he gehǽlde ðe lácnunga beþorfton.†

12 Dá gewát se dæg forþ, and hig twelfe him genealǽhton and sǽdon him, Lǽt ðas menego, dæt hig faron on ðás castelu and on ðás túnas, ðe hér ábútan synd, and him mete findon, forðam ðe we synd hér on wéstere stówe.

13 Dá cwæþ he to him, Sylle ge him etan. Dá cwǽdon hig, We nabbaþ búton fíf hláfas and twegen fixas, búton we gán, and us mete biegon and callum

vertu and power on alle deuelis, and that thei schulde heele sykenessis.

2 And he sente hem for to preche the kyngdom of God, and for to heele syke men.

3 And he seith to hem, Take 3e no thing in the weye, nethir 3erd, nethir scrippe, nethir breed, nethir money, and nethir haue 3e twey cootis.

4 And in to what euere hous 3e schulen entre, dwelle 3e there, and go 3e not out thennis.

5 And who euere schulen not receyue 3ow, 3e goynge out of that citee schake of also the poudir of 3oure feete in to witnessinge on hem.

6 Sothli thei gon out, cumpassiden bi castels, euangelisinge and heelinge euerewhere.

7 Forsoth Eroude, the fourthe prince, herde alle the thingis that weren don of him, and he doutide, for that it was seid of sum men, for Joon roos a3en fro deede men;

8 Forsoth of sum men, for Elye apperide; sothli of othere men, for oon of the olde prophetis roos.

9 And Eroude seith, I haue bihedid Joon; sothli who is this, of whom I heere thes thingis? And he sou3te for to se him.

10 And apostlis turnynge a3eyn toolden to him, what euere thingis thei diden. And hem takun to, he wente on anothere half in to desert place, which is Bethsayda.

11 Which thing whanne the cumpanyes hadden knowen, thei folowiden him. And he receyuyde hem, and spak to hem of the kingdom of God; and heelide hem that hadden nede of cure.

12 Sothli the day bigan for to bowe doun, and the twelue comynge ny3 seiden to him, Leeue the cumpanyes, that thei goynge turne in to castels and townes, that ben aboute, that thei fynde metis, for we ben here in a desert place.

13 Forsothe he seith to hem, 3yue 3e to hem to ete. And thei seiden, Ther ben not to vs more than fyue loouys and tweye fischis, no but peraunture

auctorite over all devyls, and that they myght heale diseases.

2 And he sent them to preache the kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo thinge to sucker you by the waye, nether staffe, nor scripe, nether breed, nether money, nether have two cootes.

4 And watsoever housse ye enter into, there abyde, and thence departe.

5 And whosoever will not receave you, when ye departe from that citie shake of the very dust from youre fete for a testimony agaynst them.

6 They went forthe, and went thorowe the tounes, preachynge the gospell and healynge every wheare.

7 Herod, the tetrarch, herde off all thatt by hym was done, and douted, because that it was sayd of some, that Jhon was rysen agayne from deeth;

8 And off some, that Helias had apered; and off other, that won off the olde prophettes was rysen agayne.

9 And Herod sayde, Jhon have Y behedded; who is this, of whom I here suche thynges? And he desired to se hym.

10 And the apostles retourned and tolde hym, all that they had done. And he toke them, and went a syde into a solitary place, neye to a citie called Bethsaida.

11 The people knewe off it, and folowed hym. And he receaved them, and spake vnto them of the kyngdom off God; and healed them that had nede to be healed.

12 The daye began to weare awaye, then cam the twelve and sayde vnto hym, Sende the people awaye, that they maye goo in to the tounes and villages roundabout, and lodge and get meate, for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye them meate. And they sayde, We have no moo but five loves and two fisshes, except we shuld goo, and bye meate for

andans, bugyaima allai þizai manaseidai matins.

14 Wesun auk swe fimf þusundyos waire. Qaþ þan du siponyam seinaim, Gawaurkeiþ ïm anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaibans yah twans fiskans, ïnsaiwhands du himina, gaþiuþida ïns, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei aflifnoda ïm gabruko, tainyons twalif.

18 Yah warþ, miþþanei was ïs bidyands sundro, gamotidedun ïmma siponyos ïs, yah frah ïns, qiþands, Whana mik qiþand wisan þos manageins?

19 Ïþ eis andhafyandans, qeþun, Ïohannen þana Daupyand, anþarai þan Heleian, sumai þan, þatei praufetus sums þize airizane usstoþ.

20 Qaþ þan du ïm, Aþþan yus whana mik qiþiþ wisan? Andhafyands þan Paitrus qaþ, Þu ïs Christus sunus Guþs.

21 Ïþ ïs þan gawhotyands ïm faurbauþ ei mann ni qiþeina þata,

22 Qiþands, Þatei skal sunus mans manag winnan, yah uskusans fram sinistam wairþan, yah gudyam, yah bokaryam, yah usqiman, yah þridyin daga urreisan.

23 Qaþ þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seina nasyan, fraqisteiþ ïzai; aþþan saei fraqisteiþ saiwalai seinai ïn meina, ganasyiþ þo.

25 Who allis þaurfte gatauyiþ sis manna, gageigands þo manased alla, ïþ sis silbin fraqistyands, aiþþau gasleiþyands?

26 Saei allis skamaiþ sik meina aiþþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimiþ ïn wulþu seinþissum werede.

14 Ðar wǽron neah fíf þúsenda wera. Ðá cwæþ he to his leorning-cnihtum, Dóþ ðæt hig sitton þurh gebeorscypas, fiftigum.

15 And hig swá dydon, and hí ealle sǽton.

16 Ðá nam he ða fíf hláfas and ða twegen fixas, and on ðone heofon beseah, and bletsode hig, and brǽc, and dǽlde his leorning-cnihtum, ðæt hig ásetton hig beforan ðam menegum.

17 Ðá ǽton hig ealle, and wurdon gefyllede; and man nam ða gebrotu ðe ðar belifon, twelf cypan fulle.

18 Ðá wæs geworden, ðá se Hǽlend wæs ána hine gebiddende, hys leorning-cnihtas wǽron mid him, ðá áhsode he hig, Hwæt secgþ dis folc ðæt ic sý?

19 Ðá andswarodon hig, and cwǽdon, Iohannem Baptistam, sume Heliam, sume, ðæt sum witega of ðam caldum árás.

20 Ðá sǽde he him, Hwæt secge ge ðæt ic sý? Ðá andswarode Petrus, Ðú eart Crist Godes sunu.

21 Ðá þreade he hig and bead ðæt hig hit nánum men ne sǽdon,

22 . . Forðam ðe hit gebyreþ ðæt mannes sunu fela þinga þolige, and beo áworpen fram ealdrum, and ealdor-mannum, and fram bócerum, and beo ofslagen, and þriddan dæge árise.

23 Ðá cwæþ he to eallum, Gyf hwá wyle æfter me cuman, ætsace hine sylfne, and nime his cwylminge, and me folgige.

24 Se ðe wyle hys sáwle hále gedón, se hig forspilþ; witodlice se ðe his sáwle for me forspilþ, he hí gehǽleþ.

25 Hwæt fremaþ ǽnegum men, ðeah he ealne middan-eard on æht begite, and hyne sylfne forspille, and hys forwyrd wyrce?

26 Se ðe me and mine spǽca forsyhþ, ðone mannes sunu forsyhþ, ðonne he cymþ on his mægen-þrymme, and hys

and we go, and byen metis in to al the cumpany.

14 Sothli the men weren almoost fyue thousynde. Forsothe he seith to his disciplis, Make hem to sitte to mete by feestis, fyftyes.

15 And thei diden so, and thei maden alle men sitte to the mete.

16 Forsothe fyue looues and tweye fysches takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden putte bifore the cumpanyes.

17 And alle men eeten, and weren fillid; and this that lefte to hem of broken metis was taken, twelue coffyns.

18 And it was don, whanne he was aloone preiynge, and his disciplis weren with him, and he axide hem, seiynge, Whom seyn the cumpanyes me to be?

19 And thei answeriden, and seiden, John Baptist, forsothe othere *seyen* Elye, but othere *seyen*, for o prophete of the formere hath risun.

20 Sothli he seide to hem, But whom seye ȝe me to be? Symound Petre answeringe seide, The Crist of God.

21 And he blamynge hem comaundide hem that thei schulden seie to no man,

22 And seith thes thingis, For it bihoueth mannis sone to suffre manye thingis, and to be repreued of the eldere men, and of princes of prestis, and of scribis, and for to be slayn, and in the thridde day to ryse aȝen.

23 Forsothe he seide to alle men, If ony man wole come aftir me, denye he him silf, and take he his cross euery day, and sue he me.

24 Sothli he that schal wilne to make his lyf saaf, schal leese it; forwhi he that schal leese his lyf for me, schal make it saaf.

25 Forsothe what profitith it to a man, if he wynne al the world, sothli leese him silf, and do peyringe of him silf?

26 Forwhi who that schal schame me and my wordis, and mannis sone schal schame him, whanne he schal come in

all this people.

14 And they wer about a five thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.

15 And they did soo, and made them all sit doune.

16 He toke the five loves and the two fisshes, and loked vp to heven, and blessed them, and brake, and gave to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelve baskettes full off broken meate.

18 Hit fortuned, as he was alone prayinge, hys disciples were with hym, and he axed them, sayinge, Who saye the people that I am?

19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.

20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.

21 He warned and commaunded them that they shulde tell no man that thinge,

22 Sayinge, That the sonne off man must suffre many thynges, and be reproved of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf eny man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.

24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yff he loose hym silfe, or runne in domage off hym silfe?

26 For whosoever is ashamed of me and off my sayinges, off hym shall the sonne of man be ashamed. when he

amma, yah attins, yah þize weihane aggele.

27 Qiþuh þan ïzwis, sunya sind sumai þize her standandane, þaiei ni kausyand dauþau, unte gasaiwhand þiudinassau Guþs.
28 Waurþun þan afar þo waurda swe dagos ahtau, ganimands Paitru yah Ïakobu yah Ïohannen, usïddya ïn fairguni bidyau.

29 Yah warþ miþþanei baþ ïs, siuns andwairþyis ïs anþara, yah gawaseins ïs wheita skeinandei.
30 Yah sai ! wairos twai miþrodidedun ïmma, þaiei wesun Moses yah Helias,
31 Þai gasaiwhanans ïn wulþau ; qeþun urruns ïs, þoei skulda usfullyan ïn Ïairusalem.
32 Ïþ Paitrus, yah þai miþ ïmma, wesun kauridai slepa, gawaknandans þan gasewhun wulþu ïs, yah þans twans wairans þans miþstandandans ïmma.

33 Yah warþ, miþþanei afskaiskaidun sik af ïmma, qaþ Paitrus du Ïesua, Talzyand, god ïst unsis her wisan, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin ; ni witands wha qiþiþ.

34 Þata þan ïmma qiþandin, warþ milhma, yah ufarskadwida ïns ; faurhtidedun þan, ïn þammei yainai qemun ïn þamma milhmin.
35 Yah stibna warþ us þamma milhmin, qiþandei, Sa ïst sunus meins sa liuba, þamma hausyaiþ.
36 Yah warþ miþþanei so stibna, bigitans warþ Ïesus ains. Yah eis þahaidedun, yah mann ni gatailhun ïn yainaim dagam ni waiht, þizei gasewhun.

37 Warþ þan ïn þamma daga, dalaþ atgaggandam ïm af fairgunya, gamotida ïmma manageins filu.

38 Yah sai ! manna us þizai managein ufwopida, qiþands, Laisari, bidya þuk, ïnsaiwhan du sunu meinamma, unte ainaha mis ïst ;

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fæder, and hálegra engla.

27 Ic secge eow, sóþlice hér synd sume standende, ða deade ne wurðaþ, ær hig Godes rice geseon.

28 Đá wæs geworden æfter ðam wordum nean eahta dagas, ðæt he nam Petrum and Iohannem and Iacobum, and eode on ánne múnt, ðæt he hyne gebǽde.
29 Đá he hyne gebæd, ðá wæs hys ansýn ódres híwes, and his reáf hwít scínende.
30 Đá sprǽcon twegen weras wið hyne, Moyses and Helias
31 Gesewene on mægen-þrymme ; and sǽdon his gewítendnesse, ðe he to gefyllenne wæs on Hierusalem.
32 Petrus, and ða ðe mid him wǽron, wurdon mid slǽpe gehefegode, and ðá hí onwæcnedon hí gesáwon his mægenþrym, and twegen weras ðe mid him stódon.
33 . . . And hí him fram eodon, Petrus cwæþ to him, Ealá bebeodend, gód is ðæt we hér beon, and uton wyrcan þreo cardung-stówa, áne ðé, and áne Moyse, and áne Helie ; and he nyste hwæt he cwæþ.

34 Đá he ðis spæc, ðá wearþ genip, and ofer-sceadede hig ; and hí ondrédon, him gangende on ðæt genip.

35 Đá com stefen of ðam genipe, and cwæþ, Ðes ys mín leofa sunu, gehýraþ hyne.
36 Đá seo stefen wæs gehýred, ðá wæs se Hælend gemét ána. And hí súwodon, and ne sǽdon nánum men on ðam dagum nán þing, ðæs ðe hí gesáwon.
37 O'ðrum dæge, him of ðam múnte farendum, him ágén arn mycel menego.

38 Đá clypode án wer of ðære menego, and cwæþ, Láreow, ic hálsige ðé, geseoh mínne sunu, forðam he is mín ánlica sunu ;

his mageste, and of the fadir, and of the hooly aungels.

27 Forsoth I seye to 3ou, verily ther ben summe stondinge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 Sothli it was don aftir thes wordis almoost ei3te dayes, and he took Petre and James and John, and he sti3ede in to an hil, that he schulde preie.

29 And the while he preiede, the liknesse of his cheere was maad othir maner, and his clothing whit schynynge.

30 And loo! tweye men spaken with him, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei seyden his goynge out, which he was to fillinge in Jerusalem.

32 Forsothe Petre, and thei that weren with him, weren greuyd with sleep, and thei wakinge sy3en his mageste, and tweye men that stooden with him.

33 And it was don, whanne thei departiden fro him, Petre seith to Jhesu, Comandour, it is good to vs for to be here, and make we here thre tabernaclis, oon to thee, and oon to Moyses, and oon to Elye; not witinge what he schulde seye.

34 Sothli him spekinge thes thingis, a cloude was maad, and schadewide hem; and thei dredden, hem entringe in to the clowde.

35 And a voys was maad fro the clowde, seyinge, This is my dereworthe sone, heere 3e him.

36 And the while the vois was maad, Jhesu was founden aloone. And thei helden pees, and seide to no man in tho dayes ou3t of tho thingis, whiche thei hadden herd.

37 Forsothe it was don in the day suynge, hem comynge doun of the hil, myche cumpanye of peple renneth to hem.

38 And loo! a man of the cumpanye criede, seyinge, Maistir, I biseche thee, byhold in to my sone, for he is oon aloone to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy angels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after thoose sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenaunce was changed, and his garment was whyte and shoone.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he shulde ende att Jerusalem.

32 Peter, and they that wer with hym, wer hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaunsed, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernacles, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sonne, heare hym.

36 And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde noo man in thoose dayes eny of those thynges, which they had sene.

37 Hyt chaunsed on the nexte daye, as they cam doune from the hyll, moche people cam and met hym.

38 And beholde! a man off the company cryed out, sayinge, Master, I beseche the, beholde my sonne, for he is all that I have;

39 Yah sai! ahma nimiþ ïna unhrains, yah anaks hropeiþ, yah tahyiþ ïna miþ whaþon, yah halisaiw aflinniþ af ïmma gabrikands ïna.

40 Yah baþ siponyans þeinans, ei usdribeina ïmma, yah ni mahtedun.

41 Andhafyands þan Ïesus qaþ, O! kuni ungalaubyando yah ïnwindo, und wha siau at ïzwis, yah þulau ïzwis? attiuh þana sunu þeinana hidrei.

42 Þaruh nauhþan duatgaggandin ïmma, gabrak ïna sa unhulþa, yah tahida. Gawhotida þan Ïesus ahmin þamma unhrainyin, yah gahailida þana magu, yah atgaf ïna attin ïs.

43 Usfilmans þan waurþun allai ana þizai mikilein Guþs. At allaim þan sildaleikyandam bi alla þoei gatawida Ïesus, qaþ Paitrus, Frauya, duwhe weis ni mahtedum usdreiban þamma? Ïþ Ïesus qaþ, Þata kuni ni usgaggiþ, nibai ïn bidom yah ïn fastubnya. Qaþ þan du siponyam seinaim,

44 Lagyiþ yus ïn ausona ïzwara þo waurda, unte sunus mans skulds ïst atgiban ïn handuns manne.

45 Ïþ eis ni froþun þamma waurda, yah was gahuliþ faura ïm, ei ni froþeina ïmma; yah ohtedun fraihnan ïna bi þata waurd.

46 Galaiþ þan mitons ïn ïns, þata wharyis þau ïze maists wesi.

47 Ïþ Ïesus gasaiwhands þo miton hairtins ïze, fairgreipands barn, gasatida faura sis;

48 Yah qaþ du ïm, Sawhazuh saei andnimiþ þata barn ana namin meinamma, mik andnimiþ; yah sawhazuh saei mik andnimiþ, andnimiþ þana sandyandan mik; unte sa minnista wisands ïn allaim ïzwis, sa wairþiþ mikils.

49 Andhafyands þan Ïohannes qaþ, Talzyand, gasewhum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum ïmma, unte ni laisteiþ miþ unsis.

50 Yah qaþ du ïm Ïesus, Ni waryiþ,

39 And nú! se unclǽna gâst hine æt-hrínþ, and he fǽrlice hrýmþ, and fornimþ hyne, and fǽmþ, and hyne tyrþ and slit.

40 And ic bæd ðíne leorning-cnihtas, ðæt hig hine út-ádrifon, and hig ne mihton.

41 Ðá cwæþ se Hǽlend him to andsware, Ealá! ungeleafulle and þweore eneoresse, swá lange swá ic beo mid eow, and eow þolie? lǽd hider ðinne sunu.

42 And ðá he hyne lǽdde him to, se deofol hine fornam, and fordyde. Ðá nýdde se Hǽlend done unclǽnan gâst út, and gehǽlde ðæne cnapan, and ágeaf hine his fæder.

43 Ðá wundredon hig ealle be Godes mǽrþe. And eallum wundriendum be ðam þingum ðe gewurdon,

he cwæþ to his leorning-cnihtum,

44 Ásettaþ ðás spræca on eowrum heortum, hit ys toweard, ðæt mannes sunu sí geseald on manna handa.

45 Ðá þohton hig ðis word, and hit wæs bewrigen beforan him, ðæt hí hit ne ongêton; and hí ne dorston hine be ðam worde áhsian.

46 Sóþlice ðæt geþanc code on hig, hwylc hyra yldest wǽre.

47 Ðá se Hǽlend geséh hyra heortan geþancas, he gesette ðæne cnapan wið hine;

48 And cwæþ to him, Se ðe ðysne cnapan on mínum naman onfehþ, se me onfehþ; and se ðe me onfehþ, he onfehþ ðæne ðe me sende; witodlice se ðe is læst betweox eow calle, se is mára.

49 Ðá andswarode Iohannes, Bebeodend, we gesáwon sumne on ðínum naman deofol-seocnessa út-ádrifende, and we hine forbudon, fordam he mid us ne fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ðe

39 And lo! a spirit takith him, and sudenly he crieth, and hurtlith down, and to-drawith him with froth, and vnnethe he goth awey to-drawinge him.

40 And I preiede thi disciplis, that thei schulde caste him out, and thei myȝten not.

41 Sothli Jhesu answeringe seide to hem, A! vnfeithful generacionn and weyward, hou longe schal I be anentis ȝou, and schal suffre ȝou? leed hidur thi sone.

42 And whanne he cam nyȝ, the fend hurlide him doun, and to-brayd. And Jhesu blamede the vnclene spirit, and heelide the child, and ȝeld him to his fadir.

43 Sothli alle men wondriden greetly in the greetnesse of God. And alle men wondringe in alle thingis whiche he dide,

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vneth departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulde nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? brynge thy sonne hidder.

42 As he yett was a commynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chylde, and delivered hym to hys father.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

he seide to his disciplis,

44 Putte ȝe thes wordis in ȝoure hertis, for it is to comynge, that mannis sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word.

46 Forsothe a thouȝt entride in to hem, who of hem schulde be more.

47 And Jhesu seynge the thouȝtis of the herte of hem, takynge a child settide him bisydis him silf;

48 And seith to hem, Who euere schal receyue this child in my name, receyueth me; and who euere schal receyue me, receyueth hym that sente me; for whi he that is lesse among ȝou alle, is the more.

49 Forsoth John answeringe seide, Comaundour, we syȝen sum man castinge out fendis in thi name, and we han forbodyn him, for he sueth not thee with vs.

50 And Jhesu seith to him, Nyle ȝe

he sayde vnto hys disciples,

44 Lett these sayinges synke doune into youre eares, the tyme wyll come, when the sonne off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who shulde be the greatest.

47 When Jesus perceaved the thoughtes off their hertes, he toke a chylde, and sett hym hard by hym;

48 And sayde vnto them, Whosoever receave thys chylde in my name, receaveth me; and whosoever receaveth me, receaveth hym that sent me; for he that amongest you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out devyls in thy name, and we forbade hym, be cause he foloweth not with vs.

50 And Jesus sayde vnto hym, Forbid

unte saei nist wiþra ïzwis, faur ïzwis ïst. †Ni ainshun auk ïst manne, saei ni gawaurkyai maht ïn namin meinamma.

51 Warþ þan, ïn þammei usfulnodedun dagos andanumtais ïs, yah ïs andwairþi seinata gatulgida, du gaggan ïn Ïairusalem ;

52 Yah ïnsandida airuns faura sis. Yah gaggandans galiþun ïn haim Samareite, swe manwyan ïmma.

53 Yah ni andnemun ïna, unte andwairþi ïs was gaggando du Ïairusalem.

54 Gasaiwhandans þan siponyos ïs, Ïakobus yah Ïohannes, qeþun, Frauya, wileizu ei qiþaima, fon atgaggai us himina, yah fraqimai ïm, swe yah Heleias gatawida ?

55 Gawandyands þan gasok ïm, yah qaþ du ïm, Niu wituþ, whis ahmane siyuþ ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah ïddyedun ïn anþara haim.

57 Warþ þan, gaggandam ïm ïn wiga, qaþ sums du ïmma, Laistya þuk, þiswhaduh þadei gaggis, Frauya.

58 Yah qaþ du ïmma Ïesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ïþ sunus mans ni habaiþ whar haubiþ galagyai.

59 Qaþ þan du anþaramma, Laistei mik. Ïþ ïs qaþ, Frauya, uslaubei mis galeiþan faurþis, yah usfilhan attan meinana.

60 Qaþ þan du ïmma Ïesus, Let þans daupans usfilhan seinans nawins ; ïþ þu gagg, yah gaspillo þiudangardya Guþs.

61 Qaþ þan yah anþar, Laistya þuk, Frauya, ïþ faurþis uslaubei mis andqiþan þaim þaiei sind ïn garda meinamma.

62 Qaþ þan du ïmma Ïesus, Ni manna uslagyands handu seina ana hohan, yah saiwhands aftra, gatils ïst ïn þiudangardya Guþs.

Chap. X. 1 Afaruþ-þan þata ustaiknida Frauya yah anþarans sibuntehund,

nis ongén eow, se is for eow. . . . .

51 Sóþlice wæs geworden, đá his andfenga dagas wǽron gefyllede, he getrymede hys ansýne, đæt he férde to Hierusalem ;

52 Đá sende he bodan beforan his ansýne. Đá eodon hig on đa ceastre Samaritanorum, đæt hi him gegearwodon.

53 And hig ne onféngon hine, forđam đe he wolde faran to Hierusalem.

54 Đá his leorning-cnihtas đæt gesáwon, Iacobus and Iohannes, đá cwǽdon hig, Drihten, wylt đú we secgaþ, đæt fýr cume of heofone, and fornime hig ? . . .

55 And he hine bewende, and hig þreade.

56

And hig férdon on óđer castel.

57 Đá hí férdon on wege, sum him to cwæþ, Ic fylige đé, swá hwyder swá đú færst.

58 Đá cwæþ se Hǽlend, Foxas habbaþ holu, and heofones fugelas nest, sóþlice mannes sunu næfþ hwar he hys heafod áhylde.

59 Đá cwæþ he to óđrum, Filig me. Đá cwæþ he, Drihten, álýf me ǽrest byrigan mínne fæder.

60 Đá cwæþ se Hǽlend, Lǽt đa deadan byrigan hyra deadan ; gá đú, and boda Godes rice.

61 Đá cwæþ óđer, Ic fylige đé, Drihten, ac lǽt me ǽrest hit eýđan đam đe æt hám synd.

62 Đá cwæþ se Hǽlend him to, Nán man đe hys hand áset on hys sulh, and on-bæc besyhþ, nys andfenge Godes rice.

Chap. X. †1 Æfter đam se Hǽlend gemearcode óđre twá and hund-seofontig,

forbede, forsothe he that is not aȝens ȝou, is for ȝou. . . . .

51 Sothli it was don, whanne the dayes of his takynge vp weren fillid, and he settide faste his face, that he schulde go in to Jerusalem;

52 And he sente messangeris bifore his siȝt. And thei goynge entriden in to a citee of Samaritans, that thei schulden make redy to him.

53 And thei receyueden not him, for the face was of him goynge in to Jerusalem.

54 Forsothe whanne James and John, his disciplis, hadden seyn, thei seiden, Lord, wolt thou we seye, that fier come doun fro heuene, and waaste hem, as Helye did?

55 And he turned blamyde hem, seyinge, ȝe witen not, whos spiritis ȝe ben;

56 Forsothe mannis sone cam not for to leese soulis, but for to saue. And thei wenten in to another castel.

57 Forsoth it was don, hem walkynge in the weye, sum man seide to him, I schal sue thee, whidur euere thou schalt go.

58 And Jhesu seide to him, Foxis han dennys, and briddis of the eyr *han* nestis, but mannis sone hath not where he schal reste his heed.

59 Forsothe he seide to another, Sue thou me. Sothli he seide, Lord, suffre me first to go, and to burie my fadir.

60 And Jhesu seide to him, Suffre that deede men burie her deede; but go thou, and telle the kyngdom of God.

61 And anothir seide, Lord, I schal sue thee, but first suffre me to telle aȝen to hem that ben at home.

62 Forsothe Jhesu seith to him, No man sendynge his hond to the plouȝ, and biholdinge aȝen, is able to the rewme of God.

Chap. X. 1 Forsothe aftir thes thingis the Lord Jhesu ordeynede and othere

51 And it folowed, when the time was com that he shulde be receaved vp, that he determined hym silfe, to goo to Jerusalem;

52 And sent messengers before hym. And they went and entred into a citie of the Samaritans, to make redy for hym.

53 And they wolde nott receave hym, because his face was as though he wolde goo to Jerusalem.

54 When hys disciples, James and Jhon, sawe that, they sayde, Lorde, wilt thou that we commaunde, that fyre come doune from heven, and consume them, even as Helias did?

55 Jesus turned about and rebuked them, sayinge, Ye wote nott, what maner sprete ye are off;

56 The sonne of man ys not come to destroye mennes lives, but to save them. And they went to an other toune.

57 Hit chaunsed, as they went on their iorney, a certayne man sayd vnto hym, I wyll folowe the, whither soever thou goo.

58 Jesus sayd vnto him, Foxes have holes, and bryddes of the ayer have nestes, but the sonne of man hath nott where on to laye hys heed.

59 And he sayde vnto a nother, Folowe me. And the same sayde, Lorde, suffre me fyrst to goo, and bury my father.

60 Jesus sayd vnto hym, Lett the deed bury the deed; but goo thou, and preache the kyngdome off God.

61 And another sayde, I wyll folowe the, Lorde; but lett me fyrst goo bid them fare wele which are at home at my housse.

62 Jesus sayd vnto him, No man that putteth hys honde to the plowe, and loketh backe, is apte to the kingdom of God.

Chap. X. 1 After that the Lorde apoynted other seventie also, and sent

yah ïnsandida ïns twans whanzuh faura andwairþya seinamma ïn all baurge yah stade, þadei munaida ïs gaggan.

2 Qaþuh þan du ïm, Asans managa, ïþ waurstwyans fawai; bidyiþ nu frauyan asanais, ei ussatyai waurstwyans ïn þo asan seina.

3 Gaggiþ, sai! ïk ïnsandya ïzwis swe lamba ïn midumai wulfe.
4 Ni bairaiþ pugg, nih matibalg, nih gaskohi, ni mannanhun bi wig golyaiþ.

5 Ïn þane gardei ïnngaggaiþ, frumist qiþaiþ, Gawairþi þamma garda.
6 Yah yabai siyai yainar sunus gawairþyis, gawheilaiþ sik ana ïmma gawairþi ïzwar; ïþ yabai ni, du ïzwis gawandyai.
7 Ïnuh þan þamma garda wisaiþ, matyandans yah driggkandans þo at ïm; wairþs auk ïst waurstwya mizdons seinaizos. Ni faraiþ us garda ïn gard.

8 Yah ïn þoei baurge gaggaiþ, yah andnimaina ïzwis, matyaiþ þata faurlagido ïzwis;
9 Yah lekinoþ þans ïn ïzai siukans. Yah qiþiþ du ïm, Atnewhida ana ïzwis þiudangardi Guþs.
10 Ïþ ïn þoei baurge ïnngaggaiþ, yah ni andnimaina ïzwis, usgaggandans ana fauradaurya izos, qiþaiþ,

11 Yah stubyu þana gahaftnandan unsis us þizai baurg ïzwarai ana fotuns unsarans afbrisyam ïzwis; swebauh þata witeiþ, þatei atnewhida sik ana ïzwis þiudangardi Guþs.
12 Qiþa ïzwis, þatei Saudaumyam ïn yainamma daga sutizo wairþiþ þau þizai baurg yainai.
13 Wai þus, Kaurazein; wai þus, Baiþsaïdan; unte ïþ ïn Twrai yah Seidonai waurþeina mahteis, þozei waurþun ïn ïzwis, airis þau ïn sakkum yah azgon sitandeins, gaïdreigodedeina.

14 Swebauh Twrai yah Seidonai sutizo wairþiþ ïn daga stauos þau ïzwis.

and sende hig twâm beforan his ansŷne on æ̆lce ceastre and stówe, ðe he to cumenne wæs.

2 And cwæþ to him, Hér is mycel rîp, and feawa wyrhtena; biddaþ ðæs rîpes hlâford, ðæt he sende wyrhtan to his rîpe.

3 Faraþ, nú! nú ic eow sende swâ swá lamb betweox wulfas.
4 Ne bere ge sacc, ne codd, ne gescŷ, ne nânne man be wege ne grêtaþ.

5 On swâ hwylc hûs swâ ge in-gâþ, cwedaþ æ̆rest, Sib sî ðisse hiw-ræ̆denne.
6 And gyf ðar beoþ sybbe bearn, reste ðar eower sib; gif hit elles sŷ, heo sŷ to eow gecyrred.

7 Wunigaþ on ðam ylcan hûse, and etaþ and drincaþ ða þing ðe hig habbaþ; sóþlice se wyrhta is his mêde wyrðe. Ne fare ge fram hûse to hûse.

8 Ac on swâ hwylce ceastre swâ ge in-gâþ, and hig cow onfóþ, etaþ ðæt cow tofóran âset ys;
9 And gehæ̆laþ ða untruman ðe on ðam hûse synd. And secgaþ him, Godes rîce to eow genealæ̆ceþ.
10 On swâ hwylce ceastre swâ ge in-gâþ, and hig ne onfóþ eow, gâþ on hyra stræ̆ta, and cwedaþ,

11 Ðæt dust ðæt of eowre ceastre on úrum fótum clifode we drŭgeaþ on eow; witaþ ðeah, ðæt Godes rîce genealæ̆ceþ.
. .

12 Ic eow secge, ðæt Sodom-warum on ðam dæge biþ forgifenlicre ðonne ðære ceastre.
13 Wâ ðé, Corozaim; wâ ðé, Bethsaïda; forðam gif on Tyro and on Sydone gewordene wæ̆ron ða megenu ðe on eów gedóne synd, gefyrn hig on hæ̆ran and on axan, hreowsunge dydon.

14 Ðeah hwæ̆ðere Tiro and Sydone on ðam dæge byþ forgyfenlicre ðonne eow.

seuenty and tweyne, and sente hem by tweyne and tweyne bifore his face in to euery citee and place, whidir he was to comynge.

2 And he seide to hem, Sothli myche ripe corn *is*, but fewe workmen; therfore preie ȝe the lord of the ripe corn, that he sende workmen in to his rype corn.

3 Go ȝe, lo! I sende ȝou as lambren a mong wolues.

4 Nyle ȝe bere a sachel, nether scrip, nether schoon, and greete ȝe no man by the weye.

5 And in to what euere hous ȝe schulen entre, first seye ȝe, Pees to this hous.

6 And if a sone of pees schal be there, ȝoure pees schal reste on him; if non, it schal turne aȝen to ȝou.

7 Forsothe dwelle ȝe in the same hous, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle ȝe passe fro hous in to hous.

8 And in to what euere citee ȝe schulen entre, and thei schulen receyue ȝou, ete ȝe tho thingis that ben put to ȝou;

9 And heele ȝe the syke men that ben ther ynne. And seye ȝe to hem, The kyngdom of God schal ne'ȝe in to ȝou.

10 In to what euer citee ȝe schulen entre, and thei schulen not receyue ȝou, ȝe goynge out in to the streetis thereof, seie,

11 Also we wypen of in to ȝou the poudere that cleuyde to vs of ȝoure citee; nethelees wite ȝe this thing, for the rewme of God schal come nyȝ.

12 Forsoth I seie to ȝou, for to Sodom it schal be esyere† than to that citee in thilke day.

13 Woo to thee, Corosaym; woo to thee, Bethsayda; for if in Tyre and Sydon the vertues hadden ben don, whiche ben don in thee, sum tyme thei sittinge in heer and aische, schulden haue don penaunce.

14 Netheles to Tyre and Sydon it schal be esyer in the dom than to ȝou.

them two and two before his face into every citie and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therfore the lorde of the harvest, to send forth hys laborers into hys hervest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolves.

4 Beare noo wallet, nether scryppe, nor shues, and salute noo man by the waye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.

6 And yf the sonne of peace be theare, youre peace shall rest apon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drinkynge suche as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citie ye enter, yf they receave you, eate whatsoever is set before you;

9 And heale the sicke that are theare. And saye vnto them, The kyngdom of God is come neye apon you.

10 But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,

11 Even the very dust which cleaveth on vs of youre citie we wype of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye apon you.

12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom then for that citie.

13 Wo be to the, Chorozin; wo be to the, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittyng in heere and asshes.

14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment then for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saei hauseiþ ïzwis, mis hauseiþ; yah saei ufbrikiþ ïzwis, mis ufbrikiþ; ïþ saei ufbrikiþ mis, ufbrikiþ þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qiþandans, Frauya, yah unhulþons ufhausyand unsis ïn namin þeinamma.

18 Qaþ þan du ïm, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai! atgaf ïzwis waldufni trudan ufaro waurme, yah skaurþyono, yah ana allai mahtai fiyandis, yah waihte ainohun ïzwis ni gaskaþyiþ.

20 Sweþauh þamma ni faginoþ, ei þai ahmans ïzwis ufhausyand; ïþ faginod, ïn þammei namna ïzwara gamelida sind ïn himinam.

21 Ïnuh þizai wheilai swegnida ahmin Ïesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte affalht þo faura snutraim yah frodaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikaiþ ïn andwairþya þeinamma. Yah gawandiþs du siponyam seinaim qaþ,

22 All mis atgiban ïst fram attin meinamma, yah ni whashun kann, whas ist sunus, alya atta; yah whas ïst atta, alya sunus, yah þammei wili sunus andhulyan.

23 Yah gawandiþs du siponyam seinaim, sundro qaþ, Audaga augona, þoei saiwhand þoei yus saiwhiþ.

24 Qiþa auk ïzwis, þatei managai praufeteis yah þiudanos wildedun saiwhan, þatei yus saiwhiþ, yah ni gasewhun; yah hausyan, þatei yus gahauseiþ, yah ni hausidedun.

25 Yah sai! witodafasteis sums ustoþ, fraisands ïna, yah qiþands, Laisari, wha tauyands libainais aiweinons arbya wairþa?

26 Þaruh qaþ du ïmma, Ïn witoda wha gameliþ ïst? whaiwa ussiggwis?

27 Ïþ ïs andhafyands qaþ, Friyos Frauyan Guþ þeinana us allamma hair-

15 And ðú, Cafarnaum, oð heofon upâhafen, ðú byst oð helle besenced.

16 Me gehŷrþ, se ðe eow gehŷrþ; and me oferhogaþ, se ðe eow oferhogaþ; se ðe me oferhogaþ, he oferhogaþ ðone ðe me sende.

17 Ðâ gecyrdon ða twâ and hundseofentig mid gefean, and cwædon, Drihten, deofol-seocnessa us synd on ðinum naman under-þeodde.

18 Ðâ sæde he him, Ic geseah Satanan, swâ swâ lig-ræsc, of heofone feallende.

19 And nú! ic sealde eow anweald to tredenne ofer næddran, and snacan, and ofer ælc feondes mægen, and nân þing eow ne deraþ.

20 Ðeah hwædere ne blissige ge, on ðam ðe eow synd gâstas under-þeodde; geblissiaþ, ðæt eower naman synd on heofonum âwritene.

21 On ðære tíde he on Hâlgum Gâste geblissode, and cwæþ, Ic andette ðê, fæder, Drihten heofones and eorþan, forðam ðe ðú ðâs þing wîsum and gleawum behŷddest, and lytlingum âwruge. . . . forðam hit beforan ðê swâ gelicode. . . . .

22 Ealle þing me synd fram mînum fæder gesealde, and nân man nât, hwylc is se sunu, búton se fæder; ne hwylc is se fæder, búton se sunu, and se ðe se sunu hit âwreon wyle.†

23 Ðâ cwæþ he, to his leorningcnihtum bewend, Eadige synd ða eagan, ðe geseoþ ða þing ðe ge geseoþ.

24 Sóþlice ic eow secge, ðæt manega witegan and cyningas woldon geseon ðæt ge geseoþ, and hig hit ne gesâwon; and woldon gehŷran ðæt ge gehŷraþ, and hig hit ne gehŷrdon.

25 Ðâ ârâs sum æ-gleaw man, and fandode his, and cwæþ, Láreow, hwæt dó ic ðæt ic ece líf hæbbe?

26 Ðâ cwæþ he to him, Hwæt is gewriten on ðære æ? hû rætst ðú?

27 Ðâ andswarode he, Lufa Drihten ðinne God of ealre ðinre heortan, and

15 And thou, Cafarnaum, ert enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that heerith 3ou, heerith me; and he that dispisith 3ou, dispisith me; forsothe he that dispisith me, dispisith him that sente me.

17 Forsoth two and seuenty *disciplis* turnedyn a3ein with ioye, seyinge, Lord, also fendis ben sujet to vs in thi name.

18 And he seith to hem, I sy3 Sathanas fallinge doun fro heuene, as leit.

19 And loo! I haue 3ouun to 3ou power of defoulinge† on serpents, and scorpiouns, and on al the vertu of the enemy, and no thing schal anoye 3ou.

20 Netheles nyle 3e haue ioye in this thing, for fendis ben sujet to 3ou; but ioye 3ee, that 3oure names ben writun in heuenes.

21 In thilke our he gladide in the Hooly Goost, and seide, I knowleche to thee, fadir, Lord of heuene and erthe, which hast hid thes thingis fro wyse men and prudent, and hast schewid hem to litle. 3he, fadir, for so it pleside bifore thee . . . . .

22 Alle thingis ben 3ouun to me of my fadir, and no man woot, who is the sone, no but the fadir; and who is the fadir, no but the sone, and to whom the sone wolde schewe.

23 And he turned to his disciplis, seide, Blessid *ben* the y3en, whiche seen tho thingis that 3e seen.

24 Sothli I seie to 3ou, for many prophetis and kyngis wolden se tho thingis, whiche 3e seen, and thei sy3en not; and heere tho thingis, that 3e heere, and thei herden not.

25 And lo! a wyse man of the lawe roos, temptinge him, and seyinge, Maistir, what thing doynge schal I welde euerlastinge lyf?

26 And he seide to him, What is writun in the lawe? hou redist thou?

27 He answeringe seide, Thou schalt loue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despeseth me, despiseth hym that sent me.

17 The seventie returned agayne with ioye, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyng, faule doune from heven.

19 Beholde! I geve vnto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and nothynge shall hurte you.

20 Neverthelesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the . . . . .

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se thoose thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternall lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai gahugdai þeinai; yah newhundyan þeinana swe þuk silban.

28 Þanuh qaþ du ïmma, Raihtaba andhoft; þata tawei, yah libais.

29 Ïþ ïs wilyands uswaurhtana sik domyan, qaþ du Ïesua, An whas ïst mis newhundya?

30 Andhafyands þan Ïesus, qaþ, Manna galaiþ af Ïairusalem ïn Ïaireikon, yah ïn waidedyans frarann, þaiei yah biraubodedun ïna, yah banyos analag . . . . . .

of ealre ðínre sáwle, and of eallum ðínum mihtum, and of eallum ðínum mægene; and ðínne nehstan swá dé sylfne.

28 Dá cwæþ he, Rihte ðú andswarodest; dó ðæt, ðonne lyfast ðú.

29 Dá cwæþ he to ðam Hælende, and wolde hine sylfne gerihtwísian, And hwylc is mín nehsta?

30 Dá cwæþ se Hælend hine, upbeseonde, Sum man férde fram Hierusalem to Hiericho, and becom on ða sceaþan, ða hine bereafodon, and tintregodon hine, and foriéton hine sámcucene.

31 Dá gebyrode hit, ðæt sum sacerd férde on ðam ylcan wege, and, dá he ðæt geseah, he hine forbeah.

32 And eall-swá diácon, dá he wæs wiþ ða stówe, and ðæt gesceah, he hyne eac forbeah.

33 Dá férde sum Samaritanisc man wiþ hine; dá he hine geseah, dá wearþ he mid míld-heortnesse ofer hine á-styred.

34 Dá genealæhte he, and wráþ his wunda, and on-ágeat ele and wín. And hine on hys nýten sette, and gelædde on hys læce-hús, and hine lácnode.

35 And brohte ódrum dæge twegen penegas, and sealde ðam læce, and ðus cwæþ, Begým hys; and swá hwæt swá ðú máre to-gedést, ðonne ic cume, ic hit forgylde dé.

36 Hwylc ðara þreora þynceþ dé ðæt sý ðæs mæg, ðe on ða sceaþan befeoll?

37 Dá cwæþ he, Se ðe him mílde-heortnesse on dyde. Dá cwæþ se Hælend, Gá, and dó eall-swá.†

38 Sóþlice hit wæs geworden, dá hig férdon, se Hælend eode on sum castel; and sum wíf, on naman Martha, onféng hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo eac sæt wiþ ðæs Hælendes fét, and his word gehýrde.

40 Sóþlice Martha geornlice him þén-

and of al thi soule,† and of alle thi myʒtis, and of al thi mynde; and thi neiʒebore as thi silf.

28 And Jhesu seide to him, Thou hast answerid riʒtly; do thou this thing, and thou schalt lyue.

29 Forsothe he willinge to iustifye him silf, seide to Jhesu, And who is my neiʒebore?

30 Sothli Jhesu biholdinge, seide, Sum man cam doun fro Jerusalem in to Jerico, and felde among theuues, whiche also robbiden him, and, woundis putt in, wenten awey, the man lefte half quyk.

31 Forsothe it byfel, that sum prest cam doun in the same weye, and, him seyn, passide forth.

32 Also forsoth and a dekene, whanne he was bisydis the place, and syʒ him, passide forth.

33 Forsoth sum man Samaritan, makynge iourney, cam bisydis the weye; and he seynge him, was stirid by mercy.

34 And he comynge nyʒ, bond to gidere his woundis, heeldynge yn oyle and wyn. And he puttinge on his hors, ledde in to a stable, and dide the cure of him.

35 And another day he brouʒte forth twey pens, and ʒaf to the kepere of the stable, and seide, Haue thou the cure of him; and what euere thing thou schalt ʒyue ouer, I schal ʒelde to thee, whanne I schal come aʒen.

36 Who of thes thre semeth to thee to haue be neiʒebore to him, that felde a mong the theues?

37 And he seide, He that dide mercy on him. And Jhesu seith to him, Go thou, and do thou in lyk manere.

38 Forsoth it was don, while thei wenten, and he entride in to sum castel; and sum womman, Martha bi name, receyuede him in to hir hous.

39 And to this *Martha* was a sister, Marie bi name, which also sittinge bi sydis the feet of the Lord, herde the word of him.

40 Forsothe Martha bisyede aboute

hert, and wyth all thy soule, and with all thy strengthe, and with all thy mynde; and thy neghbour as thy sylfe.

28 And he sayde vnto hym, Thou hast answered right; this do, and thou shalt live.

29 He willynge to iustifie hym silfe, sayde vnto Jesus, Who ys then my neghbour?

30 Jesus answered, and sayde, A certayne man descended from Jerusalem into Jericho, and fell into the hondes off theves, whych robbed hym off his rayment, and wonded hym, and departed, levynge hym halfe deed.

31 And yt chaunsed, that there cam a certayne preste that same waye, and sawe hym, and passed by.

32 And lyke wyse a levite, when he was come neye to the place, went and loked on hym, and passed by.

33 Then a certayne Samaritane, as he iornyed, cam neye vnto hym; and behelde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe hys wondes, and poured in wyne and oyle. And layed him on his beaste, and brought hym to a commen hostry, and drest hym.

35 And on the morowe when he departed he toke out two pence, and gave them to the host, and said vnto him, Take cure of him; and whatsoever thou spendest above this, when I come agayne, I will recompence the.

36 Which nowe off these thre thynkest thou was neghbour vnto him, that fell into the theves hondes?

37 And he answered, He that shewed mercy on hym. Then sayd Jesus vnto hym, Goo, and do thou lyke wyse.

38 Hyt fortuned, as he went, that he entred into a certayne toune; and a certayne woman, named Martha, receaved hym into her housse.

39 And this woman had a sister, called Mari, which sate at Jesus fete, and herde Jesus preachynge.

40 Martha was combred about moche

ode. Đá stód heo, and cwæþ, Drihten, nis đé nân caru, đæt mîn swuster lêt me ænlypige þênian ? sege hyre, đæt heo fylste me.

41 Đá cwæþ se Hælend, Martha, Martha, geornfull đú eart, and embe fela þinga gedrêfed;

42 Gewislice ân þing is nead-behêfe. Maria geceas đone sêlestan dæl, se hyre ne byþ âfyrred.

Chap. XI. 1 Sóþlice wæs geworden, đá he wæs on sumere stôwe hine gebiddende, đá đá he geswâc, him to cwæþ ân his leorning-cnihta, Drihten, lær us us gebiddan, swá Iohannes his leorning-cnihtas lærde.

2 Đá cwæþ he to him, Cweđaþ đus, đonne ge eow gebiddaþ, U're fæder, đú đe on heofone eart, si đin nama gehâlgod. To-cume đin rîce. Geweorđe đin willa on heofone, and on eorþan.

3 Syle us to-dæg úrne dæghwamlican hlâf.

4 And forgyf us úre gyltas, swá we forgyfaþ ælcum đara đe wið us âgylt. And ne læd đú us on costnunge, ac âlŷs us fram yfele.

5 Đá cwæþ he to him, †Hwylc eower hæfþ sumne freond, and gæþ to midre nihte to him, and cwyþ to him, Lá freond, læn me þrŷ hláfas;

6 Forđam mîn freond com of wege to me, and ic næbbe hwæt ic him toforan lecge.

7 And he đonne him đus andswarige, Ne beo đú me gram; nú mîn duru is belocen, and mîne cnihtas synd on reste mid me; ne mæg ic ârîsan nú, and syllan đé.

8 Gyf he đonne þurhwunaþ cnuciende, ic eow secge, gyf he [ne] ârîst and him sylþ đonne, forđam đe he his freond ys, đeah hwæđere for hys onhrope he ârîst, and sylþ him his neode.

9 And ic eow secge, biddaþ, and eow byþ geseald; sécaþ, and ge findaþ; cnuciaþ, and eow byþ untŷned.

moche seruyce. Which stood, and seide, Lord, is it not of charge to thee, that my sistir lefte me aloone, for to mynystre? therfore seye to hir, that she helpe me.

41 And the Lord answeringe seide to hir, Martha, Martha, thou ert bysi, and art troublid anentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie hath chose the beste part, which schal not be take a wey fro hir.

Chap. XI. 1 And it was don, whanne he was preiynge in sum place, as he ceesside, oon of his disciplis seide to him, Lord, teche vs to preye, as and John tau3te his disciplis.

2 And he seide to hem, Whanne 3e preyen, seye 3e, Fadir, ... halewid be thi name. Thi kyngdom come to . . . . . .

3 3yue to vs to day oure eche dayes breed.

4 And for3yue to vs oure synnes, as and we for3yuen to ech owynge to vs. And leed not vs in to temptacioun. . . . . .

5 And he seith to hem, Who of 3ou schal haue a frend, and schal go to him at mydny3t, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the weye, and I haue not what I schal sette bifore him.

7 And he withynne forth answeringe seye, Nyle thou be noyful to me; the dore is now schit, and my children beth with me in the cowche; I may no3t ryse, and 3yue to thee.

8 And if he schal contynue knockynge, I seye to 3ou, thou3 he schal not 3yue to hym, for he is a frend, netheles for his vnrestefulnesse he schal rise, and 3yue to hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it schal be 3ouun to 3ou; seke 3e, and 3e schulen fynde; knocke 3e, and it schal be openyd to 3ou.

servynge. And stode, and sayde, Master, doest thou not care, that my sister hath leeft me to minister alone? bid her therfore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken awaye from her.

Chap. XI. 1 And it fortuned, as he was prayinge in a certayne place, when he ceased, won of his disciples sayd vnto him, Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillet, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothynge to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunite he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knocke, and it shalbe opened vnto you.

10 Æ'lc ðara ðe bitt, onfehþ; and se ðe sécþ, he fint; and cnuciendum byþ untýned.

11 Hwylc eower bitt his fæder hlâfes, segst ðú sylþ he him stân? oððe gif he byt fisces, sylþ he him næddran for fisce?

12 Oððe gif he bit æg, segst ðú rácþ he him scorpionem? ðæt is án wyrmcynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan gódne sylene eowrum bearnum, swá mycele má eower fæder of heofone sylþ gódne gâst ðam ðe hyne biddaþ.†

14 Ðá wæs se Hælend út-ádrífende sume deofol-seocnesse, and seo wæs dumb. And ðá he út-ádrâf ða deofelseocnesse, ðá spræc se dumba; and ða mænigeo wundredon.

15 Sume cwædon, On Belzebub, deofla ealdre, he út-ádrífþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone tácnes of him.

17 Ðá he geseah hyra geþancas, he cwæþ, Æ'lc ríce on hyt sylf todæled, byþ toworpen, and ðæt hús ofer ðæt hús fealþ.

18 Gyf Satanas is todæled on hine sylfne, hú stent his ríce? Forðam ðe ge secgaþ, ðæt ic on Belzebub deofolseocnessa út-ádrífe.

19 Gif ic on Belzebub deofla út-ádrífe, on hwam út-ádrífaþ eower bearn? Forðam hig beoþ eowere déman.

20 Gewislice gif ic on Godes fingre deofla út-ádrífe, eallunga Godes ríce on eow becymþ.

21 Ðonne se stranga gewæpnod his cafertún gehealt, ðonne beoþ on sibbe ða þing ðe he áh.

22 Gyf ðonne strengra ofer hine cymþ and hine ofer-winþ, ealle his wæpnu, ðe he on-trúwode, he him áfyrþ, and todælþ his here-reaf.

23 Se ðe nis mid me, se is ongean me; and se ðe ne gaderaþ mid me, se hit tostret.

24 Ðonne se unclæna gâst gæþ of ðam men, he gæþ þurh unwæterige stówa,

10 Forsoth ech man that axith, takith; and he that sekith, fyndith; and to a man knockynge, it schal be openyd.

11 Therfore who of 3ou axith the fadir breed, wher he schal 3yue to him a stoon? ether if he axith fysch, wher he schal 3yue to him a serpent for the fysch?

12 Ethir if he schal axe an ey, whethir he schal dresse to him a scorpioun?

13 Therfore if 3e, whanne 3e ben yuele, kunne 3yue to 3oure children goode thingis 3ouun, hou moche more 3oure fadir of heuene schal 3yue a good spirit to men axynge him.

14 And Jhesu was castinge out a fend, and he was doumbe. And whanne he hadde cast out the fend, the doumb man spak; and the cumpanyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuelis, he castith out deuelis.

16 And othere temptinge axiden of him a tokene fro heuene.

17 Forsoth he, as he sy3 the thou3tis of hem, seide to hem, Euery rewme departide a3ens it silf, schal be desolat, and an hous schal falle on an hous.

18 Forsoth and if Sathanas is departid a3ens him silf, how schal his rewme stonde? For 3e seyn, that I caste out fendis in Belsebub.

19 Forsoth if I in Belsebub caste out fendis, in whom 3oure sones casten out? Therfore thei schulen be 3oure domesmen.

20 Forsoth if I caste out fendis in the fyngir† of God, sothli the rewme of God is comen in to 3ou.

21 Whanne a strong armed man kepith his hows, alle thingis that he weldith ben in pees.

22 Sothli if a strongere comynge aboue ouercome him, he schal take a wey alle his armeris, in whiche he tristide, and schal dele abrood his spuylis.

23 He that is not with me, is a3ens me; and he that gedrith not to gidere with me, scaterith a brood.

24 Whanne an vnclene spirit hath gon out of a man, he wandrith by drye placis,

10 For every one that axeth, receaveth; and he that seketh, fyndeth; and to him that knocketh, shall it be openned.

11 Yf the sonne axe breed off eny off you which ys hys father, wyll he proffer hym a stone? or yff he axe fisshe, wyll he geve hym a serpent?

12 Or yf he axe an egge, wyll he proffer him a scorpion?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chyldren, howe moche more shall youre father celestiall geve a goode sprete to them that desire it of hym.

14 And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake; and the people wondred.

15 Some off them sayde, He casteth out devyls by the power of Belzebub, the chefe of the devyls.

16 And other tempted hym sekynge of hym a signe from heven.

17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shalbe desolate, and won housse shall fall apon another.

18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure? Be cause ye saye, that I cast out devyls by the power off Belzebub.

19 Yf I by the power of Belzebub caste oute devyles, by whose power do youre chyldren cast them out? Therfore shall they be youre iudges.

20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come apon you.

21 When a stronge man armed watcheth his housse, that he possesseth is in peace.

22 But when a stronger then he cometh apon hym and overcommeth hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.

23 He that is not with me, is agaynst me; and he that gadereth nott with me, scattereth.

24 When the vnclene sprete is gone out of a man, he walketh through water-

reste sécende; and náne ne gemét, ðonne cwyþ he, Ic gewende eft to mínum húse, ðe ic of-eode.

25 And ðænne he cymþ, he hit gemét æmtig mid besmum áfeormod. . . .

26 Ðonne gǽþ he, and nimþ seofen óðre gástas wyrsan ðonne he, and ingáþ, and ðar eardiaþ. Ðonne synd ðæs mannes endas wyrsan ðam ǽrrum.

27 Sóþlice wæs geworden, ðá he ðis sǽde, sum wíf . . . . him to cwæþ, Eadig is se innoþ ðe ðé bær, and ða breost ðe ðú suce.

28 Ðá cwæþ he, Eadige synd ða, ðe Godes word gehýraþ, and ðæt gehealdaþ.

29 Ðá hyra manega togædere comon, he cwæþ to him, Ðeos cneorys is mánfull cneorys; heo sécþ tácen, and hyre ne biþ nán geseald, búton Ionan tácen.

30 Swá swá Iona wæs tácen Niniuetum, swá biþ mannes sunu tácen ðisse cneorisse.

31 Súþ-dæles cwén árist on dóme mid ðisse cneorysse mannum, and genyðeraþ hig; forðam ðe heo com of eorþan endum, to gehýranne Salomones wisdóm, and efne! ðes is mára ðonne Salomon.

32 Niniuetisce men árisaþ on dóme mid ðisse cneorysse, and genyðeriaþ hig; forðam ðe hig dǽd-bóte dydon æt Ionam bodunge, and ðes is mára ðonne Iona.

33 Ne on-ǽlþ nán man his leoht-fæt, and sett on diglum, ne under bydene, ac ofer candel-stæf, ðæt ða ðe in-gáþ, leoht geseon.

34 Ðín eage is ðines lichaman leoht-fæt; gif ðín eage biþ hluttor, ðonne biþ eall ðín lichama beorht; gif hit byþ deorc, eall ðín lichama byþ þýstre.

35 Warna, ðæt ðæt leoht ðe ðé on is, ne sýn þýstru.

36 Gyf ðín lichama eall biþ beorht, and næfþ nánne dǽl þýstra, ðonne byþ

sekinge reste; and he fyndynge not, seith, I schal turne aȝen in to myn hous, wher of I cam out.

25 And whanne he schal come, he fyndith it clensid with beesmes, and ourned.

26 Thanne he goth, and takith with him seuene othere spiritis werse than him silf, and thei gon yn, dwellen there. And the laste thingis of that man ben maad worse than the formere.

27 Forsoth it was don, whanne he seide thes thingis, sum womman of the cumpany reysinge hir vois, seide, Blessid *be* the wombe that bar thee, and *blessid be* the teetis whiche thou hast sokun.

28 And he seide, Rathere blessid *ben* thei, that heeren Goddis word, and kepen it.

29 Forsothe the cumpanye comynge to gidere, he bigan to seye, This generacioun is a weyward generacioun; it sekith a tokene, and a tokene schal not be ȝouun to it, no but the tokene of Joonas, the prophete.

30 For whi as Joonas was a tokene to men of Nynyue, so mannis sone schal be to this generacioun.

31 The queene of the south schal ryse in dom with men of this generacioun, and schal condempne hem; for sche cam fro the endis of the erthe, to heere the wysdom of Salomon, and lo! here is more than Salomon.

32 Men of Nynyue schulen ryse in dom with this generacioun, and schulen condempne it; for thei diden penaunce at the prechinge of Joonas, and lo! here is more than Joonas.

33 No man liȝtneth a lanterne, and puttith in hidlis, other vndir a boyschel, but on a candel sticke, that thei that gon yn, se liȝt.

34 The lanterne of thi body is thin yȝe; if thin yȝe schal be symple, al thi body schal be liȝtful; forsoth if it schal be weyward, also thi body schal be derkful.

35 Therfore se thou, lest the liȝt which is in thee, be derknessis.

36 Therfore if al thi body schal be liȝtful, not hauynge ony part of derknessis, lesse places, sekynge reest; and when he fyndeth none, he sayeth, I will returne agayne vnto my housse, whence I cam out.

25 And when he commeth, he fyndeth it swept, and garnisshed.

26 Then goeth he, and taketh seven other spretes with hym worsse then hym silfe, and they enter in, and dwell there. And the ende off that man is worsse then the begynnynge.

27 Hit fortuned, as he thus spake, a certayne woman of the company lyfte vp her voyce, and sade vnto hym, Happy is the wombe that bare the, and the pappes which gave the sucke.

28 Butt he sayde, Happy are they, that heare the worde off God, and kepe it.

29 When the people wer gadered thicke to geder, he began to saye, This is an evyll nacion; they seke a signe, and there shall noo signe be geven them, but the signe off Jonas, the prophet.

30 For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion.

31 The quene off the southe shall ryse at the iudgement with the men of this generacion, and condempne them; for she cam from the ende of the worlde, to heare the wisdom of Solomon, and beholde! a greater then Solomon is here.

32 The men off Ninivite shall ryse at the iudgement with this generacion, and shall condempne them; for they repented at the preachynge of Jonas, and beholde! a greater then Jonas is here.

33 Noo man lighteth a candell, and putteth it in a preve place, nether vnder a busshel, butt on a candelsticke, that they that come in, maye se light.

34 The light off thy body is thyne eye; therfore when thyn eye is single, then is all thy body full off light; butt if thyne eye be evyll, then shall all thy body be full off darknes.

35 Take hede therfore, thatt the light whiche is in the, be nott darknes.

36 For if all thy body shalbe light, havynge noo parte darke, then shall all

he eall beorht, and ðe on lyht swá ðæt leoht-fæt ðæs lig-ræsces.†

37 . . . Đá bæd hine sum Fariseisc man, ðæt he íete mid him. And he in-eode, and sæt.

38 Đá ongan se Fariseisca on him smeagan, and cweðan, hwí he geþwogen nære ær his gereorde.

39 Đá cwæþ Drihten to him, Nú ge Farisei ðæt úte is calices and disces geclænsiaþ; ðæt eow innan is, ðæt is full reafláces and unrihtwisnesse.

40 Lá dysegan, hú ne worhte ðæt ðæt inne is, se ðe worhte ðæt úte is?

41 Þeah hwæðere ðæt to láfe is, syllaþ ælmessan, ðonne beoþ eow ealle þing clæne.

42 Ac wá eow, Fariseum, ge ðe teoðiaþ mintan, and rúdan, and ælce wyrte, and ge forbúgaþ dóm and Godes lufe. Đás þing eow gebyrede to dónne, and ða þing ne forlætan.

43 Wá eow, Fariseum, ge ðe lufiaþ ða forman heah-setl on gesamnungum, and grétinga on strætum.

44 Wá eow, ... fordam ðe ge synd swylce ða byrgena, ðe man innan ne sceawaþ, and ða men nyton ðe him on-ufan gáþ.

45 Đá andswarode him sum æ-gleaw, Láreow, teonan ðú wyrest us, mid disse sage.

46 Đá cwæþ he, Wá eow æ-gleawum, fordam ðe ge sýmaþ men mid dam byrðenum ðe hig áberan ne mágon, and ge ne áhrinaþ ða seamas mid eowrum ánum fingre.

47 Wá eow, ge ðe timbriaþ witegena byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þafiaþ eower fædera weorcum; fordam hig ofslógon hig, and ge timbriaþ hira byrgena.

49 Fordam cwæþ Godes wísdóm, Ic sende to him witegan, and apostolas, and hig ofsleaþ hig and ehtaþ,

it schal be al liȝtful, and as a lanterne of briȝtnesse it schal ȝyue liȝt to thee.

37 And whanne he spak, sum Pharisee praiede, that he schulde ete at hym. And he gon yn, saat to the mete.

38 Sothli the Pharisee bigan to seie, gessynge with ynne him silf, whi he was not waischun byfore the mete.

39 And the Lord seith to him, Now ȝe Farisees clensen that thing that is with outenforth of the kuppe and plater; but that thing of ȝou that is with ynne, is ful of raueyn and wickidnesse.

40 Foolis, wher he that made that thing that is with oute forth, made not also that thing that is with ynne?

41 Netheles that thing that is ouer,† ȝyue ȝe almes, and lo! alle thingis ben clene to ȝou.

42 But woo to ȝou, Pharisees, that tythen mynte, and ruwe, and al wort,† and passen dom and the charite of God. Forsoth it bihofte to do thes thingis, and not for to leeue hem.

43 Woo to ȝou, Pharisees, that louen the firste chaieris in synagogis, and salutaciouns in cheping.

44 Woo to ȝou, ... that ben as sepulcris, whiche apperyn not, and men walkynge aboue witen not.

45 Forsoth oon of the wyse men of lawe answeringe, seide to him, Maistir, thou seyinge thes thingis, doist dispit also to vs.

46 He seide, And woo to ȝou, wyse men of lawe, for ȝe chargen men with birthins whiche thei moun not bere, and ȝe ȝou silf with ȝoure o fynger touchen not the heuynessis.

47 Woo to ȝou, that bilden biriclis of prophetis; forsoth ȝoure fadris slowen hem.

48 Treuly ȝe witnessen, that ȝe consenten to the werkis of ȝoure fadris; for sothli thei slowen hem, but ȝe bilden her sepulcris.

49 Therfore and the wysdom of God seide, I schal sende to hem prophetis, and apostlis, and of hem thei schulen slee and pursue,

be full off light, even as when a candell doeth light the with his brightnes.

37 And as he spake, a certayne Pharise besought hym to dyne with hym. And Jesus went in, and sate doune to meate.

38 When the Pharise sawe that, he marveylled, that he had nott wessched before dynner.

39 And the Lorde sayde to hym, Nowe do ye O Pharises make clene the outsyde of the cuppe and of the platter; but youre inwarde parties are full of raveninge and wickednes.

40 Ye foles, did not he that made that which is with out, make that which is within alsoo?

41 Neverthelesse ye geve of that that ye have, and beholde! all is clene to you.

42 But wo be to you, Pharises, for ye tythe the mynt, and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and nott to have left the other ondone.

43 Wo be to you, Pharises, for ye love the vppermost seates in the sinagoges, and gretynges in the markettes.

44 Wo be to you, scribes and Pharises, ypocrites, for ye are as graves, which apere not, and men that walke over them are nott ware of them.

45 Then answered one of the lawears, and sayd vnto hym, Master, thus sayinge, thou puttest vs to rebuke also.

46 Then he sayde, Wo be to you also, ye laweras, for ye lade men with burthens greveous to be borne, and ye youre selves touche nott the packes with one of youre fingers.

47 Wo be to you, that bilde the sepulcres off the prophetes; for youre fathers kiled them.

48 Truely ye beare witnes, that ye alowe the dedes of youre fathers; for they killed them, and ye bilde their sepulcres.

49 Therfore sayde the wisdom off God, I will send them prophetes, and apostles, and off them they shall slee and persecute,

50 Đæt ealra witegena blód sý gesóht, đe wæs ágoten of middan-geardes frumman, fram đisse cneorysse;

51 Fram Abeles blóde oð Zacharian blód, se forwearþ betweox đam altáre and đam temple. Ic eow secge swá, biþ gesóht fram đisse cneorysse.

52 Wá eow, æ-gleawum, forđam đe ge ætbrudon đæs in-gehýdes cæge; ge in ne eodon, and ge forbudon đa đe ineodon.

53 Đá he him đis to cwæþ, đá ongunnon đa Farisei and đa æ-gleawan hefilice him ágén standan, and his múþ dyttan,

54 And embe hine syrwan, sécende sum þing of his múþe, đæt hig hine wrégdon.

CHAP. XII. 1 Mycelum weredum him embe standendum, đæt hig hine trǽdon, đá cwæþ he to his leorningcnihtum, Warniaþ wið Farisea láre, đæt is licetung.

2 Sóþlice nis nán þing ofer-heled, đe ne beo un-heled; ne behýdd, đæt ne sý witen.

3 Forđam đe đæt ge secgaþ on þýstrum, beoþ on leohte sǽde; and đæt ge on earum sprǽcum on bedd-cofum, biþ on hrófum bodod.

4 Ic secge eow, mínum freondum, ne beo ge brégede fram đam đe đone lichaman ofsleaþ, and nabbaþ syđđan hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrǽdon; ádrǽdaþ đone, đe anweald hæfþ, syđđan he ofslyhþ, on helle ásendan. Đus ic eow secge, ádrǽdaþ đone.

6 Ne becýpaþ hig fíf spearwan to helflinge; and án nis of đam ofergyten beforan Gode?

7 Ac ealle eowres heafdes loccas synd getealde. Ne ádrǽde ge eow; ge synd

50 That the blood of alle prophetis, that was sched out fro the makyng of the world, be sou3t of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide bytwix the auter and the hous. So I seie to 3ou, it schal be sou3t of this generacioun.

52 Woo to 3ou, wyse men of lawe, for 3e han take awey the keye of kunnynge ; 3e 3ou silf entriden not, and 3e han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigunnen greuously to a3enstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

50 That the blond off all the prophettes, which was sheed from the begynnynge off the worlde, maye be requyred off this generacion ;

51 From the blond of Abel vnto the blond off Zacary, whiche perisshed bitwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

52 Wo be to you, lawears, for ye have taken awaye the kaye of knowledge ; ye entred not in youreselves, and them that came in ye forbade.

53 When he thus spake vnto them, the lawears and the Pharises began to wexe busy about hym, and to stoop his mougth with many questions,

54 Layinge wayte for hym, and sechynge to catche some thyng of his mought, wherby they myght accuse hym.

Chap. XII. 1 Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seie to his disciplis, Be 3e war of the sourdow3 of Pharisees, which is ypocrisye.

2 Forsoth no thing is hilid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that 3e han seyd in derknessis, schulen be seid in li3t ; and this that 3e han spoken in eere in the cowchis, schal be prechid in rooues.

4 Forsothe I seie to 3ou, my frendis, be 3e not a feerd of hem that slen the body, and aftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to 3ou, whom 3e schulen drede ; drede 3e him, which aftir that he hath slayn, hath power to sende in to helle. So I seie to 3ou, drede 3e hym.

6 Wher fiue sparrowis ben not seeld for tweyne halpens ; and oon of hem is not in for3eting bifore God ?

7 But and alle the heeris of 3oure heed ben noumbrid. Therfore nyle 3e drede ;

Chap. XII. 1 As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciples, Fyrst of all beware of the leven off the Pharises, which is ypocrysy.

2 For there is nothynge covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherfore whatsoever ye have spoken in darknes, that same shalbe hearde in light ; and that which ye have spoken in the eare even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothynge that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kylled, hath power to cast in to hell. Ye I saye vnto you, hym feare.

6 Are nott five sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therfore ; ye are

beteran manegum spearwum.

8 Sóþlice ic eow secge, swá hwylc swá me andet beforan mannum, ðone mannes sunu andet beforan Godes englum.

9 Se ðe me wiðsæcþ beforan mannum, se byþ wiðsacen beforan Godes englum.

10 And ælc ðe segþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðersacaþ ongean Háligne Gást, ne biþ ðam forgyfen.†

11 Ðonne hig lædaþ eow on gesamnunga, and to dugoðealdrum, and to anwealdum, ne beo ge embeþencende, hú oððe hwæt ge sprecon, oððe andswarion.

12 Hálig Gást eow lærþ on ðære tíde, ða þing ðe eow sprecan gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Láreow, sege mínum bréðer, ðæt he dæle uncer æhta wið me.

14 Ðá cwæþ he, Lá! man, hwá sette me déman, oððe dælend, ofer inc?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wið ælce gýtsunge; forðam ðe nys nánes mannes líf on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic míne wæstmas gadrige?

18 Ðá cwæþ he, Ðus ic dó; ic toweorpe míne bernu, and ic wyrce máran, and ic gaderige ðyder eall ðæt me gewexen ys, and míne gód.

19 And ic secge mínre sáwle, Ealá sáwel, ðú hæfst mycele gód ásette to manegum gearum; gerest ðé, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse nihte hig feccaþ ðine sáwle

ȝe ben of more priys than many sparowis.

8 Treuli I seie to ȝou, ech man which euer schal knowleche me byfore men, and mannis sone schal knowleche him bifore the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed bifore the aungelis of God.

10 And ech man that seith a word aȝens the sone of man, it schal be forȝouun to him; sothli it schal not be forȝouun to him, that blasfemeth aȝens the Hooly Gost.

11 Forsoth whanne thei schulen leede ȝou in to synagogis, and to magestatis, and to potestatis, nyle ȝe be bisy, how ether what ȝe schulen answere, ether what ȝe schulen seye.

12 Forsoth the Hooly Gost schal teche ȝou in that our, what it bihoueth ȝou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A! man, who ordeynede me domesman, ether departer, on ȝou?

15 And he seyde to hem, Se ȝe, and be ȝe war of al auarice; for the lyf of a man is not in the haboundanse of tho thingis whiche he weldith.

16 Sothli he seide to hem a liknesse, seiynge, The feeld of sum riche man ƿrouȝte forth plenteuous fruytis.

17 And he thouȝte with ynne him silf, seyinge, What schal I do, for I haue not whidir I schal gedere my fruytis?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye ȝeeris; reste thou, ete, drynke, and ete thou plenteuously.

20 Sothli God seide to him, Fool, in this nyȝt thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shalbe denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shalbe forgeven hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeven.

11 When they brynge you into their sinagoges, and vnto their rulers, and officiers, take noo thought, how or what thynge ye shall answere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother devide the enherytaunce with me.

14 And he sayde vnto hym, Man! who made me a iudge, or a devider, over you?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondeth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I have noo roume where to bestowe my frutes?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my fruetes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeares; take thyne ease, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetche awaye

fram đé. Hwæs beoþ đa þing, đe đú gegearwodest?

21 Swá is se đe him sylfum strýnþ, and nis welig mid Gode.
22 Đá cwæþ he to his leorning-cnihtum, Forđam ic eow secge, ne beo ge ymbe-hýdige eowre sáwle, hwæt ge eton, ne eowrum líchaman, hwæt ge scrýdon.
23 Seo sáwel ys má đonne se líchama and se líchama má đonne đæt reaf.
24 Besceawiaþ đa hrefnas, đæt hig ne sáwaþ, ne ne rípaþ, nabbaþ hig héddern, ne bern, ac God hig fétt. Đæs đe má ge synd hyra sélran?

25 Hwylc eower mæg þencende ícan áne elne to his anlícnesse?
26 Gyf ge đæt læsse ne mágon, hwí synd ge be óđrum þingum ymbehýdige?
27 Sceawiaþ đa lílian, hú hí wexaþ; hí ne swincaþ, ne ne spinnaþ. Sóþlíce ic eow secge, đæt Salomon on eallum his wuldre næs gescrýdd swá đissa án.

28 Gyf God scrýtt đæt híg, đe is todæg on æcere, and to-morgen forscrincþ; swá mycele má God scrýt eow gehwæđes geleafan?

29 And nelle ge sécean, hwæt ge eton, ođđe drincon; and ne beo ge upáhafene.
30 Ealle đás þing þeoda séceaþ; eower fæder wát, đæt ge đises beþurfon.

31 Đeah hwæđere séceaþ Godes ríce, and ealle đás þing eow beoþ ge-íhte.

32 Ne ondræd đú đé, lá lytle heord, forđam eowrum fæder gelícode eow ríce syllan.
33 Syllaþ đæt ge ágon, and syllaþ ælmessan. Wyrceaþ seodas đa đe ne forealdigeaþ, ungeteorodne gold-hord on heofenum, đyder þeof ne genealæcþ, ne moþþe ne gewemþ.
34 Đar eower gold-hord is, đar byþ eower heorte.†

soule. Forsothe whos schulen tho thingis be, whiche thou hast maad redy?

21 So is he that tresourith to him silf, and is not ryche in God.

22 And he seide to his disciplis, Therfore I seie to ȝou, nyle ȝe be bisy to ȝoure lyf, what ȝe schulen ete, nethir to ȝoure body, with what ȝe schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde ȝe crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more ȝe ben of more prys than thei.

25 Forsothe who of ȝou bythenkynge may adde o cubite to his stature?

26 Therfore if ȝe mown not this that is the leeste, what ben ȝe bisy of othere thingis?

27 Biholde ȝe lilies of the feeld, how thei wexen; thei trauelen not, neither spynnen. Sothly I seye to ȝou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneys; how moche more ȝou of litel feith?

29 And nyle ȝe seke, what ȝe schulen ete, ethir what ȝe schulen drynke; and nyle ȝe be reysid in to an hiȝ.

30 Forsoth folkis of the world seken alle thes thingis; sothli ȝoure fadir woot, for ȝe neden thes thingis.

31 Nethelees seke ȝe first the kyngdom of God, and alle thes thingis schulen be cast to ȝou.

32 Nyle ȝe, litil floc, drede, for it pleside to ȝoure fadir to ȝyue to ȝou a kyngdom.

33 Sille ȝe tho thingis that ȝe welden, and ȝyue ȝe almes. Make ȝe to ȝou sachels that wexen not olde, tresour not failinge in heuenes, whidur a theef neyȝeth not, neyther mowȝte distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall thoose thynges be, which thou hast provided?

21 So is itt with hym thatt gaddreth ryches, and is not ryche in God.

22 And he spake vnto his disciples, Therfore I saye vnto you, take no tought for youre lyfe, what ye shall eate, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marcke wele the ravens, for they nether sowe, nor repe, which nether have stoore housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules?

25 Which of you with takynge tought can adde to his stature won cubytt?

26 Yf ye then be nott able to do that thynge which is least, why take ye thought for the remnaunt?

27 Consydere the lylies, howe they growe; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the feldes, and to morowe shalbe cast into the fornace; howe moche moore wyll he clothe you, o ye endued with litell faith?

29 And axe nott, what ye shall eate, or what ye shall drynke; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for; youre father knoweth, that ye have nede off suche thynges.

31 Wherfore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which wexe noot olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth.

34 For where youre treasure ys, there will youre hertes be also.

35 Sín eower lendenu begyrde, and leoht-fatu byrnende;
36 And beo gelíce ðam mannum ðe hyra hlâfordes âbîdaþ, hwænne he sý fram gyftum gecyrred, ðæt hig him sóna ontýnon, ðonne he cymþ, and cnucaþ.
37 Eadige synd ða þeowas, ðe se hlâford wæccende gemêt, ðonne he cymþ. Sóþlíce ic eow secge, ðæt he begyrt hine, and dêþ ðæt hig sittaþ, and gangende him þénaþ.

38 And gif he cymþ on ðære æfteran wæccan, oððe on ðære þriddan, and ðus gemêt, eadige synd ða þeowas.

39 Witaþ, ðæt gif se híredes ealdor wiste, hwænne se þeof cuman wolde, witodlíce he wacode, and ne geþafode ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe mannes súnu cymþ, ðære tíde ðe ge ne wénaþ.
41 Ðâ cwæþ Petrus, Drihten, segst ðú ðis bigspell to us, hwæðer ðe to eallum?
42 Ðâ cwæþ Drihten, Hwâ, wénst ðú, ðæt ys getrýwe and gleaw dihtnere, ðæne se hlâford geset ofer his híred, ðæt he him hwǽtes gemet on tíman sylle?
43 Eadig is se þeow, ðe his hlâford gemêt ðus dóndne, ðonne he cymþ.

44 Sóþlíce ic secge eow, ðæt he gesett hine ofer eall ðæt he âh.

45 Gyf ðonne se þeow cwyþ on hys heortan, Mín hlâford uferaþ hys cyme; and âgynþ beatan ða cnihtas, and ða þinena, and etan, and drincan, and beon ofer-druncen,
46 Ðonne cymþ ðæs þeowan hlâford, on ðam dæge ðe he ne wénþ, and ðære tíde ðe he nát; and todǽlþ hine, and sett his dǽl mid ðam ungetreowum.

47 Sóþlíce ðone þeow ðe his hlâfordes willan wiste, and ne dyde æfter his

35 Be 3oure leendes gird by fore, and lanternes brennynge in 3oure hondis;
36 And *be* 3e lyk to men abydinge her lord, whanne he schal turne a3en fro weddingis, that whanne he schal come, and knocke, anoon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche whanne the Lord schal come, he schal fynde wakynge. Treuli I seie to 3ou, that he schal bifore girde him, and he schal make hem to sitte at the mete, and he passinge schal mynystre to hem.
38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakynge, and schal fynde so, tho seruauntis ben blessid.
39 Forsoth wite 3e this thing, for if an hosebonde man wiste, in what our the theef wolde come, sothli he schulde wake, and not suffre his hous to be mynyd.

40 And be 3e redy, for in what our 3e gessen not, mannis sone schal come.

41 Forsothe Petre seith to him, Lord, seist thou this parable to vs, ether to alle?
42 Sothli the Lord seide, Who, gessist thou, is a feithful dispender, and prudent, whom the lord ordeynede on his meyne, that he 3yue to hem in tyme a mesure of whete?
43 Blessid *is* that seruaunt, whom whanne the lord schal come, he schal fynde doynge so.
44 Verili I seie to 3ou, for on alle thingis which he weldith, he schal ordeyne him.
45 That if thilke seruaunt schal seye in his herte, My lord makith tariynge to come; and bigynne to smyte children, and handmaydens, and ete, and drynke, and be fillid ouer mesure,
46 The lord of that seruaunt schal come, in the day that he hopith not, and our that he wot not; and schal departe him, and schal putte his part with vnfeithful men.
47 Forsothe thilke seruaunt that knew the wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennynge;
36 And ye youre selves lyke vnto men that watche for their master, when he woll returne from a weddynge, that as sone as he commeth, and knocketh, they maye open vnto hym.
37 Happy are thoose servauntes, which their Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.
38 And yf he come in the seconde watche, ye yf he come in the thyrd watche, and shall fynde them soo, happy are thoose servauntes.
39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have commen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.
40 Be ye prepared therfore, for the sonne of man will come att an houre, when ye thynke not.
41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men?
42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season?
43 Happy is that servaunt, whom his master, when he cometh, shall finde soo doinge.
44 Of a trueth I saye vnto you, that he will make him rueler over all that he hathe.
45 But and if the evyll servaunt shall saye in his hert, My master wyll differre his commynge; and shall begyn to smyte the servauntes, and maydens, and to eate, and drynke, and to be dronken,
46 The lorde off that servaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware; and wyll devyde hym, and will geve him his rewarde with the onbelevers.
47 The servaunt that knowe his masters wyll, and prepared nott him silfe, nether

hlâfordes willan, he biþ witnod manegum witum.

48 Done þeow ðe his willan nyste, and ðeah dyde, ... he biþ witnod feawum witum. Æ'lcum ðe mycel gesealdis, him man mycel to sécþ; and æt ðam ðe hig micel befæston, hig mycel biddaþ.

49 Fŷr ic sende on eorþan, and hwæt wylle ic, búton ðæt hit bærne?

50 Ic hæbbe on fulluhte beon gefullod, and hú beo ic geþread, oð hyt sŷ gefylled?

51 Wéne ge, forðam ðe ic com sybbe on eorþan sendan? Ne, secge ic eow, ac todâl.

52 Heonon-forþ beoþ fife on ánum húse todǽlede; þrŷ on twegen, and twegen on þrŷ beoþ todǽlede;

53 Fæder on sunu, and sunu on his fæder; móder on dóhter, and dóhter on hyre móder; swegr on hyre snóre, and snóru on hyre swegre.

54 And he cwæþ to ðam folce, Ðonne ge geseoþ ða lyfte cumende on westdǽle, sóna ge cweðaþ, Storm cymþ; and hit swâ byþ.

55 And ðonne ge geseoþ súðan bláwan, ge secgaþ, Ðæt . . . is toweard; and hit byþ.

56 Lâ liceteras, cunne ge áfandian heofones ansýne and eorþan, húmeta nâ áfandige ge ðas tíde?

57 Hwí ne déme ge of eow-sylfum ðæt riht is?

58 Ðonne ðú gǽst on wege mid ðínum wiðer-winnan to hwylcum ealdre, dó ðæt ðú beo fram him álýsed; ðe-læs he ðé sylle ðam déman, and se déma ðam bydele, and se bydel ðé sende on cwertern.

59 Ic secge ðé, Ne gǽst ðú ðanone,

redy, and dide not vp his wille, schal be betun with many *woundis*.

48 Sothli he that knew not, and dide worthi thingis of woundis, schal be beten with fewe. Forsoth to ech man to whom moche is 3ouun, moche schal be axid of hym; and thei schulen axe more of him, to whom thei bitoken moche.

49 I cam to sende fier in to erthe, and what wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with baptym, and hou am I constreyned, til it be perfytli don?

51 Gessen 3e, for I cam to 3yue pees in to erthe? Nay, I seye to 3ou, but departynge.

52 Forsoth fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid a3ens tweyne, and tweyne schulen be departid a3ens thre;

53 The fadir a3ens the sone, and the sone a3ens his fadir; the modir a3ens the dou3tir, and the dou3tir a3ens the modir; the hosebondis modir a3ens the sones wyf, and the sones wyf a3ens hir hosebondis modir.

54 Forsoth he seid and to the cumpanyes, Whanne 3e schulen se a cloude rysinge fro the sunne goynge doun, anon 3e seyn, Reyn cometh; and so it is don.

55 And whanne 3e *seen* the south blowynge, 3e seyen, For heete schal be; and so it is don.

56 Ypocritis, 3e han knowe to proue the face of heuene and of erthe, but hou prouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme 3e not this thing that is iust?

58 Forsothe whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to be delyuered fro him; lest perauenture he drawe thee to the domesman, and the domesman bitake thee to the wrongful axere, and the wrongful axere sende thee in to prisoun.

59 I seie to thee, Thou schalt not go

did accordynge to his will, shalbe beten with many strypes.

48 Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche ys geven, off hym shalbe moche requyred; and to whom men moche commytt, the moare of hym will they axe.

49 I cam to sende fyre on erth, and what ys my desyre, but that yt were all redy kyndled?

50 Nott with stondinge I muste be baptised with a baptim, and how am I payned, till it be ended?

51 Suppose ye, that I am come to sende peace on erth? I tell you, naye, but rather debate.

52 For hence forthe there shalbe five in won housse devided; thre agaynst two, and two agaynst thre;

53 The father shalbe devided agaynst the sonne, and the sonne agaynst the father; the mother agaynst the doughter, and the doughter agaynst the mother; the motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe.

54 Then sayde he to the people, When ye se a cloude ryse out off the west, strayght waye ye saye, We shall have a shewer; and soo it is.

55 And when ye se the south wynde blow, ye saye, We shall have heet; and it commeth to passe.

56 Ypocrytes, ye can skyll of the fassion of the erth and of the skye, but what is the cause that ye cannot skyll of this tyme?

57 Ye and why iudge ye nott off youre selves that which is rightewes?

58 Whill thou goest with thyne adversary to the rueler as thou arte in the waye, geve diligence that thou mayst be delivered from hym; least he brynge the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the in to preson.

59 I tell the, Thou departest not

ær ðú ágylde ðone ýtemestan feorþling.

CHAP. XIII. 1 Ðar wǽron sume on ðǽre tíde, of Galileum him cýðende, ðæra blód Pilatus mengde mid heora offrungum.

2 Ðá cwæþ he him andswarigende, Wéne ge, wǽron ða Galileiscan synfulle to-fóran eallum Galileiscum, forðam ðe hig swylc þoledon?

3 Ne, secge ic, ná; ac ealle gc gelíce forweorðaþ, búton ge dǽd-bóte dón.

4 Swá ða ehtatyne, ofer ða feoll se stýpel on Syloá, and hig ofslóh, wéne ge, ðæt hig wǽron scyldige ofer ealle menn ðe on Hierusalem wunedon?

5 Ne, secge ic; ac swá ge forweorðaþ, búton ge dǽd-bóte dón.†

6 Ðá sǽde he him ðis bigspel. Sum man hæfde án fic-treow geplantod on his wín-gearde, ðá com he and sóhte his wæstmas on him, ðá ne fúnde he nánne.

7 Ðá cwæþ he to ðam hyrde, Nú synd þreo gear, syððan ic com wæstm sécende on ðissum fic-treowe, and ic ne fúnde; forceorf hine, hwí ofþricþ he ðæt land?

8 Ðá cwæþ he, Hlâford, lǽt hine gyt ðis gear, oð ic hine bedelfe, and ic hine beweorpe mid meoxe;

9 And wítodlice he wæstmas bringþ, gif hit elles hwæt byþ ceorf hine syððan.

10 Ðá wæs he reste-dagum on heora gesamnunge lǽrende.

11 Ðá wæs ðar sum wíf seo hæfde untrumnesse gást ehtatyne gear, and heo wæs ábogen, ne heo eallunga ne mihte up-beseon.

12 Ðá se Hǽlend hig geseah, he clypode hig to him, and sǽde hyre, Wíf, ðú eart forlǽten of ðinre untrumnesse.

thennis, til thou 3elde also the last ferthing.

CHAP. XIII. 1 Forsothe sum men nei3eden in that tyme, tellinge to him of Galilees, whos blood Pilat myngede with the sacrificis of hem.

2 And he answeringe seide to hem, Wenen 3e, that thes men of Galilee weren synneris byfore alle Galileis, for thei suffriden suche thingis?

3 Nay, I seye to 3ou; but alle 3e schulen perische in lyk manere, no but 3e schulen haue penaunce.

4 And as tho ten and ei3te, on which the tour of Siloa felde doun, and slou3 hem, gessen 3e, for and thei weren dettours more than alle men dwellinge in Jerusalem?

5 Nay, I sei to 3ou; but also 3e alle schulen perische, if 3e schulen not do penaunce.

6 Forsothe he seide this lyknesse. Sum man hadde a fyge tree plauntid in his vyner, and he cam sekynge fruyt in it, and fond not.

7 Sothli he seide to the tilier of the vyner, Loo! thre 3eeris ben, sithen I come sekinge fruyt in this fyge tree, and I fond not; therfore kitt it doun, wherto occupieth it, 3he, the erthe?

8 And he answeringe seide to him, Lord, suffre also this 3eer, til the while I delue aboute it, and sende toordis;

9 And if it schal make fruyt, ellis in tyme to comynge thou schalt kitte it doun.

10 Forsothe he was techinge in the synagoge of hem in sabotis.

11 And loo! a womman that hadde a spirit of sykenesse ten and ei3te 3eeris, and was bowid doun, nether in ony manere my3te looke vpward.

12 Whom whanne Jhesu hadde seyn, he clepide to hym, and seide to hir, Womman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the vtmose farthynge.

CHAP. XIII. 1 There were present at the same season, that shewed hym of the Galileans, whose bloude Pilate mengled with their awne sacrifice.

2 And Jesus answered and sayde vnto them, Suppose ye, that these Galileans were greater synners then all other Galileans, be cause they suffred suche punysshment?

3 I tell you, naye; but except ye repent, ye shall all in lyke wyse perysshe.

4 Or thynke ye, that those xviij. apon whom the toure in Siloe fell, and slewe them, were synners above all men that dwell in Jherusalem?

5 I tell you, naye; butt excepte ye repent, ye all shall lyke wyse perisshe.

6 He put forthe this similitude. A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute theron, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Beholde! this thre yeare, have I come and sought frute in this fygge tree, and fynde none; cut it doune, why combreth hit the grounde?

8 And he answered and sayde vnto him, Lorde, lett it alone this yeare also, till I digge rounde aboute it, and donge it;

9 To se whether it will beare frute, yf not then after that cut hym doune.

10 He taught in won of their sinagogges on the saboth dayes.

11 And beholde! there was a woman which had a sprete off infirmitie .xviij. yeares, and was bowed to gether, and coulde nott well lifte vp her silfe.

12 When Jesus sawe her, he called her to hym, and sayde to her, Woman, thou arte delivered from thy disease.

13 And his hand hyre on sette, đá wæs heo sóna up-árǽred, and heo God wuldrode.

14 Đá gebealh se duguđe-ealdor hine, forđam đe se Hǽlend on reste-dæge hælde, and sǽde đam menegum, Syx dagas synd, on đam gebyraþ đæt man wyrce; cumaþ on đam, and beoþ gehǽlede, and ná on reste-dæge.

15 Đá andswarode se Hǽlend and cwæþ, Lá liceteras, ne untigþ eower ǽlc on reste-dæge his oxan, ođđe assan, fram đære binne, and lǽt to wætere?

16 Đás Abrahames dóhtor, đe Satanas geband, nú! ehtatyne gear, ne gebyrede hyre beon unbúnden of đissum bende on reste-dæge?

17 Đá he đis sǽde, đá sceamod ealle his wiđer-winnan. And eall folc geblissode on eallum, đam đe wuldorfullice fram him gewurdon.

18 Sóþlice he cwæþ, Hwam is Godes ríce gelíc? and hwam wéne ic đæt hit beo gelíc?

19 Hit ys gelíc senepes corne, đæt se man onféng, and seow on his wyrt-tún; and hit weox, and wearþ mycel treow, and heofenes fugelas reston on his bogum.

20 And eft he cwæþ, Hwam wéne ic đæt Godes ríce sí gelíc?

21 Hit is gelíc đam beorman, đe đæt wíf onféng, and behýdde on đam melewe þreo gemetu, ođ hit wearþ eall áhafen.

22 Đá férde he þurh ceastra and castelu, to Hierusalem and đar lǽrde.

23 Đá cwæþ sum man to him, Drihten, feawa synd, đe synd gehǽlede? Đá cwæþ he to him,

24 Efstaþ đæt ge gangon þurh đæt nearwe geat; forđam ic secge eow, manega sécaþ đæt hig in-gán, and hí ne mágon.

25 Đonne se híredes ealdor in-gæþ, and his duru beclýst, ge standaþ đær úte, and đa duru cnuciaþ, and cweđaþ, Drihten, átýn us. Đonne cwyþ he to

13 And he puttide to hir the hoondis, and a non she was reysid, and glorifiede God.

14 Sothli the prince of synagoge answeringe, hauynge dedeyn for Jhesu hadde heelid in the saboth, seide to the cumpany, Sixe dayes ben, in whiche it bihoueth to wirche; therfore come in thes, and be ȝe heelid, and not in the dayes of saboth.

15 Forsothe the Lord answeringe to him seide, Ypocrite, wher ech of ȝou vntyeth not in the saboth his oxe, ethir asse, fro the stable, and ledith for to watre?

16 Bihofte it not this douȝtre of Abraham, whom Sathanas hath bounden, loo! ten and eiȝte ȝeeris, to be vnbounden of this bond in the day of saboth?

17 And whanne he seide thes thingis, alle his aduersaries weren aschamyd. And al the peple ioyede in al thingis, that weren don gloriously of him.

18 Therfore he seide, To what thing is the rewme of God lyk? and to what thing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which takun, a man sente in to his ȝerd; and it wax, and was maad in to a greet tree, and fowelis of the eyr restiden in the braunchis therof.

20 And eftsone he sayd, To what thing schal I gesse the kyngdom of God lyk?

21 It is lyk to sourdowȝ, which takun, a womman hidith in thre mesuris of mele, til al were sourdowid.

22 And he wente by citees and castels, techinge and makinge iurney in to Jerusalem.

23 Sothli sum man seide to him, Lord, if there ben fewe, that ben sauyd? Sothli he seide to hem,

24 Stryue ȝe for to entre by the streit ȝate; for I seye to ȝou, many men seken for to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, ȝe schulen bigynne to stonde with oute forth, and knocke the dore, seyinge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the sinagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his oxe, or his asse, from the stall, and leade hym to the water?

16 And shulde not this doughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xviij. yeares?

17 And when he thus sayde, all his adversaris were ashamed. And all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and wexed a greate tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leven, which a woman toke, and hidde in thre busshels of floure, till all was thorow levended.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towardes Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youreselves to enter in at the strayte gate; for many, I saye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knocke at the dore, saynge, Lorde,

eow, Ne can ic eow, nât ic hwanon ge synd.

26 Đonne ongynne ge cweđan, We æton and druncon beforan đé, and on úrum strætum đú lærdest.

27 Đonne segþ he eow, Ne cann ic hwanon ge synd; gewitaþ fram me, ealle unriht-wyrhtan.

28 Đar biþ wóp and tóþa grystlung, đonne ge geseoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice; and ge beoþ út-ádrifene.

29 And hig cumaþ fram east-dæle and west-dæle, and norþ-dæle . . . . and sittaþ on Godes rice.

30 And efne! synd ýtemeste, đa đe beoþ fyrmeste; and synd fyrmeste, đa đe beoþ ýtemeste.

31 On đam dæge him genealæhtoñ sume Farisei, and him sædon, Far, and gá heonon, forđam đe Herodes đé wyle ofslean.

32 And đá cwæþ he to him, Gáþ, and secgaþ đam foxe, Deofol-seocnessa ic út-ádrife, and ic hæla gefremme, to-dæg and to-morgen, and þriddan dæge ic beo fornumen.

33 Đeah hwæđere me gebyreþ to-dæg, and to-morgen, and đý æfteran dæge, gán; forđam đe ne gebyreþ đæt se witega forweorđe bútan Hierusalem.

34 Ealá Hierusalem, Hierusalem, đú đe đa witegan ofslyhst, and hænst đa đe to đé ásende synd, hú oft ic wolde đine bearn gegaderian, swá se fugel déþ his nest under his fiđerum, and đú noldest.

35 Nú! biþ eower hús eow forlæten. Sóþlice ic eow secge, đæt ge me ne geseoþ, ærđam đe cume se, đonne ge cweđaþ, Gebletsod sý, se đe com on Drihtnes naman.

CHAP. XIV. †1 Đá wæs geworden, đá he eode on sumes Farisea ealdres hús, on reste-dæge, đæt he hláf æte, and hig begýmdon hine.

Lord, opyne to vs. And he answeringe schal seye to ȝou, I knowe not ȝou, of whennis ȝe ben.

26 Thanne ȝe schulen bigynne to seye, We han ete and drunke bifore thee, and in oure streetis thou hast tauȝt.

27 And he schal seye to ȝou, I knowe not ȝou, of whennis ȝe ben; go ȝe awey fro me, alle worcheris of wickidnesse.

28 Ther schal be wepinge and betinge to gidere of teeth, whanne ȝe schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God; sothli ȝou to be put out.

29 And thei schulen come fro the eest and west, and fro the north and south, and sitte at the mete in the rewme of God.

30 And loo! thei that weren firste, ben the laste; and thei that weren the laſt, ben the firste.

31 In that day summe of Pharisees camen nyȝ, seyinge to him, Go out, and go hennis, for Eroude wole slee thee.

32 And he seith to hem, Go ȝe, and seye ȝe to that fox, Loo! I caste out fendis, and I make perfitly heelthis, to day and to morwe, and the thridde day I am endid.

33 Netheles it bihoueth me to day, and to morwe, and the day suynge, to walke; for it fallith not a prophete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest prophetis, and stoonest hem that ben sent to thee, hou ofte wolde I gedere to gidere thi sones, as a brid his nest vnder pennes, and thou noldist.

35 Loo! ȝoure hous schal be left to ȝou desert. Sothli I seie to ȝou, for ȝe schulen not se me, til it come, whanne ȝe schulen seye, Blessid *is* he, that cometh in the name of the Lord.

Chap. XIV. 1 And it was don, whanne he had entrid in to the hous of sum prince of Pharisees, in the saboth, to ete breed, and thei aspieden him.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.

26 Then shall ye begyn to saye, We have eaten and dronken in thy presence, and thou hast naught in oure stretes.

27 And he shall saye, I tell you I wott nott whence ye are; departe from me, all ye workers off iniquytie.

28 There shalbe wepynge and gnasshynge of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God; and youre selves thrust oute a dores.

29 And they shall come from the eest and from the weest, and from the northe and from the southe, and shall reest in the kingdom of God.

30 And beholde! there are last, which shalbe fyrst; and there are fyrst, which shalbe last.

31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kyll the.

32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde! I cast oute devils, and heale the people, to daye and to morowe, and the thyrd daye I make an ende.

33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge; for it cannott be that a prophet perisshe eny other where save att Jerusalem.

34 O Jerusalem, Jerusalem, which killest prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.

35 Beholde! youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

Chap. XIV. 1 And it chaunsed, that he went into the housse of won off the chefe Pharises to eate breed, on a saboth daye, and they watched hym.

2 Đá wæs đar sum wæter-seoc man beforan him.

3 Đá cwæþ se Hælend to đam æ-gleawum and Fariseum, Is hit álýfed đæt man on reste-dagum hæle?

4 Đá sûwodon hig. Đá nam he hine and gehælde, and forlêt hyne.

5 Đá cwæþ he to him, andswariende, Hwylces eowres assa oðđe oxa befealþ on ænne pytt, and ne tihþ he hyne hrædlice up on reste-dæge?

6 Đá ne mihton hig ágén đis him geandwyrdan.

7 Đá sæde he sum bigspel be đam ingelaþedon, gýmende hú hig đa fyrmestan setl gecuron, and đus cwæþ,

8 Đonne đú byst to gyftum gelaþod, ne site đú on đam fyrmestan setle; đelæs wénunga sum weorþfulra sîg ingelaþod fram him,

9 And đonne cume se đe đé in-gelaþode, and secge đé, Rým đysum men setl, and đú đonne mid sceame nyme đæt ýtemeste setl.

10 Ac đonne đú geclypod byst, gá, and site on đam ýtemestan setle, đæt se đe đé in-gelaþode, đonne he cymþ, cweđe to đé, Lá freónd, site ufer. Đonne byþ đé weorþmynt beforan mid-sittendum.

11 Forđam ælc đe hine up-áhefþ, biþ genyđerod; and se đe hine nyđeraþ, se biþ up-áhafen.

12 Đá cwæþ he to đam, đe hine in-gelaþode, Đonne đú dést wiste, oðđe feorme, ne clypa đú đine frýnd, ne đine gebróđru, ne đine cúđan, ne đine welegan nehheburas; đe-læs hí đé ágén laþion, and đú hæbbe edlean.

13 Ac đonne đú gebeorscype dó, clypa þearfan, and wanhále, and healte, and blinde,

14 Đonne bist đú eadig; forđam đe hí nabbaþ, hwanon hig hit đé forgyldon, sóþlice hit byþ đé forgolden on rihtwîsra æríste.

9

. . . . . na aftumistan haban staþ.

10 Ak þan haitaizau, atgaggands, anakumbei ana þamma aftumistin stada, ei biþe qimai, saei haihait þuk, qiþai du þus, Friyond, usgagg hauhis. Þanuh ïst þus hauhiþa faura þaim miþanakumbyandam þus.

11 Unte whazuh saei hauheiþ sik silba, gahnaiwyada; yah saei hnaiweiþ sik silban, ushauhyada.

12 Qaþuþ-þan yah þamma haitandin sik, Þan waurkyais undaurnimat, aiþþau nahtamat, ni haitais friyonds þeinans, nih broþruns þeinans, nih niþyans þeinans, nih garaznans gabeigans; ïbai aufto yah eis aftra haitaina þuk, yah wairþiþ þus usguldan.

13 Ak þan waurkyais dauht, hait unledans, gamaidans, haltans, blindans,

14 Yah audags wairþis; unte eis ni haband usgildan þus, usgildada auk þus ïn ustassai þize uswaurhtane.

2 And loo! sum man syk in ydropesie was bifore him.

3 And Jhesu answeringe seide to the wyse men of lawe, and to Pharysees, seiyinge, Where it is leeful for to heele in the sabotis?

4 And thei heelden pees. Forsothe Jhesu heelide him takun to, and lefte.

5 And he answeringe to hem, seyde, Whos asse ether oxe of ȝoure schal falle in to a pitt, and not a non he schal drawe out him on the day of sabot?

6 And thei myȝten not answere to him to thes thingis.

7 Forsothe he seyde also a parable to men bodun to a feeste, biholdinge how thei chesiden the firste seetis, seyinge to hem,

8 Whanne thou schalt be bedun to weddingis, sitte thou not at the mete in the firste place; lest perauenture a worschipfullere than thou be bedun of him,

9 And he comynge that clepide thee and him, seye to thee, ȝyue place to this, and thanne thou schalt bigynne with schame to holde the laste place.

10 But whanne thou schalt be bedun to feeste, go, and sitte doun in the laste place, that whanne he schal come, that bad thee to feeste, he seye to thee, Frend, stiȝe hiȝere. Thanne glorie schal be to thee bifore men syttinge to gidere at the mete.

11 For ech that enhaunsith him silf, schal be maad lowȝ; and he that mekith him silf, schal be hiȝed.

12 Forsoth he seide also to him, that hadde bedun him to the feeste, Whanne thou makist a mete, ether souper, nyle thou clepe thi frendis, nether thi britheren, nethir cosyns, nethir neiȝeboris, nether riche men; lest perauenture and thei bidde thee aȝen to feeste, and ȝeldinge aȝen be maad to thee.

13 But whanne thou makist a feeste, clepe pore men, feble men, crokid, and blynde,

14 And thou schalt be blessid; for thei han not, wher of to ȝelde to thee, forsoth it schal be ȝoldun to thee in the risyng aȝen of iuste men.

2 And beholde! there was a man before hym which had the dropsy.

3 And Jesus answered and spake vnto the lawears, and Pharises, sayinge, Is hit laufull to heale on the saboth daye?

4 And they helde their peace. He toke the man and healed him, and lett hym goo.

5 And answered them sayinge, Whiche of you shall have an asse or an oxe fallen into a pitt, and will nott straight waye pull him out on the saboth daye?

6 And they coulde not answer hym agayne to that.

7 He putt forthe a similitude to the gestes, when he marked howe they preased to the hyest roumes, and sayd vnto them,

8 When thou arte bidden to a weddynge of eny man, sitt nott doune in the hyest roume; lest a more honorable man then thou be bidden of hym,

9 And he that badde bothe hym and the come, and saye to the, Geve this man roume, and thou then begyn with shame to take the lowest roume.

10 But rather when thou arte bidden, goo, and sit in the lowest roume, that when he that bade the commeth, he maye saye vnto the, Frende, sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the.

11 For whosoever exalteth hym silfe, shalbe brought lowe; and he that humbleth him silfe, shalbe exalted.

12 Then sayde he also to him, that bade him to diner, When thou makest a diner, or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neghbours; lest they bidde the agayne, and make the recompence.

13 Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde,

14 And thou shalt be happy; for they cannot recompence the, butt thou shalt be recompensed at the resurreccion of the iuste men.

15 Gahausyands þan sums þizei anakumbyandane þata, qaþ du ïmma, Audags, saei matyiþ hlaif ïn þiudangardyai Guþs.

16 Þaruh qaþ ïmma Frauya, Manna sums gawaurhta nahtamat mikilana, yah haihait managans.

17 Yah ïnsandida skalk seinana wheilai nahtamatis, qiþan þaim haitanam, gaggiþ, unte yu manwu ïst allata.

18 Yah dugunnun suns faurqiþan allai. Sa frumista qaþ, Land bauhta, yah þarf galeiþan, yah saiwhan þata; bidya þuk, habai mik faurqiþanana.

19 Yah anþar qaþ, Yuka auhsne usbauhta fimf, yah gagga kausyan þans; bidya þuk, habai mik faurqiþanana.

20 Yah sums qaþ, Qen liugaida; yah duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frauyin seinamma þata. Þanuh þwairhs sa gardawaldands, qaþ du skalka seinamma, Usgagg sprauto ïn gatwons yah staigos baurgs, yah unledans, yah gamaidans, yah blindans, yah haltans attiuh hidre.

22 Yah qaþ sa skalks, Frauya, warþ, swe anabaust, yah nauh stads ïst.

23 Yah qaþ sa frauya du þamma skalka, Usgagg and wigans yah faþos, yah nauþei ïnnatgaggan, ei usfulnai gards meins.

24 Qiþa allis ïzwis, þatei ni ainshun manne yainaize þize faura haitanane, kauseiþ þis nahtamatis meinis.

25 Miþiddyedun þan ïmma hiuhmans managai; yah gawandyands sik, qaþ du ïm,

26 Yabai whas gaggiþ du mis, yah ni fiyaiþ attan seinana, yah aiþein, yah qen, yah barna, yah broþruns, yah swistruns, nauhuþ-þan seina silbins saiwala, ni mag meins siponeis wisan.

27 Yah saei ni bairiþ galgan seinana, yah gaggai afar mis, ni mag wisan meins siponeis.

28 Ïzwara whas raihtis wilyands kelikn

15 Đâ ðis gehŷrde sum of ðam sittendum, ðâ cwæþ he, Eadig is se, ðe hlâf yt on Godes rice.†

16 Đâ sæde he him, Sum man worhte mycele feorme, and manega gelaþode.

17 Đâ sende he his þeowan to ðære feorme tîman, ðæt he sæde ðam gelaþedum, ðæt hig comon, forðam ðe ealle þing gearwe wæron.

18 Đâ ongunnon hig ealle hig belâdian. Se forma him sæde, Ic bohte ænne tûn, ic hæbbe neode ðæt ic fare, and hine geseo; ic bidde ðê, ðæt ðû me belâdige.

19 Đâ cwæþ se ôðer, Ic bohte ân getŷme oxena, nû wille ic faran and fandian hyra; nû bidde ic ðê, belâda me.

20 Đâ cwæþ sum, Ic lædde wîf hâm; forðam ic ne mæg cuman.

21 Đâ cyrde se þeowa, and cŷdde his hlâforde ðæt. Đâ cwæþ se hlâford mid yrre to ðam þeowan, Gâ hraðe on ða strætа and on wîc ðisse ceastre, and þearfan, and wanhâle, and blinde, and healte læd hider in.

22 Đâ cwæþ se þeowa, Hlâford, hit ys gedôn, swâ ðû bude, and nû gyt hêr is æmtig stôw.

23 Đâ cwæþ se hlâford ðâ gyt to ðam þeowan, Gâ geond ðâs wegas and hegas, and nŷd hig ðæt hig gân in, ðæt mîn hûs sî gefylled.

24 Sôþlice ic eow secge, ðæt nân ðæra manna ðe geclypode synd, ne onbyrigeaþ minre feorme.†

25 Sôþlice mid him fêrde mycel mænego; ðâ cwæþ he, to him bewend,

26 Gyf hwâ to me cymþ, and ne hataþ his fæder, and môder, and wîf, and bearn, and brôðru, and swustra, and ðonne gyt his sâwle, ne mæg he beon mîn leorning-cniht.

27 And se ðe ne byrþ hys cwylminge, and cymþ æfter me, ne mæg he beon mîn leorning-cniht.

28 Hwylc eower wyle timbrian ânne

15 Whanne sum man of sittinge at the mete had herd thes things, he seide to hym, Blessid *is* he, that schal ete breed in the rewme of God.

16 And he seide to him, Sum man maade a greet souper, and clepide manye.

17 And he sente his seruaunt in the our of souper, to seye to men bedun to feeste, that thei schulden come, for now alle thingis ben redy.

18 And alle bigunnen to gidere to excuse. The firste seide, I haue bou3t a toun, and I haue nede to go out, and to se it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bou3t fyue 3okis of oxen, and I go to proue hem; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid a wyf; and therfore I may not come.

21 And the seruaunt turnyd a3en, toolde thes thingis to the lord. Thanne the hosebonde man wroth, seide to his seruaunt, Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.

22 And the seruaunt seith, Lord, it is don, as thou hast comaundid, and 3it place is.

23 And the lord seith to the seruaunt, Go thou into weyes and heggis, and constreyne for to entre, that myn hous be fillid.

24 Forsothe I seie to 3ou, for noone of tho men that ben clepid, schal taaste my souper.

25 Sothli many cumpanyes wenten with him; and he turned, seide to hem,

26 If ony cometh to me, and hatith not his fadir, and modir, and wyf, sones, and britheren, and dou3tris, 3it forsoth and his lyf, he may not be my disciple.

27 And he that berith not his cross, and cometh aftir me, may not be my disciple.

28 Forsoth who of 3ou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that eateth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his servaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I have bought a ferme, and I must nedes goo, and se it; I praye the, have me excused.

19 And another sayd, I have bought fyve yooke of oxen, and I must goo to prove them; I praye the, have me excused.

20 The thyrde sayd, I have maried a wyfe; and therfore I cannot come.

21 And the servaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeased, and sayd to his servaunt, Goo out quickly into the stretes and quarters of the citie, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the servaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the servaunt, Go out into the hie wayes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my disciple.

27 And whosoever beare nott hys crosse, and come after me, cannot be my disciple.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneiþ manwiþo, habaiu du ustiuhan?

29 Ïbai aufto biþe gasatidedi grunduwaddyu, yah ni mahtedi ustiuhan, allai þai gasaiwhandans, duginnaina bilaikan ïna,

30 Qiþandans, Þatei sa manna dustodida timbryan, yah ni mahta ustiuhan.

31 Aiþþau whas þindans gaggands stigqan wiþra anþarana þiudan du †wiganna, niu gasitands faurþis þankeiþ, siaiu mahteigs miþ taihun þusundyom gamotyan þamma miþ twaim tigum þusundyo gaggandin ana sik?

32 Eiþau yabai nist mahteigs, nauhþanuh fairra ïmma wisandin, ïnsandyands airu, bidyiþ gawairþyis.

33 Swah nu wharyizuh ïzwara, saei ni afqiþiþ allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt; ïþ yabai salt baud wairþiþ, whe gasupoda?

35 Nih du airþai, ni du maihstau fagr ïst, ut uswairpand ïmma. Saei habai ausona gahausyandona, gahausyai.

stýpel, hú ne sytt he ǽrest and teleþ ða andfengas ðe him behéfe synd, hwæðer he hæbbe hine to full-fremmenne?

29 Ðe-læs syððan he ðæne grúnd-weall legþ, and ne mæg hine full-fremman, ealle ðe hit geseoþ, ágynnon hine tǽlan,

30 And cweðan, Hwæt ðes man ágan timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwylc cyning wyle faran and feohtan ágén óðerne cyning, hú ne sit he ǽr and þencþ, hwæðer he mæge mid tyn þúsendum cuman ágén ðone ðe him ágén cymþ mid twentigum þúsendum?

32 And gif he ðonne wið hine gefeohtan ne mæg, . . . he sent æryndracan, and bitt sibbe.

33 Witodlice swá is ælc of eow, ðe ne wið-sæcþ eallum þingum ðe he áh, ne mæg he beon mín leorning-cniht.

34 Gód ys sealt; gif hit áwyrþ, on ðam ðe hit gesylt biþ?

35 Nis hit nyt ne on corþan, ne on myxene, ac hyt biþ út-áworpen. Gehýre, se ðe earan hæbbe to gehýrenne.

Chap. XV. 1 Wesunuþ-þan ïmma newhyandans sik allai motaryos yah frawaurhtai hausyan ïmma.

2 Yah birodideduu Fareisaieis yah bokaryos, qiþandans, Þatei sa frawaurhtans andnimiþ, yah miþmatyiþ ïm.

3 Qaþ þan du ïm þo gayukon, qiþands,

4 Whas manna ïzwara aigands taihuntehund lambe, yah fraliusands ainamma þize, niu bileiþiþ þo niuntehund yah niun ana auþidai, yah gaggiþ afar þamma fralusanin, unte bigitiþ þata?

5 Yah bigitands, uslagyiþ ana amsans seinans faginonds;

6 Yah qimands ïn garda galaþoþ friyonds yah garaznans, qiþands du ïm, Faginoþ miþ mis, þammei bigat lamb mein, þata fralusano.

7 Qiþa ïzwis, þatei swa faheds wairþiþ

Chap. XV. †1 Sóþlice him genealǽhton mánfulle and synfulle, ðæt hig his word gehýrdon.

2 Ðá murcnedon ða Farisei and ða bóceras, and cwǽdon, Ðes onfehþ synfulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwylc man is of eow ðe hæfþ hund sceapa, and gif he forlyst án of ðam, hú ne forlǽt he ðonne nigon and hund nigontig on ðam wéstene, and gǽþ to ðam ðe forwearþ, oð he hit finde?

5 And ðonne he hit fínt, he hit set on his exla geblissiende;

6 And ðonne he hám cymþ, he tosomne clypaþ hys frýnd and his nehheburas, and cwyþ, Blissiaþ mid me, forðam ic fúnde min sceap, ðe forwearþ.

7 Ic secge eow, ðæt swá byþ on heofone

bylde a tour, wher he sittinge countith not first the spensis that ben nedful, if he haue to performe?

29 Lest aftir he hath sett the foundement, and myȝte not performe, alle that seen, bigynne to scorne him,

30 Seyinge, For this man bigan to bilde, and myȝte not ende.

31 Ether what kyng to goynge to make batel aȝens another kyng, wher he sittinge bythenkith not first, if he may with ten thousynd go aȝens him that cometh to him with twenty thousynd?

32 Ellis him ȝit doinge a fer, he sendinge a messanger, preieth tho thingis that ben of pees.

33 So therfore ech of ȝou, that renounceth not alle thingis whiche he weeldith, may not be my disciple.

34 Salt is good thing; forsoth if salt schal vanysche, in what thing schal it be saueried?

35 Nether in erthe, nether in the dunghil it is profitable, but it schal be sent out. He that hath eeris of heeringe, heere.

Chap. XV. 1 Forsothe pupplicans and synful men weren neiȝinge to him, that thei schulden heere him.

2 And Farisees and scribis gruechiden, seyinge, For this *man* receyueth synful men, and etith with hem.

3 And he seith to hem this parable, seiynge,

4 What man of ȝou that hath an hundrid scheep, and if he hath lost oon of hem, wher he leeuith not nynty and nyne in desert, and goth to it that perischide, til he fynde it?

5 And whanne he hath founden it, he ioyinge puttith on his shuldris;

6 And he comynge hoom clepith togidere his frendis and neiȝebors, seyinge to hem, Thanke ȝe me, for I haue founden my scheep, which hadde perischid.

7 Sothly I seye to ȝou, so ioye schal

to bilde a toure, and sitteth not doune before and counteth the cost, whether he have sufficient to performe it?

29 Lest after he hathe layde the foundacion, and is nott able to performe it, all that beholde it, begyn to moocke hym,

30 Sayinge, This man began to bilde, and was not able to make an ende.

31 What kynge goeth to make batayle agaynst another kynge, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?

32 Or els whill the other is yett a greate waye off, he will sende embasseatours, and desyre peace.

33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.

34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath eares to heare, let him heare.

Chap. XV. 1 Then resorted vnto him all the publicans and synners, for to heare him.

2 And the Pharises and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.

3 Then put he forthe this similitude to them, sayinge,

4 What man of you havynge an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wildernes, and goo after hym which is loost, vntill he fynde hym?

5 And when he hath founde hym, he putteth hym on his shulders with ioye;

6 And as sone as he commeth home he calleth to gedder his lovers and neghbours, sayinge vnto them, Reioyse with me, for I have founde my shepe, which was loost.

7 I say vnto you, that lyke wyse ioye

ïn himina ïn ainis frawaurhtis ïdreigondins, þau ïn niuntehundis yah niune garaihtaize, þaiei ni þaurbun ïdreigos.

8 Aiþþau suma qino drakmans habandei taihun, yabai fraliusiþ drakmin ainamma, niu tandeiþ lukarn, yah usbaugeiþ razn, yah sokeiþ glaggwaba, unte bigitiþ?

9 Yah bigitandei, gahaitiþ friyondyos yah garaznons, qiþandei, Faginoþ miþ mis, unte bigat drakmein, þammei fralaus.

10 Swa qiþa ïzwis, faheds wairþiþ ïn andwairþya aggele Guþs ïn ainis ïdreigondins frawaurhtis.

11 Qaþuþ-þan, Manne sums aihta twans sununs;

12 Yah qaþ sa yuhiza ïze du attin, Atta, gif mis, sei undrinnai mik, dail aiginis. Yah disdailida ïm swes sein.

13 Yah afar ni managans dagans, brahta samana allata sa yuhiza sunus, yah aflaiþ ïn land fairra wisando; yah yainar distahida þata swes seinata libands usstiuriba.

14 Biþe þan frawas allamma, warþ huhrus abrs and gawi yainata, yah ïs dugann alaþarba wairþan.

15 Yah gaggands, gahaftida sik sumamma baurgyane yainis gauyis. Yah ïnsandida ïna haiþyos seinaizos, haldan sweina.

16 Yah gairnida sad ïtan haurne þoei matidedun sweina, yah manna ïmma ni gaf.

17 Qimands þan ïn sis, qaþ, Whan filu asnye attins meinis, ufarassau haband hlaibe; ïþ ïk huhrau fraqistna.

18 Usstandands, gagga du attin meinamma, yah qiþa du ïmma, Atta, frawaurhta mis ïn himin, yah ïn andwairþya þeinamma;

19 Yu þanaseiþs ni ïm wairþs ei haitaidau sunus þeins, gatawei mik swe ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be ânum synfullum ðe dǽd-bóte déþ, má ðonne ofer nigon and nigontigum rihtwisra, ðe dǽd-bóte ne beþurfon.

8 Oððe hwilc wíf hæfþ tyn scyllingas, gif heo forlyst ǽnne scylling, hú ne onǽlþ heo hyre leoht-fæt, and áwent hyre hús, and sécþ geornlice, oð heo hine fínt?

9 And ðonne heo hine fint, heo clypaþ hyre frýnd and nehhebyryna, and cwyþ, Blyssiaþ mid me, forðam ic fúnde minne scylling, ðe ic forleas.

10 Ic secge eow, swá biþ blis beforan Godes englum be ânum synfullum ðe dǽd-bóte déþ.†

11 He cwæþ, Sóþlice sum man hæfde twegen suna;

12 Ðá cwæþ se gingra to his fæder, Fæder, syle me minne dǽl minre ǽhte, ðe me to gebyreþ. Ðá dǽlde he him his ǽhte.

13 Ðá æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and férde wræclice on feorlen ríce; and forspilde ðar his ǽhta lybbende on his gǽlsan.

14 Ðá he hig hæfde ealle ámyrrede, ðá wearþ mycel hunger on ðam ríce, and he wearþ wædla.

15 Ðá férde he, and folgode ânum burh-sittendum men ðæs ríces. Ðá sende he hine to his túne, dæt he heolde his swýn.

16 Ðá gewilnode he his wambe gefyllan of ðam bean-coddum ðe ða swýn æton, and him man ne sealde.

17 Ðá beþohte he hine, and cwæþ, Ealá hú fela hýrlinga on mínes fæder húse, hláf genóhne habbaþ; and ic hér on hungre forweorðe.

18 Ic árise, and ic fare to mínum fæder, and ic secge him, Ealá fæder, ic syngode on heofenas, and beforan ðé;

19 Nú ic ne eom wyrðe dæt ic beo ðín sunu genemned, dó me swá ânne of ðínum hýrlingum.

20 And he árás ðá and com to his

be in heuene on o synful man doynge penaunce, than of nynti and nyne iuste, that han no nede of penaunce.

8 Ether what womman hauynge ten dragmes,† and if sche hath lost o dragme, wher sche liȝteth not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til sche fynde?

9 And whanne sche hath founden, sche clepith to gidere frendis and neiȝeboris, seyinge, Thanke ȝe me, for I haue founden the dragme, which I hadde lost.

10 So I seie to ȝou, ioye schal be to the aungels of God on o synful man doynge penaunce.

11 Forsothe he seith, Sum man hadde tweye sones;

12 And the ȝongere seide to the fadir, Fadir, ȝyue to me the porcioun of substaunce,† that byfallith to me. And the fadir departide to him the substaunce.

13 And not aftir manye dayes, alle thingis gederid to gidre, the ȝongere sone wente in pilgrymage in to a fer cuntree; and there he wastide his substaunce in lyuynge leccherously.

14 And aftir that he hadde endid alle thingis, a strong hungir was maad in that cuntree, and he bigan to haue nede.

15 And he wente, and cleuyde to oon of the citeseyns of that cuntree. And he sente him in to his toun, that he schulde feede hoggis.

16 And he coueitide to fille his wombe of the coddis whiche the hoggis eeten, and no man ȝaf to him.

17 Sothli he turned aȝen in to him silf, seyde, Hou many hirid men in my fadir hous, han plente of looues; forsothe I perische here thurȝ hungir.

18 I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I haue synned aȝens heuene, and bifore thee;

19 Now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

20 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havynge .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it?

9 And when she hath founde it, she calleth her lovers and her neghbours, saynge, Reioyce with me, for I have founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioye shalbe in the presence off the angels off God over one synner that repentheth.

11 And he sayde, A certayne man had two sonnes;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countre; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same countre. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddes that the swyne ate, and noo man gave hym.

17 Then he remembred hym silfe, and sayde, Howe many hyred servauntes at my fathers, have breed ynough; and I dye for honger.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I have synned agaynst heven, and before the;

19 Nowe am I not worthy to be called thy sonne, make me as one of thy heyred servauntes.

20 And he arose and cam to his father.

amma. Nauhþanuh þan fairra wisandan, gasawh ïna atta ïs, yah ïnfeinoda. Yah þragyands, draus ana hals ïs, yah kukida ïmma.

21 Yah qaþ ïmma sa sunus, Atta, frawaurhta ïn himin, yah ïn andwairþya þeinamma; yu þanaseiþs ni ïm wairþs ei haitaidau sunus þeins.

22 Qaþ þan sa atta du skalkam seinaim, Srauto †bringiþ wastya þo frumiston, yah gawasyiþ ïna, yah gibiþ figgragulþ ïn handu ïs, yah gaskohi ana fotuns ïs;

23 Yah †bringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaqiunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisan.

25 Wasuþ-þan sunus ïs sa alþiza ana akra; yah qimands, atïddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, frahuh, wha wesi þata.

27 Þaruh ïs qaþ du ïmma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ïna andnam.

28 Þanuh modags warþ, yah ni wilda ïnngaggan. Ïþ atta ïs usgaggands ut, bad ïna.

29 Þaruh ïs andhafyands, qaþ du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusn þeina ufarïddya; yah mis ni aiw atgaft gaitein, ei miþ friyondam meinaim biwesyau.

30 Ïþ þan sa sunus þeins, saei fret þein swes miþ kalkyom, qam, ufsnaist ïmma stiur þana alidan.

31 Þaruh qaþ du ïmma, Barnilo, þu sinteino miþ mis wast yah ïs, yah all þata mein þein ïst.

32 Waila wisan, yah faginon skuld was; unte broþar þeins dauþs was, yah gaqiunoda; yah fralusans, yah bigitans warþ.

fæder. And ðá gyt ðá he wæs feor, his fæder he hyne geseah, and wearþ mid mïld-heortnesse ástyrod. And ágén hine arn, and hine beclypte, and cyste hine.

21 Ðá cwæþ his sunu, Fæder, ic syngode on heofon, and beforan ðé; nú ic ne eom wyrðe ðæt ic ðïn sunu beo genemned.

22 Ðá cwæþ se fæder to his þeowum, Bringaþ raðe ðæne sélestan gegyrelan, and scrýdaþ hyne, and syllaþ him hring on his hand, and gescý to his fótum;

23 And bringaþ án fætt styric, and ofsleaþ, and uton etan, and gewistfullian.

24 Forðam ðes mïn sunu wæs dead, and he ge-edcucode; he forwearþ, and he is gemét. Ðá ongunnon hig gewistlæcan.

25 Sóþlice hys yldra sunu wæs on æcere; and he com, and ðá he ðam húse genealæhte, he gehýrde ðæne swég and ðæt wered.

26 Ðá clypode he ánne þeow, and ácsode hine, hwæt ðæt wære.

27 Ðá cwæþ he, Ðïn bróðor com, and ðïn fæder ofslóh án fætt cealf, forðam ðe he hyne hálne onféng.

28 Ðá gebealh he hine, and nolde ingán. Ðá eode his fæder út, and ongan hine biddan.

29 Ðá cwæþ he his fæder andswarigende, Efne! swá fela geara ic ðé þeowode, and ic næfre ðïn bebod ne forgýmde; and ne sealdest ðú me næfre án ticcen, ðæt ic mid mïnum freondum gewistfullode.

30 Ac syððan ðes ðïn sunu com, ðe hys spéde mid myltystrum ámyrde, ðú ofslóge him fætt cealf.

31 Ðá cwæþ he, Sunu, ðú eart symle mid me, and ealle mïne þing synd ðïne.

32 Ðé gebyrede gewistfullian, and geblissian; forðam ðes ðïn bróðor wæs dead, and he ge-edcucode; he forwearþ and he is gemét.

Sothli whanne he was 3it fer, his fadir sy3 him, and he was stirid by mercy. And he rennynge to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned a3ens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe 3e forth the firste stoole, and clothe 3e him, and 3yue 3e a ring in his hond, and schoon in to the feet;

23 And brynge 3e a calf maad fat, and sle 3e, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued a3en; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the feeld; and whanne he cam, and nei3ede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes weren.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therfore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye 3eeris I serue to thee, and I brak neuere thi comaundement; thou hast neuere 3ouun a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou ert euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioye; for this thi brother was deed, and lyuede a3eyn; he peryschide, and he is founden.

When he was yett a greate waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his servauntes, Bringe forth that best garment, and put it on hym, and put a rynge on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs eate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys nowe founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstrelcy and daunsynge.

26 And called one of his servauntes, and axed, what thoose thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at eny time thy commaundment; and yet gavest thou me never soo moche as a kyd, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath devoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we shulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

Chap. XVI. 1 Qaþuþ-þan du siponyam seinaim, Manne sums was gabeigs, saei aihta fauragaggyan; yah sa frawrohiþs warþ du ïmma, ei distahidedi aigin ïs.

2 Yah atwopyands ïna, qaþ du ïmma, Duwhe þata hausya fram þus? usgif raþyon fauragaggyis þeinis, ni magt auk yu þanamais fauragaggya wisan.

3 Qaþ þan ïn sis sa fauragaggya, Wha tauyau, þandei frauya meins afnimiþ fauragaggi af mis? graban ni mag, bidyan skama mik.

4 Andþahta mik wha tauyau, ei þan biþe afsatyaidau us fauragaggya, andnimaina mik ïn gardins seinans.

5 Yah athaitands ainwharyanoh faihuskulane frauyins seinis, qaþ þamma frumistin, Whan filu skalt frauyin meinamma?

6 Þaruh qaþ, Taihuntaihund kase alewis. Yah qaþ du ïmma, Nim þus bokos, yah gasitands sprauto, gamelei fimf tiguns.

7 Þaþroh þan du anþaramma qaþ, Aþþan þu whan filu skalt? Ïþ ïs qaþ, Taihuntaihund mitade kaurnis. Yah qaþ du ïmma, Nim þus bokos, yah melei ahtautehund.

8 Yah hazida sa frauya þana fauragaggyan ïnwindiþos, unte frodaba gatawida; unte þai sunyos þis aiwis frodozans sunum liuhadis ïn kunya seinamma sind.

9 Yah ïk ïzwis qiþa, tauyaiþ ïzwis friyonds us faihuþraihna ïnwindiþos, ei þan ufligaiþ, andnimaina ïzwis ïn aiweinos hleiþros.

10 Saei triggws ïst ïn leitilamma, yah ïn managamma triggws ïst; yah sa ïn leitilamma untriggwa, yah ïn managamma untriggws ïst.

11 Yabai nu ïn ïnwindamma faihuþraihna triggwai ni waurþuþ, þata sunyeino whas ïzwis galaubeiþ?

12 Yah yabai ïn þamma framaþyin triggwai ni waurþuþ, þata ïzwar whas ïzwis gibiþ?

13 Ni ainshun þiwe mag twaim frau-

Chap. XVI. †1 Đá cwæþ he to his leorning-cnihtum, Sum welig man wæs, se hæfde sumne gerefan; se wearþ wiđ hine forwréged, swylce he his gód forspilde.

2 Đá clypode he hine, and sæde him, Hwí gehýre ic đis be đé? ágyf đíne scíre, ne miht đú leng tún-scíre bewitan.

3 Đá cwæþ se gerefa on his geþance, Hwæt dó ic, forđam đe mín hláford mine gerefscíre fram me nimþ? ne mæg ic delfan, me sceamaþ đæt ic wædlige.

4 Ic wát hwæt ic dó, đæt hig me on hyra hús onfón, đonne ic bescíred beo fram tún-scíre.

5 Đá đa gafol-gyldan gegaderode wæron, đá sæde he đam forman, Hú mycel scealt đú mínum hláforde?

6 Đá sæde he, Hund sestra eles. Đá sæde he him, Nim đíne federe, and site hrađe, and wrít fiftig.

7 Đá sæde he óđrum, Hú mycel scealt đú? Đá cwæþ he, Hund mittena hwætes. Đá cwæþ he, Nim đíne stafas, and wrít hund-eahtatig.

8 Đá herede se hláford đære unrihtwísnesse tún-gerefan, forđam đe he gleawlice dyde; forđam đe disse worulde bearn synd gleawran disses leohtes bearnum on disse cneoresse.

9 And ic secge eow, wyrcaþ eow frýnd of disse worulde-welan unrihtwísnesse, đæt hig onfón eow on éce eardungstówa, đonne ge geteoriaþ.†

10 Se đe ys on lytlum getrýwe, se ys on máran getrýwe; and se đe ys on lytlum unrihtwís, se ys eac on máran unrihtwís.

11 Gif ge on unrihtwísum weoruldwelan næron getrýwe, hwá betæcþ eow đæt eower ys?

12 And gyf ge on fremedum næron getrýwe, hwá sylþ eow đæt eower ys?

13 Ne mæg nán þeow twám hláfordum

Chap. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;† and this was defamyd auentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? ȝeld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him silf, What schal I do, for my lord takith awey fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obligacioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preisede the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of liȝt.

9 And I seie to ȝou, make to ȝou frendes of the richesse of wickidnesse, that whan ȝe shulen fayle, thei receyue ȝou in to euerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therfore if ȝe weren not trewe in wicked riches, who schal bitake to ȝou this that is verri?

12 And if ȝe weren not trewe in alien thing, who schal ȝyue to ȝou this that is ȝoure?

13 No man seruaunt may serue twey

Chap. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was accused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heare this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my stewarde shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure scoore.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is faithful in that wiche is leste, the same is faithful in moche . . .
. . .

11 So then if ye have not byn faithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene faithfull in another mannes busines, whoo shall geve you youre awne?

13 No servaunt can serve two masters;

yam skalkinon; andizuh ainana fiyaiþ, yah anþarana friyoþ; aiþþau ainamma andtiloþ, ïþ anþaramma frakann. Ni maguþ Guþa skalkinon yah faihuþraihna.

14 Gahausidedun þan þo alla yah þai Fareisaieis, faihufrikai wisandans, yah bimampidedun ïna.

15 Yah qaþ du ïm, Yus siyuþ, yuzei garaihtans domeiþ ïzwis silbans ïn andwairþya manne; ïþ Guþ kann hairtona ïzwara, unte þata hauho ïn mannam, andaset ïn andwairþya Guþs.

16 Witoþ yah praufeteis und Ïohannen; þaþroh þiudangardi Guþs wailameryada, yah whazuh ïn ïzai nauþyada.

17 Ïþ azetizo ïst himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa afletands qen seina, yah liugands anþara, horinoþ; yah whazuh saei afleitana liugaiþ, horinoþ.

19 Aþþan manne sums was gabigs, yah gawasids was paurpaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ïþ unleds sums was, namin haitans Lazarus, sah atwaurpans was du daura ïs banyo fulls,

21 Yah gairnida saþ ïtan drauhsno, þizo driusandeino af biuda þis gabeigins, ... ; akei yah hundos atrinnandans, bilaigodedun banyos ïs.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum ïn barma Abrahamis. Gaswalt þan yah sa gabeiga, yah gafulhaus warþ.

23 Yah ïn halyai ushafyands augona seina, wisands ïn balweinim, gasawh þan Abraham fairraþro, yah Lazzaru ïn barmim ïs.

24 Yah ïs ufhropyands, ...

þeowian; oððe he ánne hataþ, and óðerne lufaþ; oððe he ánum folgaþ, and óðerne forhogaþ. And ge ne mágon Gode þeowian and weoruld-welan.

14 Ðás þing ealle ða Farisei gehýrdon, ða ðe gífre wǽron, and hig hine tǽldon.

15 Ðá cwæþ he to him, Ge synd, ðe eow-sylfe beforan mannum gerihtwísiaþ; sóþlice God can eowre heortan, forðam ðe beforan Gode ys áscuniendlic, ðæt mannum heah ys.

16 Seo æ and wítegan oð Iohannem; and of him is bodod Godes ríce, and ealle on ðæt strangnesse wyrcaþ.

17 Eaðre is ðæt heofen and eorþe gewíton, ðonne án stæf of ðære æ fealle.

18 Æ'lc man ðe his wíf forlǽt, and óðer nimþ, se unriht-hǽmþ; and se ðe ðæt forlǽtene wíf nimþ, se unriht-hǽmþ.†

19 Sum welig man wæs, and he wæs gescrýd mid purpuran, and mid twíne, and dæghwamlice ríclice gewistfullode.

20 And sum wædla wæs, on naman Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his crumum gefylde, ðe of his beode feollon, and him nán man ne sealde; ac húndas comon, and his wunda liccedon.

22 Ðá wæs geworden, ðæt se wædla forþ-fórde, and hine englas bǽron on Abrahames greadan. Ðá wearþ se welega dead, and wæs on helle gebyrged.

23 Ðá áhóf he his eagan upp, ðá he on ðam tintregum wæs, and geseah feorran Abraham, and Lazarum on his greadan.

24 Ðá hrýmde he and cwæþ, Ealá fæder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingeres liþ on wætere, and mine tungan gecǽle; forðam ðe ic eom on ðis lige cwylmed.

lordis; forsothe ether he schal hate oon, and loue the tothir; ether he schal cleue to oon, and dispise the othir. 3e mown not serue to God and to riches.

14 Forsoth Farisees, that weren couetyouse, herden alle thes thingis, and thei scornyden him.

15 And he seide to hem, 3e it ben, that iustifyen 3ou bifore men; sothli God knowith 3oure hertis, for that thing that is hi3 to men, is abominacioun anemptis God.

16 The lawe and prophetis til to John; fro that tyme the rewme of God is prechid, and ech man makith violence in to it.

17 Forsothe it is li3ter heuene and erthe to passe ouer, than o titil falle fro the lawe.

18 Ech man that forsakith his wyf, and weddith another, doith auoutrie; and he that weddith the *wyf* forsakun of the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid in purpur, and biys,† and he ete ech day schynyngli.

20 And ther was sum beggere, Lazarus by name, that lay ful of bylis at his 3ate,

21 Coueytinge to be fillid of the crummes, that felden doun fro the riche mannis boord, and no man 3af to him; but and houndis camen, and lickiden his bylis.

22 Forsothe it was don, that the beggere deiede, and was borun of aungels in to Abrahams bosum. Forsothe and the riche man is deed, and is biried in helle.

23 Forsothe he reysinge his y3en, whanne he was in turmentis, sy3 Abraham a fer, and Lazarus in his bosum.

24 And he criynge seyde, Fadir Abraham, haue mercy on me, and send Lazarus, that he dippe the laste part of his fyngur in watir, and kele my tunge; for I am turmentid in this flawme.

for other he shall hate the one, and love the other; or els he shall lene to the one, and despyse the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were coveteous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophettes raygned vntyll the tyme of Jhon; sence that tyme the kyngdom of God is preached, and every man stryveth to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony; and every man which marieth her that is divorsed from her husbande, committeth advoutry also.

19 There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyrynge to be refresshed with the cromes, whiche fell from the ryche mannes borde, ...; neverthelesse the dogges cam, and licked his soores.

22 And yt fortuned, that the begger dyed, and was carryed by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fynger in water, and cole my tonge; for I am tourmented in this flame.

3 . . . . . yabai frawaurkyai broþar þeins, gasak ïmma; yah þan yabai ïdreigo sik, fraletais ïmma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qiþands, Ïdreigo mik, fraletais ïmma.

5 Yah qeþun apaustauleis du Frauyin, Biauk uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kaurno sinapis, aiþþau yus yabai qiþeiþ du bairabagma þamma,

25 Đá cwæþ Abraham, Ealá sunu, geþenc, đæt đú gód onfénge on đínum life, and gelice Lazarus onféng yfel; nú ys đes gefréfrod, and đú eart cwylmed.

26 And on eallum đissum betweox us and eow is mycel dwolma getrymed; đa đe willaþ heonon to eow faran, ne mágon, ne đanon faran hidere.

27 Đá cwæþ he, Fæder, ic bidde đé, đæt đú sende hine to mines fæder húse.

28 Ic hæbbe fif gebróđru, đæt he cýđe him, đæt hig ne cumon on đissa tintrega stówe.

29 Đá sæde Abraham hym, Hig habbaþ Moysen and witegan; hig hlyston him.

30 Đá cwæþ he, Nese, fæder Abraham, ac hig dóþ dæd-bóte, gif hwylc of deaþe to him færþ.

31 Đá cwæþ he, Gif hig ne gehýraþ Moysen and đa witegan, ne hig ne gelýfaþ, đeah hwylc of deaþe árise.

Chap. XVII. †1 Đá cwæþ he to his leorning-cnihtum, Unmihtlic is đæt gedréfednyssa ne cumon; wá đam, đe hig þurh cumaþ.

2 Nyttre him wære, đæt án cweornstán sý gecnyt ábútan his sweoran, and sí on sæ beworpen, đonne he gedréfde ánne of đyssum lytlingum.

3 Warniaþ eow; gyf đin bróđor syngaþ, cíd hym; . . . . . .

4 And gif he on dæg seofen síđum syngaþ, and seofen síđum to đé on dæg gecyrred byþ, and cwyþ, Hit me oþincþ, forgyf hit him.

5 Đá cwædon his apostolas, Drihten, geýc úrne geleafan.

6 Đá cwæþ Drihten, Gif ge hæfdon geleafan swá senepes corn, ge sædon đissum treowe, Sý đú áwyrtwalod, and

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also yuele thingis; sothli he is now comfortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place† is stablischid by twixe vs and 3ou; that thei that wolen fro hennis passe to 3ou, mown not, nether fro thennis passe ouer hidur.

27 And he seide, Therfore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he witnesse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; heere thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deede men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of deede men schal ryse a3en, thei schulen bileue to him.

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetyme receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therfore is he comforted, and thowe art punnysshed.

26 Beyonde all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therfore, father, send him to my fathers housse.

28 For I have fyve brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They have Moses and the prophettes; lett them heare them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heare not Moses and the prophetes, nether woll they beleve, though won roose from deeth agayne.

Chap. XVII. 1 And he seide to his disciplis, It is inpossible that sclaundris come not; but woo to him, by whom thei comen.

2 It is more profitable to him, if a mylne stoon be put a boute his necke, and he be cast in to the see, than that he sclaundre oon of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned a3ens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seuene sithis in the day he schal synne a3ens thee, and seuene sithis in the day he schal be conuertid to thee, seyinge, It forthenkith me, for3yue to him.

5 And the postlis seiden to the Lord, Encreesse feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuey, 3e schulen seye to this more tree, Be thou

Chap. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; neverthelesse wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle wons.

3 Take hede to youre selves; if thy brother trespas agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and shulde saye vnto thys sycamyne tree,

Uslausei þuk us waurtim, yah ussatei þuk ïn marein, yah andhausidedi þau ïzwis.

7 Whas þan ïzwara skalk aigands aryandan, aiþþau haldandan, saei atgaggandin af haiþyai, qiþai, Suns, hindarleiþ, anuhkumbei;

8 Ak niu qiþiþ du ïmma, Manwei, wha du naht matyau, yah bigaurdans, andbahtei mis, unte matya yah drigka, yah biþe gamatyis yah gadrigkais þu;

9 Ïba þank þus fairhaitis skalka yainamma, unte gatawida þatei anabudan was? Ni man.

10 Swa yah yus þan tauyaiþ alla þo anabudanona ïzwis, qiþaiþ, Þatei skalkos unbrukyai siyum, unte þatei skuldedum tauyan gatawidedum.

11 Yah warþ, miþþanei ïddya ïs ïn Ïairusalem, yah ïs þairhïddya þairh midya Samarian, yah Galeilaian.

12 Yah ïnngaggandin ïmma ïn suma haimo, gamotidedun ïmma taihun þrutsfillai mans, þaih gastoþun fairraþro,

13 Yah silbans ushofon stibna, qiþandans, Ïesu, talzyand, armai unsis.

14 Yah gaumyands, qaþ du ïm, Gaggandans, ataugeiþ ïzwis gudyam. Yah warþ, miþþanei galiþun, gahrainidai waurþun.

15 Ïþ ains þan ïze, gaumyands þammei hrains warþ, gawandida sik, miþ stibnai mikilai hauhyands Guþ.

16 Yah draus ana andawleizn faura fotum ïs, awiliudonds ïmma; sah was Samareites.

17 Andhafyands þan Ïesus qaþ, Niu taihun þai gahrainidai waurþun, ïþ þai niun whar?

18 Ni bigitanai waurþun, gawandyandans, giban wulþu Guþa, niba sa alyakunya.

19 Yah qaþ du ïmma, Usstandands, gagg; galaubeins þeina ganasida þuk.

20 Fraihans þan fram Fareisaium, whan qimiþ þiudangardi Guþs, andhof

âplantod on sǽ, and hit hýrsumode eow.

7 Hwylc eower hæfþ eregendne þeow, oððe scép læsgendne, ðam, of ðam æcere gehworfenum, he him sóna segþ, Gá, and site;

8 And ne segþ him, Gearwa, ðæt ic ete, and gyrd ðé, and þéna me, ða hwýle ðe ic ete and drince, and syððan ðú ytst and drincst;

9 Wénst ðú hæfþ se þeowa ǽnigne þanc, forðam ðe he dyde ðæt him beboden wæs? Ne, wéne ic.

10 Swâ ys eow ðonne ge dóþ eall ðæt eow beboden ys, cweðaþ, Unnytte þeowas we synd, we dydon ðæt we dón sceoldon.†

11 Ðá he férde to Hierusalem, he eode þurh midde Samarian, and Galileam.

12 And ðá he eode on sum castel, him ágén urnon tyn hreofe weras, ðá stódon hig feorran,

13 And hyra stefna up-áhófon, and cwǽdon, Hǽlend, bebeodend, gemiltsa us.

14 Ðá he hig geseah, ðá cwæþ he, Gáþ, and ætýwaþ eow ðam sacerdum. Ðá hig férdon, hig wurdon geclǽnsode.

15 Ðá hyra án geseah, ðæt he geclǽnsod wæs, ðá cyrde he, mid mycelre stefne God mǽrsiende.

16 And feoll tó hys fótum, and hym þancode; and ðes wæs Samaritanisc.

17 Ðá cwæþ se Hǽlend him andswariende, Hú ne synd tyn geclǽnsode, hwær synd ða nigone?

18 Næs gemét, se ðe ágén-hwurfe, and Gode wuldor sealde, búton ðes ælfremeda.

19 Ðá cwæþ he, Árís, and gá; forðam ðe ðin geleafa ðé hálne gedyde.

20 Ðá ácsodon hine ða Farisei, hwænne Godes ríce come, ðá andswarode he,

drawun vp by the roote, and be plauntid ouer in to the see, and it schal obeye to 3ou.

7 Forsothe who of 3ou hauynge a seruaunt eringe, other lesewynge oxun, which seith to him, turnyd a3en fro the feeld, Anoon go, and sitte to mete;

8 And seith not to him, Make thou redy, that I soupe, and girde thee, and mynystre to me, til I ete and drynke, and aftir thes thingis thou schalt ete and drynke;

9 Wher he hath grace to that seruaunt, for he dide this that he comaundide to him? Nay, I gesse.

10 So also 3e whanne 3e han don alle thingis that ben comaundid to 3ou, seie 3e, We ben vnprofitable seruauntis, we han don this that we ou3te to do.

11 And it was done, the while Jhesu wente in to Jerusalem, he passide thorw the myddel of Samarie, and of Galilee.

12 And whanne he entride in to sum castel, ten leprouse men camen a3ens him, whiche stoode afer,

13 And reyside the vois, seiynge, Jhesu, comaundour, haue mercy on vs.

14 Whiche as he sy3, he seide, Go 3e, schewe 3e 3ou to prestis. And it was don, the while thei wenten, thei weren clensid.

15 Forsothe oon of hem, as he sy3 for he was clensid, wente a3en, magnyfiynge God with greet vois.

16 And he felde doun in to the face bifore his feet, doynge thankingis; and this was a Samaritan.

17 Forsothe Jhesu answeringe seide, Wher ten ben not clensid, and where ben the nyne?

18 Noon is foundun, that turnyde a3en, and 3af glorie to God, no but this alien.

19 And he seith to him, Ryse thou, go thou; for thi feith hath maad thee saaf.

20 Forsothe he axid of Pharisees, whanne the rewme of God cometh, an-

Plucke thy silfe vppe by the rotes, and plant thy silfe in the see, he shoulde obey you.

7 Which of you havynge a servaunte a plowynge, or fedynge catell, wolde saye vnto hym, when he were come from the felde, Goo quickly, and sitt doune to meate;

8 And rather sayeth not to hym, Dresse, wherwith I maye suppe, and apoynt thy silfe, and serve me, tyll I have eaten and dronken, and afterwarde eate thou and drynke thou;

9 Doeth he thanke that servaunt, because he did that which was commaunded vnto hym? I trowe not.

10 Soo lykewyse ye when ye have done all thoose thynges which are commaunded vnto you, saye, We are vnprofitable servauntes, we have done that which was oure ducty to do.

11 And it chaunsed, as he went to Jerusalem, that he passed thorowe Samaria, and Galile.

12 And as he entred into a certayne toune, there met hym ten men that were lepers, which stode a farre of,

13 And put forth their voices, and sayde, Jesu, master, have mercy on vs.

14 When he sawe them, he sayde vnto them, Goo, and shewe youre selves to the prestes. And hit chaunsed, as they went, they were clensed.

15 And won of them, when he sawe that he was clensed, turned backe agayne, and with a loude voice praysed God.

16 And fell doune on his face at his fete, and gave hym thankes; and the same was a Samaritan.

17 Jesus answered and sayde, Are there not ten clensed, but were are those nyne?

18 There are not founde, that returned agane, to geve God prayse, save only this straunger.

19 And he sayde vnto hym, Aryse, and goo thy waye; thy fayth hath saved the.

20 When he was demaunded off the Pharises, when the kyngdom off God

ïm, yah qaþ, Ni qimiþ þiudangardi Guþs miþ atwitainai,

21 Nih qiþand, Sai! her, aiþþau sai! yainar; sai! auk þiudangardi Guþs ïn ïzwis ïst.

22 Qaþ þan du siponyam, Aþþan qimand dagos, þan gairneiþ ainana þize dage sunaus mans gasaiwhan, yah ni gasaiwhiþ.

23 Yah qiþand ïzwis, Sai! her, aiþþau sai! yainar. Ni galeiþaiþ, nih laistyaiþ;

24 Swaswe raihtis lauhmoni lauhatyandei us þamma uf himina ïn þata uf himina skeiniþ, swa wairþiþ sunus mans ïn daga seinamma.

25 Aþþau faurþis skal manag gaþulan, yah uskiusada fram þamma kunya.

26 Yah swaswe warþ ïn dagam Nauelis, swah wairþiþ yah ïn dagam sunaus mans.

27 Etun yah drugkun, liugaidedun, yah liugaidos wesun, und þanei dag galaiþ Nauel ïn arka; yah qam midyasweipains, yah fraqistida allans.

28 Samaleiko yah swe warþ ïn dagam Lodis, etun yah drugkun, bauhtedun yah frabauhtedun, satidedun timridedun;

29 Ïþ þammei daga usïddya Lod us Saudaumim, rignida swibla yah funin us himina, yah fraqistida allaim.

30 Bi þamma wairþiþ, þamma daga ei sunus mans andhulyada.

31 Ïn yainamma daga saei siyai ana hrota, yah kasa ïs ïn razna, ni atsteigai dalaþ niman þo; yah saei ana haiþyai, samaleiko ni gawandyai sik ïbukana. . . . . .

32 Gamuneiþ qenais Lodis.

33 Saei sokeiþ saiwala seina ganasyan, fraqisteiþ ïzai; yah saei fraqisteiþ ïzai ïn meina, ganasyiþ þo.

34 Qiþa ïzwis, þatei þizai naht twai wairþand ana ligra samin, ains usnimand cwæþ, Ne cymþ Godes rice mid begýmene,

21 Ne hig ne cweðaþ, Efne! hér hyt ys, oððe ðar; Godes rice is betwýnan eow.

22 Ðá cwæþ he to his leorning-cnihtum, Ða dagas cumaþ, ðonne ge gewilniaþ ðæt ge geseon ánne dæg mannes suna, and ge ne geseoþ.

23 And hig secgaþ eow, Hér he is, and ðar he is. Ne fare ge, ne ne fyliaþ;

24 Witodlice swá se lig-ræse lyhtende scinþ under heofone on ða þing ðe under heofone synd, swá biþ mannes sunu on his dæge.

25 Ǽryst him gebyreþ ðæt he fela þinga þolige, and beon fram disse eneorysse áworpen.

26 And swá on Noes dagum wæs geworden, swá beoþ mannes suna tocyme.

27 Hig æton and druncon, and wífodon, and wæron to gyftum gesealde, oð done dæg ðe Noe on earce eode; and flód com, and ealle forspilde.

28 Eall-swá wæs geworden on Loþes dagum, hig æton and druncon, and bohton and sealdon, and plantedon and timbredon;

29 Sóþlice on ðam dæge ðe Loþ eode of Sodoma, hyt rínde fýr and swefl of heofone, and ealle forspilde.

30 Æfter ðysum þingum biþ, on ðam dæge ðe mannes sunu onwrigen biþ.

31 On ðam dæge se ðe biþ on þecene, and his fatu on húse, ne stíhþ he nyðer ðæt he hig nime; and se ðe biþ on æcere, ne went he on-bæc. . . . . .

32 Beoþ ge myndige Loþes wífes.

33 Swá hwylc swá sécþ his sáwle gedón hále, se hig forspilþ; and swá hwylc swá hig forspilþ, se hig geliffæstaþ.

34 Sóþlice ic eow secge, on ðære nihte beoþ twegen on bedde, án byþ genumen,

sweride to hem, and seide, The rewme of God cometh not with aspying,

21 Nethir thei schulen seye, Lo! here, ether lo! there; forsothe lo! the rewme of God is with ynne 3ou.

22 And he seide to his disciplis, Dayes schulen come, whanne 3e schulen desyre to se o day of mannis sone, and 3e schulen not se.

23 And thei schulen seye to 3ou, Lo! here, and lo! there. Nyle 3e go, nether sue 3e;

24 For as leit schynynge fro vndir heuene schyneth on thoo thingis that ben vndir heuene, so mannis sone schal be in his day.

25 Forsothe first it bihoueth him to suffre many thingis, and to be reproued of this generacioun.

26 And as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone.

27 Thei eeten and drunken, and weddiden wyues, and weren 3ouun to weddingis, til in to the day in which Noe entride in to his schip; and the greet flood cam, and loste alle.

28 Also as it was don in the dayes of Loth, thei eeten and drunken, bou3ten and seelden, plantiden and bildeden;

29 Sothli in what day Loth wente out of Sodom, the Lord reynede fier and brymstoon fro heuene, and loste alle.

30 Vp this thing it schal be, in what day mannis sone schal be schewid.

31 In that our he that schal be in the roof, and his vesels in the hous, come he not doun to take hem awei; and he that *schal be* in the feeld, also turne not a3en bihynde. . . . . .

32 Be 3e myndeful of the wyf of Loth.

33 Who euere schal seke to make his lyf saf, schal leese it; and who euere schal leese it, schal quykene it.

34 I seye to 3ou, in that ni3t tweyne schulen be in o bed, oon schal be reshulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,

21 Nether shall men saye, Loo! here, loo! there; for beholde! the kyngdom of God is within you.

22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.

23 And they shall saye to you, Se! here, se! there. Goo nott after them, nor folowe them;

24 For as the lightenynge that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the sonne of man be in his dayes.

25 But fyrst must he suffre many thinges, and be reproved of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.

27 They ate they dranke, they maryed wyves, and were maryed, even vnto that same daye that Noe went into the arke; and the floud cam, and destroyed them all.

28 Likewise also as it chaunsed in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte;

29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.

30 After these ensamples shall the daye be, when the sonne of man shall apere.

31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come doune to take hit out; and lyke wyse lett not him that is in the feldes, turne backe agayne to that he lefte behynde hym.

32 Remember Lottes wyfe.

33 Whosoever will goo about to save his lyfe, shall loose it; and whosoever shall loose his life, shall quycken it.

34 I tell you, in that nyght there shalbe two in one beed, the one shalbe receaved,

ada, yah anþar bileiþada;

35 Twos wairþand maʿandeins samana, aina usnimada, yah anþara bileiþada;

36

37 Yah andhafyandans qeþun du ïmma, Whar, Frauya? Ïþ ïs qaþ ïm, Þarei leik, yaindre galisand sik arans.

Chap. XVIII. 1 Qaþuþ-þan yah gayukon ïm, du þammei sinteino skulun bidyan, yah ni wairþan usgrudyans;

2 Qiþands, Staua was sums ïn sumai baurg, Guþ ni ogands, yah mannan ni aistands.

3 Wasuþ-þan yah widuwo ïn þizai baurg yainai, yah atïddya du ïmma, qiþandei, Fraweit mik ana andastaþya meinamma;

4 Yah ni wilda laggai wheilai. Afaruþþan þata qaþ ïn sis silbin, Yabai yah Guþ ni og, yah mannan ni aista,

5 Ïþ ïn þizei usþriutiþ mis so widuwo, fraweita þo; ïbai und andi qimandei usaglyai mis.

6 Qaþ þan Frauya, Hauseiþ, wha staua ïnwindiþos qiþiþ;

7 Ïþ Guþ niu gawrikai þans gawalidans seinans, þans wopyandans du sis dagam yah nahtam, yah usbeidands ïst ana ïm?

8 Aþþan qiþa ïzwis, þatei gawrikiþ ïns sprauto. Ïþ sweþanh, sunus mans qimands biugitai galaubein ana airþai?

9 Qaþ þan du sumaim, þaiei silbans trauaidedun sis, ei weseina garaihtai, yah frakunnandans þaim anþaraim, þo gayukon,

10 Mans twai usïddyedun ïn alh bidyan; ains Fareisaius, yah anþar motareis.

11 Sa Fareisaius standands, sis þo bad, Guþ, awiliudo þus, unte ni ïm swaswe þai anþarai mans, wilwans, ïnwindans,

and ċðer biþ forlæten;

35 Twá beoþ ætgædere grïndende, án biþ genumen, and ċðer biþ læfed;

36 Twegen beoþ on æcere, án biþ genumen, and ċðer biþ læfed.

37 Đá cwǽdon hig to him, Hwar, Drihten? Đá cwæþ he, Swá hwar swá se lïchama biþ, đyder beoþ earnas gegaderod.

Chap. XVIII. 1 Đá sǽde he him sum bigspel, đæt hit ys riht đæt man symle gebidde, and ná geteorige;

2 And đus cwæþ, Sum dëma wæs on sumere ceastre, se God ne ondréd, ne nánne man ne onþracode.

3 Đá wæs sum wuduwe on đære ceastre, đá com heo to him, and cwæþ, Wrec me wiđ mïnne wiđer-winnan;

4 Đá nolde he langre tïde. Æfter đam đá cwæþ he, . . . Đeah ic God ne ondrǽde, ne ic man ne onþracige,

5 Đeah forđam đe đeos wuduwe me is gram, ic wrece hig; đe-læs heo æt neahstan cume me behropende.

6 Đá cwæþ Drihten, Gehýraþ, hwæt se unrihtwisa dëma cwyþ;

7 Sóþlïce ne dëþ God his gecorenra wrace, clypiendra to him dæges and nihtes, and he geþyld on him hæfþ?

8 Ic eow secge, đæt he raðe hyra wrace dëþ. Đeah-hwædere wénst đú, đænne mannes sunu cymþ, gemét he gelcafan on eorþan?

9 Đá cwæþ he to sumum đis bigspel, đe on hig sylfe trúwedon, and ċðre forhogodon,†

10 Twegen men férdon to sumum temple đæt hig hig gebǽdon; án Sundorhálga, and ċðer manfull.

11 Đá stód se Fariseus, and hine đus gebæd, God, dé ic þancas dó, forđam đe ic ne com swylce ċðre men, reaferas,

ceyued, and the tother schal be forsakun ;

35 Tweye *wymmen* schulen be grynding to gidere, oon schal be receyued, and the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Where, Lord ? Which seide to hem, Where euere the body schal be, also the eglis schulen be gederid to gidere thidur.

Chap. XVIII. 1 Forsothe he seide also a parable to hem, for it bihoueth to preie euere, and to fayle not ;

2 Seyinge, Sum iuge was in sum citee, which dredde not God, nether schamede of men.

3 Forsothe sum widowe was in that citee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli aftir thes thingis he seide with ynne him silf, Thouȝ I drede not God, and schame not of man,

5 Netheles for this widowe is heuy† to me, I schal venge hir ; lest at the laste sche comynge strangle me.

6 Sothli the Lord seide, Heere ȝe, what the domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the veniaunce of his chosene, criynge to him nyȝt and day, and schal haue pacience in hem ?

8 Sothli I seie to ȝou, for soone he schal do the veniaunce of hem. Netheles gessist thou, mannis sone comynge schal fynde feith in erthe ?

9 Forsoth he seide also to sum men, that tristiden in hem silf, as riȝtful, and dispiseden othere, this parable, seyinge,

10 Tweye men stiȝeden in to the temple for to preie ; oon a Pharise, and the tothir a puppican.

11 Forsothe the Farise stondinge, praiede anentis him silf thes thingis, seyinge, God, I do thankingis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndynge to gedder, the one shalbe receaved, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde ? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

Chap. XVIII. 1 He put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certaine cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greate whyle he wolde noott. Afterwarde he sayd vnto hymsilfe, Though I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the last she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyght and daye vnto him ? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthelesse when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe ?

9 And he put forthe this similitude vnto certaine, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym silfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aiþþau swaswe sa motareis ;

12 Fasta twaim sinþam sabbataus, yah afdailya taihundon dail allis þize gastalda.

13 Yah sa motareis fairraþro standands ni wilda nih augona seina ushafyau du himina, ak sloh ïn brusts seinos, qiþands, Guþ hulþs siyais mis, frawaurhtamma.

14 Qiþa ïzwis, atïddya sa garaihtoza gataihans du garda seinamma þau raihtis yains. Unte sawhazuh saei hauheiþ sik silba gahnaiwyada, ïþ saei hnaiweiþ sik silba, ushauhyada.

15 Berun þan du ïmma barna, ei ïm attaitoki ; gasaiwhandans þan siponyos, andbitun ïns.

16 Ïþ Ïesus athaitands ïns, qaþ, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize swaleikaize ïst þiudangardi Guþs.

17 Amen qiþa ïzwis, saei ni andnimiþ þiudangardya Guþs swe barn, ni qimiþ ïn ïzai.

18 Yah frah ïna sums reike, qiþands, Laisari þiuþeiga, wha tauyands libainais aiweinons arbya wairþau ?

19 Qaþ þan du ïmma Ïesus, Wha mik qiþis þiuþeigana ? Ni ainshun þiuþeigs, niba ains Guþ.

20 Þos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiugaweitwods siyais, Swerai attan þeinana yah aiþein.

21 Ïþ ïs qaþuh, Þata allata gafastaida us yundai meinai.

22 Gahausyands þan þata, Ïesus qaþ du ïmma, Nauh ainis þus wan ïst ; all þatei habais, frabugei, yah gadailei unledaim, yah habais huzd ïn himina ; yah hiri, laistyan mik.

23 Ïþ ïs gahausyands þata, gaurs warþ, was auk gabeigs filu.

24 Gasaiwhands þan ïna Ïesus gaurana waurþanana qaþ, Whaiwa agluba þai faihu habandans ïnngaleiþand ïn þiudangardya Guþs ;

25 Raþizo allis ïst ulbandau þairh

unrihtwise, unriht-hæmeras, oððe eac swylce ðes mânfulla ;

12 Ic fæste tuwa on wucan, ic sylle teoþunga ealles ðæs ðe ic hæbbe.

13 Ðâ stôd se mânfulla feorran, and nolde furðun his eagan âhebban up to ðam heofone, ac he beot his breost, and cwæþ, God beo ðû mîlde me, synfullum.

14 Sôþlice ic eow secge, ðæt ðes férde gerihtwisod to his hûse, . . . forðam ðe ælc ðe hine upp-âhéfþ biþ genyðerod, and se ðe hine nyðeraþ, byþ upp-âhafen.

15 Ðâ brohton hig cîld to him, ðæt he hig æt-hrine ; ðâ his leorning-cnihtas hig gesâwon, hig cîddon him.

16 Ðâ clypode se Hælend hig to him, and cwæþ, Lætaþ ða lytlingas to me cuman, and ne forbeode ge hig, swylcera ys Godes rîce. .

17 Sôþlice ic eow secge, swâ hwylc swâ ne onfehþ Godes rîce swâ swâ cîld, ne gæþ he on Godes rîce.

18 Ðâ âcsode hine sum ealdor, Gôdne lâreow, hwæt dô ic ðæt ic êce lîf hæbbe ?

19 Ðâ cwæþ se Hælend, Hwî segst ðû me gôdne ? Nis nân man gôd, bûton God âna.

20 Canst ðû ða bebodu, Ne ofsleh ðû, Ne fyrena ðû, Ne stel ðû, Ne leoh ðû, Wurþa ðinne fæder and ðîne môder.

21 Ðâ cwæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . . Ðâ cwæþ se Hælend, Ân þing ðé is wana ; syle eall ðæt ðû hæfst, and syle eall ðæt þearfum, ðonne hæfst ðû gold-hord on heofone ; and cum, and folga me.

23 Ðâ he ðas word gehŷrde, he wearþ ge-unrêt, forðam ðe he wæs swîðe welig.

24 Ðâ se Hælend hine unrêtne geseah, he cwæþ, Ealâ hû earfoþlice on Godes rîce gâþ ða ðe feoh habbaþ ;

25 Eaðelicor mæg se olfend gân þurh

I am not as othere men, rauenouris, vniust, mouters, as also this pupplican;
12 I faste twyes in the woke, I 3yue tythis of alle thingis whiche I haue in possessioun.
13 And the pupplican stondinge a fer nolde nethir reyse the y3en to heuene, but smoot his brest, seyinge, God be mercyful to me, synnere.

14 Treuli I seye to 3ou, this cam doun in to his hous iustified of him. For ech that enhaunsith him silf schal be maad lou3, and he that mekith him silf, schal be enhaunsid.
15 Forsothe thei brou3ten to him 3onge children, that he schulde touch hem; which thing whanne disciplis sy3en, thei blamyden hem.
16 Sothli Jhesu clepinge to gidere hem, seide, Suffre 3e children to come to me, and nyle 3e forbede hem, for of siche is the rewme of heuenes.
17 Treuli I seie to 3ou, who euere schal not take the kyngdom of God as a child, he schal not entre in to it.
18 And sum prince axide him, seyinge, Good maistir, what thing doynge schal I welde euerlastyng lyf?
19 Sothli Jhesu seyde to him, What seist thou me good? No man *is* good, no but God aloone.
20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do leccherie, Thou schalt not do thefte, Thou schal not seye fals witnessyng, Worschipe fadir and modir.
21 Which seide, I haue kept alle thes thingis fro my 3outhe.
22 Which thing herd, Jhesu seide to him, 3it o thing faylith to thee; sille thou alle, what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene; and come, and sue me.
23 Thes thingis herd, he was sorwful, for he was ful riche.
24 Sothli Jhesu seinge him maad sorwful seide, How hard thei that han richessis schulen entre in to the rewme of God:
25 Forsoth it is esyer a camel to passe

advoutres, and even as this publican is;

12 I fast twyse in the weke, I geve tythe of all that I possesse.

13 And the publican stode afarre of and wolde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mercyfull to me, a sinner.

14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.
15 They brought vnto him also babes, that he shulde touche them; when his disciples sawe that, they rebuked them.

16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kingdom of God.
17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.
18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtaine eternall lyfe?
19 Jesus sayd vnto hym, Why callest thou me goode? No man is goode, save God only.
20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falce witnes, Honoure thy father and thy mother.
21 And he sayde, All these have I kept from my youthe.
22 When Jesus herde that, he sayde vnto hym, Yett lackest thou one thynge; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven; and come, and folowe me.
23 When he heerd that, he was hevy, for he was ryche.
24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God;
25 Esyer it is for a cammell to passe

þairko neþlos þairhleiþan, þau gabigamma ïn þiudangardya Guþs galeiþan.

26 Qeþun þan þai gahausyandans, An whas mag ganisan?

27 Ïþ ïs qaþ, Þata unmahteigo at mannam, mahteig ïst at Guþa.

28 Qaþ þau Paitrus, Sai! weis aflailotum allata, yah laistidedum þuk.

29 Ïþ ïs qaþuh du ïm, Amen qiþa ïzwis, þatei ni ainshun ïst, þize afletandane gard, aiþþau fadrein, aiþþau broþruns, aiþþau qen, aiþþau barna, ïn þiudangardyos Guþs,

30 Saei ni andnimai managfalþ ïn þamma mela, yah ïn aiwa þamma qimandin libain aiweinon.

31 Ganimands þan þans .*ib*. qaþ du ïm, Sai! usgaggam ïn Ïairusalem, yah ustiuhada all, þata gamelido þairh praufetuns bi sunu mans.

32 Atgibada auk þiudom, yah bilaikada, yah anamahtyada, yah bispeiwada;

33 Yah usbliggwandans, usqimand ïmma, yah þridyin daga usstandiþ.

34 Yah eis ni waihtai þis froþun; yah was þata waurd gafulgin af ïm, yah ni wissedun þo qiþanona.

35 Warþ þan, miþþanei newha was ïs Ïaireikon, blinda sums sat faur wig du aihtron.

36 Gahausyands þan managein faurgaggandein, frah, wha wesi þata.

37 Gataihun þan ïmma, þatei Ïesus Nazoraius þairhgaggiþ.

38 Ïþ ïs ubuhwopida, qiþands, Ïesu, sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun ïna, ei þahaidedi; ïþ ïs und filu mais hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Ïesus haihait ïna tiuhan du sis. Biþe newha was þan ïmma, frah ïna,

41 Qiþands, Wha þus wileis ei tauyau? Ïþ ïs qaþ, Frauya, ei ussaiwhau.

ánre nǽdle eage, ðonne se welega on Godes ríce.

26 Ðá cwǽdon ða ðe ðis gehýrdon, And hwá mæg hál beon?

27 Ðá sǽde he him, Gode synd mihtelíce ða þing, ðe mannum synd unmihtelice.

28 Ðá cwæþ Petrus, Ealle þing we forlêton, and folgodon ðé.

29 Ðá cwæþ he, Sóþlíce ic eow secge, nis nán man, ðe his hús forlǽt, oððe magas, oððe bródru, oððe wíf, oððe bearn, for Godes rice,

30 Ðe ne onfó mycele máre on ðysse tíde, and éce líf on towerdre worulde.

31 Ðá nam se Hǽlend his leorningcnihtas, and cwæþ to him, Faraþ to Hierusalem, and ealle þing beoþ gefyllede, ðe be mannes suna þurh witegan áwritene synd.

32 He byþ þeodum geseald, and biþ gebysmrod, and geswungen, and onspǽt;

33 And æfter ðam ðe hig hine swingaþ, hig hine ofsleaþ, and he þriddan dæge árist.

34 And hig náht ðæs ongéton; and him ðis word wæs behýdd, ...

35 Ðá he genealǽhte Hiericho, sum blind man sæt wið done weg wædligende.

36 And ðá he gehýrde ða mænigeo farende, he ácsode, hwæt ðæt wǽre.

37 Ðá sǽdon hig, ðæt dær férde se Nazarenisca Hǽlend.

38 Ðá hrýmde he, and cwæþ, Ealá Hǽlend, Dauides sunu, gemiltsa me.

39 And ða ðe fóre-stópon hine þreadon, ðæt he swówode; he ðæs ðe má cleopode, Dauides sunu, gemiltsa me.

40 Ðá stód se Hǽlend and hét lǽdan hine to him. Ðá he genealǽhte, he ácsode hine,

41 Hwæt wylt ðú ðæt ic ðé dó? Ðá cwæþ he, Drihten, ðæt ic geseo.

thurȝ a nedlis yȝe, than a riche man for to entre in to the kingdom of God.

26 And thei that herden thes thingis seiden, And who may be maad saf?

27 And he seide to hem, Tho thingis that ben vnpossible anemptis men, ben possible anemptis God.

28 Forsoth Petre seide, Loo! we han forsake alle thingis, and han sued thee.

29 Which seyde to hem, Treuly I seye to ȝou, no man is, that schal forsake hous, ether fadir, ethir modir, ethir britheren, ether wyf, ether sones, ether feeldis, for the rewme of God,

30 And schal not receyue myche mo thingis in this tyme, and in the world to comynge euerelasting lyf.

31 Forsothe Jhesu took twelue disciplis, and seide to hem, Lo! we stiȝen to Jerusalem, and alle thingis schulen be endid, that ben writun by the prophetis of mannis sone.

32 Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bispet;

33 And aftir that thei han scourgid, thei schulen sle him, and the thridde day he schal ryse aȝein.

34 And thei vnderstoden no thing of these; and this word was hid fro hem, and thei vndirstoden not tho thingis that weren seid.

35 Forsothe it was don, whanne Jhesu cam nyȝ to Jerico, sum blynd man saat bisydis the weye beggynge.

36 And whanne he herde the cumpany passynge, he axide, what this thing was.

37 Sothli thei seiden to him, that Jhesu of Nazareth passide.

38 And he cryede, seyinge, Jhesu, the sone of Dauith, haue mercy on me.

39 And thei that wenten bifore blamyden him, that he schulde be stille; sothli he cryede myche more, Thou sone of Dauith, haue mercy on me.

40 Forsothe Jhesu stondinge comaundide him to be broutȝ forth to him. And whanne he cam nyȝ, he axide him,

41 Seyinge, What wolt thou I schal do to thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.

26 Then sayde they that herde that, And who shall then be saved?

27 He sayde, Thynges which are vnpossible with men, are possible with God.

28 Then Peter sayde, Loo! we have forsaken all, and have folowed the.

29 He sayde vnto them, Verily I saye vnto you, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,

30 Which same shall nott receave moche moore in this worlde, and in the worlde to come lyfe everlastynge.

31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.

32 He shalbe delivered vnto the gentyls, and shalbe mocked, and shalbe despyitfully entreated, and shalbe spetten on;

33 And when they have scourged hym, they will putt hym to deeth, and the thyrde daye shall he aryse agayne.

34 They vnderstode none of these thynges; and this sayinge was hid from them, and they perceaved nott the thynges which were spoken.

35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the waye syde beggynge.

36 And when he herde the people passe by, he axed, what it meant.

37 They sayd vnto hym, that Jesus off Nazareth went by.

38 And he cryed, saynge, Jesus, the sonne of David, have mercy on me.

39 And they which went before rebucked hym, be cause he shulde holde his peace; and he moche the moare cryed, The sonne of David, have mercy on me.

40 Jesus stode styll and commaunded him to be brought vnto hym. And when he was come neare, he axed hym,

41 Sayinge, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye receave my sight.

42 Yah Ïesus qaþ du ïmma, Ussaiwh ; galaubeins þeina ganasida þuk.
43 Yah suns ussawh, yah laistida ïna, awiliudonds Guþa. Yah alla managei gasaiwhandei, gaf hazein Guþa.

42 Đá cwæþ se Hælend, Beseoh ; ðin geleafa ðē gehǽlde.
43 And he sóna geseah, and him folgode, God wuldrigende. And call folc Gode lof sealde, ðá hig ðæt gesáwon.

Chap. XIX. 1 Yah ïnngaleiþands, þairhlaiþ Ïaireikon.
2 Yah sai! guma, namin haitans Zakkaius, sah was fauramaþleis motarye, yah was gabigs,
3 Yah sokida gasaiwhan Ïesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagm, ei gasewhi ïna ; unte ïs and þata munaida þairhgaggan.
5 Yah biþe qam ana þamma stada, ïnsaiwhands ïuþ Ïesus, gasawh ïna, yah qaþ du ïmma, Zakkaiu, sniumyands dalaþ atsteig, himma daga auk ïn garda þeinamma skal ïk wisan.
6 Yah sniumyands atstaig, yah andnam ïna faginonds.
7 Yah gasaiwhandans allai, birodidedun, qiþandans, Þatei du frawaurhtis mans galaiþ ïn gard ussalyan.
8 Standands þan Zakkaius qaþ du Frauyin, Sai ! halbata aiginis meinis, Frauya, gadailya unledaim ; yah yabai whis wha afholoda, fidurfalþ fragilda.

9 Qaþ þan du ïmma Ïesus, Þatei himma daga naseins þamma garda warþ, unte yah sa sunus Abrahamis ïst ;

10 Qam auk sunus mans sokyan, yah nasyan þans fralusanans.
11 At gahausyandam þan ïm þata, biaukands, qaþ gayukon, bi þatei newha Ïairusalem was, yah þuhta ïm, ei suns skulda wesi þiudangardi Guþs gaswikunþyan.
12 Qáþ þan, Manna sums godakunds gaggida landis, franiman sis þiudangardya, yah gawandida sik.

13 Athaitands þan taihun skalkans

Chap. XIX. 1 Đá eode he geond Hiericho.
2 Đá wæs ðar sum man, on naman Zacheus, ... se wæs welig.

3 And he wolde geseon hwylc se Hælend wǽre, ðá ne mihte he, for ðære mænegu, forðam ðe he wæs lytel on wæstmum.
4 Đá arn he beforan, and stáh up on án treow sicomorum, ðæt he hine gesáwe ; forðam ðe he wolde ðanon faran.
5 Đá he com to ðære stówe, ðá geseah se Hælend hine, and cwæþ to hym, Zacheus, éfst to ðinum húse, forðam ðe ic wylle to-dæg on ðinum húse wunian.

6 Đá éfste he, and hine bliðelice onféng.
7 Đá hig ðæt gesíwon, ðá murenodon hig ealle, and cwǽdon, Ðæt he to synfullum men gecyrde.
8 Đá stód Zacheus and cwæþ to Drihtne, Nú ! ic sylle þearfum healfe mine ǽhta ; and gif ic ǽnigne bereafode, ic hit be feowerfealdum ágyfe.

9 Đá cwæþ se Hælend to him, To-dæg ðisse híw-rǽdene ys hǽl geworden, forðam ðe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and hál dón ðæt forwearþ.
11 Đá hig ðis gehýrdon, ðá ge-íehte he sum bigspell, forðam ðe he wæs neh Hierusalem, and forðam ðe hig wéndon, ðæt hrædlice Godes ríce geswútelod wǽre.†
12 Witodlice he cwæþ, Sum æðel-boren man férde on fyrlen land, ðæt he him ríce onfénge, and eft ágén come.

13 Đá clypode he his tyn þeowas, and

42 And Jhesu seide to him, Bihold thou; thi feith hath maad thee saaf.
43 And a non he syȝ, and suede him, magnyfiynge God. And al the peple, as it syȝ, ȝaf heriynge to God.

Chap. XIX. 1 And Jhesu goynge yn, walkide thorw Jerico.
2 And lo! a man, Zachee by name, and he was prince of pupplicans, and he *was* riche.
3 And he souȝte to see Jhesu, who he was, and he myȝte not, for the cumpany, for he was litel in stature.

4 And he rennynge bifore, stiȝede in to a sycamoure tree, that he schulde see Jhesu; for he was to passinge thennis.
5 And Jhesu biholdinge vpward, whanne he cam to the place, syȝ him, and seyde to him, Zachee, hastinge cum doun, for to day I moot dwelle in thin hous.

6 And he hastinge cam doun, and ioyinge reseyuede him.
7 And whanne alle men sayen, thei gruechiden, seyinge, For he hadde turned to a synful man.
8 Forsoth Zachee stondinge seide to the Lord, Lo! Lord, I ȝyue the half of my goodis to pore men; and if I haue ony thing defraudid ony man, I ȝelde the fourefold.
9 Jhesu seide to him, For in this day heelthe is maad to this hous, for and he is the sone of Abraham;

10 Forsothe mannis sone cam to seke, and make saaf this thing that perischede.
11 Hem heringe thes thingis, he puttinge to, seide a parable, for he was nyȝ Jerusalem, and for thei gessiden, that the kyngdom of God schulde be schewid a non.
12 Therfore he seide, Sum noble man wente in to a fer cuntree, to take to him a kyngdom, and to turne aȝeyn.

13 Sothli his ten seruauntis clepid, he

42 Jesus sayde vnto hym, Receave thy sight; thy faith hath saved the.
43 And immediatly he sawe, and folowed hym, praysinge God. And all the people, when they sawe it, gave laude to God.

Chap. XIX. 1 And he entred in, and went thorowe Jerico.
2 And beholde! there was a man, named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo.
3 And he made meanes to se Jesus, what he shulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.
4 And he ran before, and ascended vppe into a sicomore tree, to se hym; for he wolde come that same waye.
5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonce come doune, for to daye I muste a byde at thy housse.
6 And hastely he cam doune, and receaved hym ioyfully.
7 And when they sawe that, they all groudged, sayinge, He is gone into tary with a man that is a synner.
8 Zache stode forthe and sayde vnto the Lorde, Beholde! Lorde, the haulfe of my gooddes I geve to the povre; and if I have done eny man wronge, I wyll restoore hym fower folde.
9 Jesus sayd vnto hym, This daye is healthe come vnto this housse, for asmoche as it also is become the childe off Abraham;
10 For the sonne off man is come to seke, and to save that which was looste.
11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God shulde shortely apere.
12 He sayde therfore, A certayne noble man went into a farre countre, to receave a kyngdom, and then to come agayne.
13 He called his ten servauntes, and

seinans, atgaf ïm taihun dailos. Yah qaþ du ïm, Kaupoþ, unte ïk qimau.

14 Ïþ baurgyans ïs fiyaidedun ïna, yah ïnsandidedun airu afar ïmma, qiþandans, Ni wileima þana þiudanon ufar unsis.

15 Yah warþ, biþe atwandida sik, aftra andnimands þiudangardya; yah haihait wopyan du sis þans skalkans, þaimei atgaf þata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam þan sa frumista, qiþands, Frauya, skatts þeins gawaurhta taihun skattans.

17 Yah qaþ du ïmma, Waila, goda skalk; unte ïn leitilamma wast triggws, siyais waldufni habands ufar taihun baurgim.

18 Yah qam anþar, qiþands, Frauya, skatts þeins gawaurhta fimf skattans.

19 Qaþ þan yah du þamma, Yah þu siyais ufaro fimf baurgim.

20 Yah sums qam, qiþands, Frauya, sai! sa skatts þeins, þanei habaida, galagida ïna ïn fanin.

21 Ohta mis auk þuk, unte manna hardus ïs; nimis þatei ni lagides, yah sneiþis þatei ni saisost.

22 Yah qaþ du ïmma, Us munþa þeinamma stoya þuk, unselya skalk, yah lata. Wisseis, þatei ïk manna hardus ïm, nimands þatei ni lagida, yah sneiþands þatei ni saiso?

23 Yah duwhe ni atlagides þata silubr mein du skattyam, yah qimands miþ wokra galausidedyau þata?

24 Yah du þaim faurastandandam qaþ, Nimiþ af ïmma þana skatt, yah gibiþ þamma þos taihun dailos habandin.

25 Yah qeþun du ïmma, Frauya, habaiþ taihun dailos.

26 Qiþa allis ïzwis, þatei wharyammeh habandane gibada; ïþ af þamma unhabandin, yah þatei habaiþ, afnimada af ïmma.

sealde tyn púnd him. And cwæþ to him, Ceapiaþ, oð ðæt ic cume.

14 Ðá hatedon hine his leode, and sendon æ̂rend-racan æfter him, and cwædon, We nyllaþ, ðæt ðes rîcsie ofer us.

15 Ðá he ágén com, and ðæt rîce onféng; he hê̂t clypian his þeowas, ðe he ðæt feoh sealde, ðæt he wiste, hú mycel gehwilc gemangode.

16 Ðá com se forma, and cwæþ, Hlâford, ðin púnd gestrýnde tyn púnd.

17 Ðá cwæþ se hlâford, Geblissa, ðú góda þeowa; fordam ðe ðú wæ̂re on lytlum getrýwe, ðú byst anweald hæbbende ofer tyn ceastra.

18 Ðá com óðer, and cwæþ, Hlâford, ðin púnd gestrýnde fif púnd.

19 Ðá cwæþ he to ðam, And beo ðú ofer fif ceastra.

20 Ðá com óðer, and cwæþ, Hlâford, hê̂r ys ðin púnd, ðe ic hæfde, on swât-lin álê̂d.

21 Ic ðé ádrê̂d, fordam ðe ðú eart stîþ man; ðú nimst ðæt ðú ne settest, and ðú rîpst ðæt ðú ne seowe.

22 Ðá cwæþ he to him, Of ðinum múþe ic ðé déme, lá lyþra þeowa. Ðú wistest, ðæt ic com stîþ man, ðæt ic nime ðæt ic ne sette, and rîpe ðæt ic ne seow?

23 And hwî ne sealdest ðú min feoh to hîre, and ðonne ic come, ic hit wîtodlice mid gestreone onfénge?

24 Ðá cwæþ he to ðam ðe him ábútan stódon, Nimaþ ðæt púnd fram him, and syllaþ ðam ðe hæfþ tyn púnd.

25 Ðá cwædon hig to him, Hlâford, he hæfþ tyn púnd.

26 Sóþlice ic secge eow, ðæt ælcum hæbbendum biþ geseald; fram ðam ðe næfþ, ge ðæt ðæt he hæfþ, him byþ áfyrred.

3af to hem ten besauntis. And he seide to hem, Marchaundise 3e, til I come.

14 Forsoth his citeseyns hatiden him, and sente a messager aftir him, seyinge, We nyle, that he regne on vs.

15 And it was don, that the rewme takun, he turnede a3en; and he comaundide *his* seruauntis to be clepid, to whiche he 3af money, that he schulde wite, hou moche ech hadde wunne by chaffaring.

16 Forsoth the firste cam, seyinge, Lord, thi besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt haue power on ten citees.

18 And another cam, seyinge, Lord, thi besaunt hath maad fyue besauntis.

19 And he seide to this, And be thou on fyue citees.

20 And the thridde cam, seyinge, Lord, lo! thi besaunt, which I hadde, kept in a sudarie.†

21 Forsoth I dredde thee, for thou art an austerne man; thou takist awey this thing which thou settist not, and thou repist this thing which thou hast not sowe.

22 He seith to him, Weyward seruaunt, of thi mouth I deme thee. Wistist thou, that I am an hausterne man, takinge a wey this thing which I settide not, and repinge this thing which I haue not sowe?

23 And whi hast thou not 3ouun my money to the boord, and I comynge schulde haue receyued it sothli with vsuris?

24 And he seide to hem that stooden ny3, Take 3e awey fro him the besaunt, and 3yue 3e to him that hath ten besauntis.

25 And thei seiden to him, Lord, he hath ten besauntis.

26 Sothli I seie to 3ou, for to ech hauynge it schal be 3ouun, and he schal be plenteuous; but fro him that hath not, also this thing that he hath, schal be takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.

14 But his citesens hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his servauntes to be called to hym, to whom he gave his money, to witt, what every man had done.

16 Then cam the fyrst, sayinge, Lorde, thy pounde hath encreased ten pounde.

17 And he sayde vnto hym, Well, goode servaunte; be cause thou wast faithfull in a very lytell thynge, take thou auctorite over ten cities.

18 And the other cam, sayinge, Lorde, thy pounde hath encreased fyve pounde.

19 And to the same he sayde, And be thou alsoo rueler over fyve cities.

20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.

21 For I feared the, be cause thou arte a strayte man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll servaunt. Knewest thou, that I am a strayte man, takynge vppe that I layde not doune, and repinge that I did not sowe?

23 Wherfore then gavest not thou my money into the banke, and then at my commyng shulde I have required myne awne with vauntage?

24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hathe ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.

26 I saye vnto you, that vnto all them that have it shallbe geven; and from hyme that hath not, even that he hath, shallbe taken awaye.

27 Aþþan sweþauh fiyands meinans yainans, þaiei ni wildedun mik þiudanon ufar sis, briggiþ her, yah usqimiþ faura mis.

28 Yah qiþands þata, ïddya fram, usgaggands ïn Ïairusaulwma.

29 Yah warþ, biþe newha was Beþsfagein yah Beþaniyin, af fairgunya, þatei haitada Alewyo, ïnsandida twans siponye seinaize,

30 Qiþands, Gaggats ïn þo wiþrawairþon haim; ïn þizaiei ïnngaggandans bigitats fulan asilaus gabundanana, ana þammei ni ainshun aiw manne sat; andbindandans ïna, attiuhiþ.

31 Yah yabai whas ïnqis fraihnai, duwhe andbindiþ, swa qiþaits du ïmma, Þatei Frauya þis gairneiþ.

32 Galeiþandans þan þai ïnsandidans, bigetun swaswe qaþ du ïm, ...

33 Andbindandam þan ïm, qeþun þai frauyans þis du ïm, Duwhe andbindats þana fulan?

34 Ïþ eis qeþun, Frauyin þaurfts þis ïst.

35 Yah attauhun þana fulan Ïesua; yah uswairpandans wastyos seinos, ana þana fulan ussatidedun Ïesu.

36 Gaggandin þan ïmma, ufstrawidedun wastyom seinaim ana wiga.

37 Biþe þan ïs newha was yuþan at ïbdalyin þis fairgunyis Alewabagme, dugunnun alakyo managei siponye faginondans hazyan Guþ stibnai mikilai ïn allaizo, þoze sewhun, mahte,

38 Qiþandans, Þiuþida sa qimanda þiudans ïn namin Frauyins; gawairþi ïn himina, yah wulþus ïn hauhistyam.

39 Yah sumai Fareisaie us þizai managein qeþun du ïmma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qaþ du ïm, Qiþa ïzwis, þatei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qiþands, Þatei ïþ wissedeis, yah þu, ïn þamma daga þeinamma. þo du ga-

27 Đeah hwædere đa mîne fŷnd, đe noldon đæt ic ofer hig rîcsode, læ̂daþ hider, and ofsleaþ hig beforan me.

28 And đysum gecwedenum, he fêrde to Hierusalem.†

29 Đâ he genealæ̂hte Bethfage and Bethanîa, to đam mûnte, đe is genemned Olîueti, he sende his twegen cnihtas,

30 And cwæþ, Faraþ on đæt castel, đe ongê̂n inc ys; on đam . . . . . gyt gemêtaþ assan folan getîged, on đam nân man gyt ne sæt; untîgaþ hyne, and læ̂daþ to me.

31 And gif inc hwâ â̂csaþ, hwî gyt hine untîgaþ, secgaþ him, Drihten hæfþ his neode.

32 Đâ fêrdon đa đe â̂sende wæ̂ron, and fûndon swâ he him sæde, đone folan standan.

33 Đâ hig hine untîgdon, đâ cwæ̂don đa hlâfordas, Hwî untîge ge đone folan?

34 Đâ cwæ̂don hig, Forđam đe Drihten hæfþ his neode.

35 Đâ læ̂ddon hig hyne to đam Hæ̂lende; and hyra reaf wurpon ofer đone folan, and đone Hæ̂lend on-ufan setton.

36 And đâ he fôr, hî strehton under hine hyra reâf on đam wege.

37 And đâ he genealæ̂hte to Oliuêtes mûntes nyđer-stîge, đâ ongunnon ealle đa mænigeo geblissian, and mid mycelre stefne God heredon be eallum đam mihtum, đe hig gesâwon,

38 And cwæ̂don, Gebletsod sŷ se cyning, đe com on Drihtnes naman; syb sŷ on heofenum, and wuldor on healmessum.

39 Đâ cwæ̂don sume of đam Fariseum to him, Lâreow, cîd đînum leorningcnihtum.

40 Đâ cwæþ he to him, Ic eow secge, đeah đâs sûwion, stânas clypiaþ.†

41 And đâ he genealæ̂hte, and geseah đa ceastre, he weop ofer hig,

42 And cwæþ, Ealâ gif đû wistest, and witodlîce on đysum đînum dæge, đe đê

27 Netheles brynge ȝe hidir tho myne enemyes, that nolde me to regne on hem, and sle ȝe bifore me.

28 And thes thingis seyd, he wente bifore, stiȝynge to Jerusalem.

29 And it was don, whanne he cam nyȝ to Bethfage and Betanye, at the mount, which is clepid of Olyuete, he sente his tweye disciplis,

30 Seyinge, Go ȝe in to the castel, which is aȝens ȝou; in to which ȝe entrynge schulen fynde a colt of a she asse, on which non of men euere saat; vnbynde ȝe him, and brynge ȝe to me.

31 And if ony man schal axe, whi ȝe vnbynden, thus ȝe schulen seye to him, For the Lord desyrith his work.

32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a colt stondinge.

33 Sothli hem vntyynge the colt, the lordis of him seyde to hem, What vntyen ȝe the colt?

34 And thei seiden, For the Lord hath him nedful.

35 And thei ledden him to Jhesu; and thei, castinge her clothis on the colt, puttedyn Jhesu *on him*.

36 Forsothe him goynge, thei vndir strewiden her clothis in the weye.

37 And whanne now he cam nyȝ to the comynge doun of the hil of Olyuete, alle the cumpanyes of men comynge doun bigunnen ioyinge to herie God with greet vois on alle the vertues, whiche thei syȝen,

38 Seyinge, Blessid *is* the kyng, that cometh in the name of the Lord; pees in heuene, and glorie in hiȝ thingis.

39 And summe of the Pharisees of the cumpanyes seyden to him, Maister, blame thi disciplis.

40 To whiche he seide, I seye to ȝou, for if thes schulen be stille, stoones schulen crye.

41 And whanne he neiȝede, he seynge the citee, wepte on it,

42 Seyinge, For if thou haddist knowe, and thou, and sotheli in this thi day,

27 Morover thoose myne enemys, which wolde not that I shulde raigne over them, brynge hidder, and slee them before me.

28 And when he hadd thous spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortuned, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayinge, Goo ye into the toune, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if eny man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them, ...

33 And as they were aloosynge the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus theron.

36 As he went, they spredde their cloothes in the waye.

37 When he was come wheare he shulde goo doune from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayinge, Blessed be the kynge, that commeth in the name off the Lorde; peace in heven, and glory in the hyest.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciples.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stones will crye.

41 And when he was come neare, he behelde the citie, and wept on hit,

42 Sayinge, Yff thou haddest knowen thoose thynges, whych belonge vnto thy

wairþya þeinamma; ïþ nu gafulgin ïst faura augam þeinaim.

43 Þatei qimand dagos ana þus, yah bigraband fiyands þeinai grabai þuk, yah bistandand þuk, yah biwaibyand þuk allaþro;

44 Yah airþai þuk gaïbnyand, yah barna þeina ïn þus; yah ni letand ïn þus stain ana staina, ïn þizei ni ufkunþes þata mel niuhseinais þeinaizos.

45 Yah galeiþands ïn alh, dugann uswairpan þans frabugyandans ïn ïzai yah bugyandans,

46 Qiþands du ïm, Gameliþ ïst, Þatei gards meins gards bido ïst, ïþ yus ïna gatawideduþ du filegrya þiube.

47 Yah was laisyands daga whammeh ïn þizai alh. Ïþ þai auhmistans gudyans, yah bokaryos sokidedun ïna usqistyan, yah þai frumistans manageins;

48 Yah ni bigetun wha gatawidedeina, managei auk alakyo hahaida, du hausyan ïmma.

Chap. XX. 1 Yah warþ ïn sumamma dage yainaize, at laisyandin ïmma þo managein ïn alh, yah wailameryandin, atstoþun þai gudyans yah bokaryos miþ þaim sinistam;

2 Yah qeþun du ïmma, qiþandans, Qiþ unsis, ïn whamma waldufnyc þata tauyis, aiþþau whas ïst saei gaf þus þata waldufni?

3 Andhafyands þan qaþ du ïm, Fraihna ïzwis yah ïk ainis waurdis; yah qiþiþ mis.

4 Daupeins Ïohannis uzuh himina was, þau uzuh mannam?

5 Ïþ eis þahtedun miþ sis misso, qiþandans, Þatei yabai qiþam, Us himina, qiþiþ aþþan, Duwhe ni galaubideduþ ïmma?

6 Ïþ yabai qiþam, Us mannam, alla so managei stainam afwairpiþ unsis; triggwaba galaubyand auk allai, Ïohannen praufetu wisan.

7 Yah andhofun, ei ni wissedeina whaþro.

to sybbe synd; nú hig synd fram ðínum eagum behýdde.

43 Forðam ðe ða dagas to ðé cumaþ, and ðíne fýnd ðé betrymiaþ, and behabbaþ ðé, and genyrwaþ ðé æghwanon;

44 And to eorþan áfyllaþ ðé, and ðíne bearn ðe on ðé synd; and hig ne lǽfaþ on ðé stán ofer stáne, forðam ðe ðú ne oncneowe ða tíde ðínre geneosunge.

45 Ðá ongan he of ðam temple útdrífan ða syllendan and ða biegendan,

46 And him to cwæþ, Hit ys áwriten, Ðæt mín hús ys gebed-hús, ge hit worhton to sceaþena scræfe.

47 And he wæs dæghwamlíce on ðam temple lǽrende. Sóþlíce ðara sacerda ealdras, and ða bóceras, and ðæs folces ealdor-men smeadon hú hig hine fordón mihton;

48 And hig ne fúndon hwæt hí him to gylte dydon, sóþlíce eall folc wæs ábysgod, ðe be him gehýrde secgan.

Chap. XX. 1 Ðá wæs ánum dæge geworden, ðá he ðæt folc on ðam temple lǽrde, and him bodude, ðá comon ðæra sacerda ealdras and ða bóceras;

2 And to him cwǽdon, Sege us, on hwylcum anwalde wyrcst ðú ðás þing, oððe hwæt ys se ðé ðisne anweald sealde?

3 Ðá cwæþ he him to andsware, And ic ácsige eow án word; andswariaþ me.

4 Wæs Iohannes fulluht of heofone, hwæðer ðe of mannum?

5 Ðá þohton hig betweox him, and cwǽdon, Gyf we secgaþ, Ðæt he sý of heofone, he cwyþ to us, Hwí ne gelýfde ge him?

6 Gyf we secgaþ, Ðæt he sý of mannum, eall folc us hænþ; hí wiston geare, ðæt Iohannes wæs wítega.

7 Ðá andswaredon hig, ðæt hig nyston, hwanon he wæs.

which *is* to pees to thee; but now thei ben hid fro thin yȝen.

43 For daies schulen come into thee, and thin enemyes schulen enuyroune thee with pale, and schulen enuyroune thee, and thei schulen make thee streyt on alle sydis;

44 And thei schulen caste thee doun to erthe, and thi sones that ben in thee; and thei schulen not leeue in thee a stoon on a stoon, for thou hast not knowe the tyme of thi visitacioun.

45 And he gon in to the temple, bigan to caste out men sellinge ther ynne and biggynge,

46 Seyinge to hem, It is writun, For myn hous is an hous of preier, forsothe ȝe han maad it a den of theuys.

47 And he was techinge enery day in the temple. Forsoth the princes of prestis, and scribis, and the princis of the peple souȝten to leese him;

48 And thei founden not what thei schulden do to him, for al the peple was al ocupyed, heeringe him.

Chap. XX. 1 And it was don in oon of dayes, him techinge the peple in the temple, and prechinge the gospel, the princis of prestis and the scribis camen to gidere with the eldre men;

2 And seiden, seyinge to him, Seye to vs, in what power thou dost this thing, ether who ȝaf to thee this power?

3 Forsothe Jhesu answeringe seide to hem, And I schal axe ȝou a word; answere ȝe to me.

4 Was the baptym of Joon of heuene, ether of men?

5 And thei thouȝten with ynne hem selue, seyinge, For if we schulen seye, Of heuene, he schal seye, Whi therfore bileuen ȝe not to him?

6 Forsoth if we schulen seye, Of men, all the comyn peple schal stoone vs; for thei ben certeyn, that John is a prophete.

7 And thei answeriden, that thei witen not, of whennis it was.

peace, even att thys daye; but nowe are they hidde from thyne eyes.

43 For the dayes shall come apon the, and thyne enemys shall compas the about wyth a banke, and shall besege the rounde aboute, and kepe the in on every syde;

44 And make the even wyth the grounde, wyth thy chyldren whych are in the; and they shall nott leve in the one stone apon another, because thou knewest nott the tyme off thy visitacion.

45 And he went into the temple, and began to cast out them that solde therin and them that bought,

46 Sayinge vnto them, Hyt is written, My housse is the housse off prayer, butt ye have made it a den off theves.

47 And he taught dayly in the temple. The hye prestes, and the scrybes, and the chefe off the people went about to destroye hym;

48 Butt coulde nott fynde what to do, for all the people stacke by hym, and gave him audience.

Chap. XX. 1 And yt fortuned in one off those dayes, as he taught the people in the temple, and preached the gospell, the hye prestes and the scrybes cam vnto hym wyth the seniours;

2 And spake vnto hym, sayinge, Tell vs, by what auctorite thou doest these thynges, other who is he that gave the thys auctorite?

3 He answered and sayde vnto them, I also will axe you a question; and answer me.

4 Was the baptem of Jhon from heven, or of men?

5 They thought wyth in them selves, sayinge, Yff we shall saye, From heven, he will saye, Why then beleved ye hym not?

6 But and yff we shall saye, Of men, all the people will stone vs; for they suerly beleved, that Jhon was a prophett.

7 And they answered, that they coulde nott tell, whence it was.

8 Yah Ïesus qaþ ïm, Ni ïk ïzwis qiþa, ïn whamma waldufnye þata tauya.

9 Dugann þan du managein qiþan þo gayukon. Manna ussatida weinagard, yah anafalh ïna waurstwyam; yah afflaiþ yera ganoha.

10 Yah ïn mela, ïnsandida du þaim aurtyam skalk, ei akranis þis weinagardis gebeina ïmma; ïþ þai aurtyans usbliggwandans ïna, ïnsandidedun lausana.

11 Yah anaaiauk sandyan anþarana skalk; ïþ eis yah yainana bliggwandans, yah unswerandans, ïnsandidedun lausana.

12 Yah anaaiauk sandyan þridyan, ïþ eis yah þana gawondondans, uswaurpun.

13 Qaþ þan sa frauya þis weinagardis, Wha tauyau? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ïna þai aurtyans, þahtedun miþ sis misso, qiþandans, Sa ïst sa arbinumya, afslaham ïna, ei uns wairþai þata arbi.

15 Yah uswairpandans ïna ut us þamma weinagarda, usqemun. Wha nu tauyai ïm frauya þis weinagardis?

16 Qimiþ, yah usqisteiþ aurtyam þaim, yah gibiþ þana weinagard anþaraim. Gahausyandans, qeþun þan, Nis-siyai.

17 Ïþ ïs ïnsaiwhands du ïm, qaþ, Aþþan wha ïst þata gamelido, Stains þammei uskusun timryans, sah warþ du haubida waihstins?

18 Whazuh saei driusiþ ana þana stain, gakrotuda; ïþ ana þanei driusiþ, diswinþeiþ ïna.

19 Yah sokidedun þai bokaryos, yah auhumistans gudyans, uslagyan ana ïna handuns ïn þizai wheilai, yah ohtedun þo managein; froþun auk þatei du ïm þo gayukon qaþ.

20 Yah afleiþandans ïnsandidedun fer-

8 Đá cwæþ se Hǽlend him to, Ne ic eow ne secge, on hwylcum anwalde ic đás þing wyrce.

9 He ongan đá đis bigspel to đam folce cweđan. Sum man plantode him wín-geard, and hine gesette mid tilium; and he wæs him feor manegum tídum.

10 Đá on tíde, he sende hys þeow to đam tilium, đæt hig him sealdon of đæs wín-geardes wæstme; đá swungon hig đone, and ídelne hine forlétон.

11 Đá sende he óđerne þeow; đá beoton hig đone, and mid teonum geweǽcende, hine forlétон ídelne.

12 Đá sende he þriddan, đá wurpon hig út đone gewundodne.

13 Đá cwæþ đæs wín-geardes hláford, Hwæt dó ic? Ic ásende mínne leofan sunu; wénunga hiue hig forwandiaþ, đonne hig hine geseoþ.

14 Đá hine đa tilian gesáwon, hig þohton betweox him, and cwǽdon, Hér ys se yrfe-weard, cumaþ, uton hine oflean, đæt seo ǽht úre sý.

15 And hig hine of đam wín-gearde áwurpon, ofslegene. Hwæt déþ đæs wíngeardes hláford?

16 He cymþ, and forspilþ đa tilian, and sylþ đone wín-geard óđrum. Hig cwǽdon, đá hig đis gehýrdon, Đæt ne geweorđe.

17 Đá beheold he hig, and cwæþ, Hwæt is đæt áwriten is, Đone stán đe đa wyrhtan áwurpon, đes is geworden on đære hyrnan heafod?

18 Ælc đe fylþ ofer đone stán, byþ forbryt; ofer đone đe he fylþ, he tocwyst.

19 Đá sóhton đæra sacerda ealdras, and đa bóceras, hyra handa on đære tíde on hine wurpan, and hig ádrédon him đæt folc; sóþlice hí ongéton đæt he đis bigspell to him cwæþ.

20 Đá sendon hig mid searwum, đa đe

8 And Jhesu seide to hem, Neither I seie to 3ou, in what power I do thes thingis.

9 Forsothe he bigan to seye to the comyn peple this parable. Sum man plantide a vyner, and settide it to ferme to tilieris; and he was in pilgrymage many tymes.

10 And in the tyme of gedrynge of grapis, he sente a seruaunt to the tilieris, that thei schulden 3yue to him of the fruyt of the vyner; whiche leften him, betun, voyde.

11 And he addide to sende another seruaunt; forsothe also thei betinge this, and ponyschynge with dispisingis, leften voyde.

12 And he addide to sende the thridde, whiche also woundinge him, castiden out.

13 Sothli the lord of the vyner seide, What schal I do? I schal sende my dereworthe sone; perauenture whanne thei schulen se him, thei schulen be aschamyd.

14 Whom whanne the tilieris hadden seyn, thei thou3ten with ynne hem selue, seyinge, This is the eyr, sle we him, that the eritage be maad oure.

15 And thei killiden him, cast out of the vyner. What therfore schal the lord of the vyner do to hem?

16 He schal come, and lese these tilieris, and he schal 3yue the vyner to othere. Which thing herd, thei seiden to him, Fer be it.

17 Forsothe he biholdinge hem, seide, What t' erfore is this thing that is writun, The stoon whom men bildinge reproueden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be brysid; forsothe on whom it schal falle, it schal breke him in to smale parties.

19 And the princes of prestis, and the scribis, sou3ten to sette hondis on him in that our, and thei dredden the peple, forsothe thei knewen that to hem he seide this lyknesse.

20 And thei aspyinge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thynges.

9 Then began he to put forthe to the people this similitude. A certayne man planted a vyneyarde, and lett it forthe to fermers; and went hym silfe into a straunge countre for a greate season.

10 And when the time eam, he sent a servaunt to his tennauntes, that they shulde geve hym of the frutes of the vyneyarde; the tennauntes bett hym, and sent hym awaye empty.

11 And he ceased nott therby but sent yett another servaunt; and they bett hym, and foule entreated hym alsoo, and sent hym awaye empty.

12 Morover he sent the thyrde alsoo, and hym they wounded, and cast hym out.

13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyll hym, that the enherytaunce maye be oures,

15 And they cast hym out of the vyneyarde, and kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them?

16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to other. When they herde that, they sayde, God forbid.

17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stomble at that stone, shalbe brused; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the scrybes, the same howre went about to laye hondes on him, but they feared the people; for they perceaved that he had spoken this similitude agaynst them.

20 And they watched him and sent

yans, þans us liutein taiknyandans sik garaihtans wisan, ei gafaifaheina ïs waurdei, yah atgebeina ïna reikya, yah waldufnya kindinis.

21 Yah frehun ïna, qiþandans, Laisari, witum, þatei raihtaba rodeis, yah laiseis; yah ni andsaiwhis andwairþi, ak bi sunyai wig Guþs laiseis.

22 Skuldu ïst unsis Kaisara gild giban, þau niu?

23 Bisaiwhands þan ïze unselein, Ïesus qaþ du ïm, Wha mik fraisiþ?

24 Ataugeiþ mis skatt; whis habaiþ manleikan yah ufarmeli? Andhafyandans þan qeþun, Kaisaris.

25 Ïþ ïs qaþuh du ïm, us nu gibiþ þo Kaisaris Kaisara, yah þo Guþs, Guþa.

26 Yah ni mahtedun gafahan ïs waurde ïn andwairþya manageins; yah sildaleikyandans andawaurde ïs, gaþahaidedun.

27 Duatgaggandans þan sumai Saddukaie, þaiei qiþand usstass ni wisan, frehun ïna,

28 Qiþandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aigands qen, yah sa unbarnahs gadauþnai, ei nimai broþar ïs þo qen, yah urraisyai fraiw broþr seinamma.

29 Sibun nu broþryus wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs;

30 Yah nam anþar þo qen, yah sa gaswalt unbarnahs;

31 Yah þridya nam þo samaleiko; samaleiko þan yah þai sibun, yah ni biliþun barne, yah gaswultun;

32 Spedista allaize gadauþnoda yah so qens.

33 Ïn þizai usstassai nu, wharyis þize wairþiþ qens? þai auk sibun aihtedun þo du qenai.

34 Yah andhafyands qaþ du ïm Ïesus, Þai sunyus þis aiwis liugand, yah liuganda;

35 Ïþ þaiei wairþai sind yainis aiwis hi rihtwîse lêton, ðæt hig hine gescyldegodon, and ðæt hig hine gesealdon ðam caldron to dôme, and to ðæs dêman anwalde to fordêmanne.

21 Ðâ ácsodon hig hine, and cwǽdon, Lâreow, we witon, ðæt ðû rihte spryest and lǽrst; and for nânum men ne wandast, ac Godes weg on sôþfæstnesse lǽrst.

22 Is hit riht ðæt man ðam Casere gafol sylle, ðe nâ?

23 Ðâ cwæþ he to him, ðâ he hyra fácen onget, Hwî fandige ge mîn?

24 Y'waþ me ánne penig; hwæs anlicnesse hæfþ he and ofer-gewrit? Ðâ cwǽdon hig, Ðæs Caseres.

25 Ðâ cwæþ he to him, Ágyfaþ ðam Casere ða þing ðe ðæs Caseres synd, and Gode, ða þing ðe Godes synd.

26 Ðâ ne mihton hig his word befôn beforan ðam folce; ðâ súwedon hig, wundrigende be his andsware.†

27 Ðâ genealǽhton sume of Saduceum, ða ætsacaþ ðæs ǽrýstes, and ácsodon hine,

28 And cwǽdon, Láreow, Moyses us wrât, gif hwæs bróðor byþ dead and wîf hæbbe, and se byþ bútan bearnum, ðæt his bróðor nime his wîf, and hys bróðor sǽd áwecce.

29 Seofon gebróðru wǽron. And se forma nam wîf, and wæs dead, bútan bearne;

30 Ðâ nam óðer hig, and wæs dead bútan bearne;

31 Ðâ nam se þridda hig; and swâ ealle seofone, and nán sǽd ne lǽfdon, and wǽron deade;

32 Ðâ ealra ýtemest wæs ðæt wîf dead.

33 On ðam ǽrýste, hwylces hyra wîf biþ ðæt? . . . . . .

34 Ðâ cwæþ se Hǽlend to him, Ðysse worulde bearn wîfiaþ, and beoþ to giftum gescalde;

35 Ða ðe synd ðære worulde wyrðe,

whiche feyneden hem selue iuste, that thei schulden take him in word, and bitake him to the prince, and to the power of the iustise.

21 And thei axiden him, seyinge, Maistir, we witen, that thou seist and techist riȝtly; and thou takist not persoone of man, but thou techist in treuth the wey of God.

22 Is it leefful to vs to ȝyue tribute to Cesar, ether nay?

23 Forsothe he biholdinge the disseyt of hem, seide to hem, What tempte ȝe me?

24 Schewe ȝe to me a peny; whos ymage and writynge aboue hath it? Thei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therfore ȝelde ȝe to Cesar tho thingis that ben of Cesar, and tho thingis that ben of God, to God.

26 And thei myȝten not reproue his word bifore the pore peple; and thei wondringe in his answere, helden pees.

27 Summe of the Sadducees, that denyen aȝen rysinge to be, neiȝeden, and axiden him,

28 Seyinge, Maistir, Moyses wrot to vs, if the brother of ony man hauynge wyf deiede, and he was with oute fre children, that his brother take his wyf, and reyse seed to his brother.

29 Therfore seuene britheren weren. The firste took a wyf, and is deed, with outen sones;

30 And the *brother* suwinge took hir, and he is deed with oute sone;

31 And the thridde took hir; also and alle seuene, and lefte no seed, but ben deede;

32 And the womman the laste of alle is deed.

33 Therfore in the risynge aȝein, whos wyf of hem schal sche be? forsothe seuene hadden hir wyf.

34 And Jhesu seide to hem, Sones of this world wedden, and ben ȝouun to weddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvre hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryght; nether considerest thou eny mannes degre, but teachest the waye of God truely.

22 Ys it laufull for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whoose ymage and superscripcion hath it? They answered and sayd, Cesars.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertaynyeth to God.

26 And they coulde nott reprove his sayinge before the people; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saduces, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and died, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven, and leeft noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs magun; ïbnans aggilum auk sind, yah sunyus sind Guþs, usstassais sunyus wisandans.

37 Aþþan þatei urreisand dauþans, yah Moses banwida ana aiwhatundyai, swe qiþiþ, Sawh Frauyan Guþ Abrahamis, yah Guþ Ïsakis, yah Guþ Ïakobis.

38 Aþþan Guþ nist dauþaize, ak qiwaize; allai auk ïmma liband.

39 Andhafyandans þan sumai þize bokarye qeþun, Laisari, waila qast.

40 Niþ-þan þanaseiþs gadaurstedun frailman ïna ni waihtais.

41 Qaþ þau du ïm, Whaiwa qiþand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qiþiþ ïn bokom Psalmo, Qaþ Frauya du frauyin meinamma, Sit af taihswon meinai,

43 Unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ïna frauyan haitiþ, yah whaiwa sunus ïmma ïst?

45 At gahausyandein þan allai managein, qaþ du siponyam seinaim,

46 Atsaiwhiþ faura bokaryam, þaim wilyandam gaggan ïn wheitaim . . . .

and ǽrýstes of deaþum, ne giftiaþ hí, ne wíf ne lǽdaþ,

36 Ne ofer ðæt sweltan ne mágon; hig synd sóþlice englum gelice, and hig synd Godes bearn, ðonne hig synd ǽrýstes bearn.

37 Forðam ðe sóþlice deáde árísaþ, and Moyses æt-ýwde wið ǽnne beigbeam, swá he cwæþ, Drihten Abrahames God, and Isaaces God, and Iacobes God.

38 Nys God deadra, ac lybbendra; ealle hig him lybbaþ.

39 Ðá andswaredon him sume ðæra bócera and cwǽdon, Láreow, wel ðú cwæde.

40 And hig hine leng ne dorston ǽnig þing ácsian.

41 Ðá cwæþ he to him, Hwí secgaþ hig, ðæt Crist sý Dauides sunu,

42 And Dauid cwyþ on ðam Sealme, Drihten sǽde to mínum drihtne, Site on mínre swíðran healfe,

43 Oð ðæt ic ásette ðíne fýnd to fótsceamele ðínra fóta.

44 Dauid hine clypaþ drihten, and hú-meta ys he hys sunu?

45 Ðá sǽde he hys leorning-cnihtum, eallum folce gehýrendum,

46 Warniaþ wið ða bóceras, ða ðe wyllaþ on gegyrlum gán, and lufiaþ grétinga on strǽte, and ða yldstan setl on gesamnungum, and ða forman hleonunga on gebeorscypum;

47 Ða forswelgaþ wuduwena hús, híwigende lang gebed; ða onfóþ máran genyðerunge.

Chap. XXI. 1 Ðá he hine beseah, he geséh ða welegan heora lác sendan on ðone sceoppan;

2 Ðá geseah he sume earme wudewan bringan twegen feorþlingas.

3 Ðá cwæþ he, Sóþ ic eow secge, ðæt ðeos earme wudewe ealra mǽst brohte.

4 Sóþes ealle ðás brohton Gode lác, of hyra mycelan welan; ðeos wudewe

that world, and rysing aȝen fro deede men, neither ben weddid, nether wedden wyues,

36 Nether schulen mowe deye more: forsoth thei ben euene with aungels, and ben the sones of God, sithen thei ben the sones of rysinge aȝen.

37 Forsothe for deede men rysen aȝen, also Moyses schewide bysyde the boysche, as he seith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

38 Forsoth God is not of deede men, but of lyuynge men; forsoth alle men lyuen to hym.

39 Sothli summe of the scribis answeringe seide, Maistir, thou hast well seide.

40 And thei durste no more axe him ony thing.

41 Forsoth he seide to hem, How seyn men, that Crist is the sone of Dauith,

42 And Dauith him silf seith in the book of Salmes, The Lord seide to my lord, Sitte thou on my riȝt half,

43 Til I putte thin enemyes a stool of thi feet.

44 Therfore Dauith elepith him lord, and how is he his sone?

45 Sothli al the peple heeringe, he seyde to his disciplis,

46 Be ȝe war of scribis, that wolen go in stoolis, and louen salutaciouns in the cheping, and the firste chayris in synagogis, and the firste sitting places in feestis;

47 Whiche deuouren the housis of widowis, feynynge long preier; thes schulen take more dampnacioun.

Chap. XXI. 1 Forsothe he biholdinge syȝ tho riche men, whiche senten her ȝiftis in to the tresorie;

2 Forsothe he syȝ also sum litel pore widowe sendynge tweie litle moneys.[T]

3 And he seyde, Treuli I seye to ȝou, for this pore widowe sente more than alle men.

4 Forwhi alle thes senten in to ȝiftis of God, of the thing plenteuously to

that worlde, and of the resurreccion from deeth, nether mary wyves, nether are maryed,

36 Nor yet can dye eny moare; for they are equall vnto the angels, and are the sonnes of God, in as moche as they are the chyldren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live; for all live in hym.

39 Certayne off the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides sonne,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ryght honde,

43 Tyll I make thyne enemys thy fote stole.

44 David then called hym lorde, howe ys he also hys sonne?

45 Then in the audience off all the people, he sayde vnto his disciples,

46 Beware off the scrybes, whych desyre to goo in longe clothynge, and love gretynges in the marketes, and the hyest seates in the sinagoges, and chefe roumes at feastes;

47 Which devoure widdowes houses, and praye longe vnder a coloure; the same shall receave greater damnacion.

Chap. XXI. 1 As he behelde he sawe the ryche men, howe they cast in their offeringes into the tresury;

2 He sawe also a certayne povre widdowe which cast in thydre two mytes.

3 And he said, Of a trueth I saye vnto you, this povre widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God;

brohte of ðam ðe heo hæfde, ealle hyre andlyfene.

5 And ðá cwæþ he, to ðam ðe sǽdon be ðam temple, ðæt hit wǽre geglenged mid gódum stánum and gódum gifum,
6 Ðás þing ðe ge geseoþ, ða dagas cumaþ, on ðam ne biþ stán lǽfed ofer stán, ðe ne beo toworpen.

7 Ðá ácsodon hig hine, Lá bebeodend, hwænne beoþ ðás þing? and hwylce tácna beoþ, ðonne ðás þing geweorðaþ?
8 Ðá cwæþ he, Warniaþ, ðæt ge ne syn beswicene; manige cumaþ on minum naman, and cweðaþ, Ic hit eom, and tíd genealǽcþ; ne fare ge æfter him.

9 Ne beo ge brégede, ðonne ge geseoþ gefeoht and twý-rædnessa; ðás þing gebyrigeaþ ǽryst, ac nys ðonne gyt ende.

10 Ðá cwæþ he to him, Þeod árist ongean þeode, and rice ongean rice;

11 And beoþ myccle eorþan styrunga geond stówa, and cwealmas, and hunger, and egsan of heofene, and myccle tácnu beoþ.
12 Ac toforan eallum ðissum hig nimaþ eow, and ehtaþ, and [syllaþ][†] eow on gesamnunga and on hyrdnyssa, and lǽdaþ eow to cyningum and to démum, for minum naman;
13 Þys eow gebyraþ on gewitnesse.

14 Ne scyle ge on eowrum heortum fóre-smeagean, hú ge andswarion;

15 Ic sylle eow múþ and wísdóm, ðam ne mágon ealle eower widerwinnan widstandan, and widcweðan.

16 Ge beoþ gesealde fram magum, and gebróðrum, and cúðum, and freondum, and hig eow to deaþe geswencaþ;

17 And ge beoþ eallum on hatunga for minum naman.
18 And ne forwyrþ án locc of eowrum heafde;

hem; forsothe this widowe of this thing that fayleth to hir, sente al hir lyfloode, that she hadde.

5 And sum men seyinge of the temple, that it was ourned with goode stoones and ȝyftis, he seyde,

6 Thes thingis that ȝe seen, dayes schulen come, in which a stoon schal not be left on a stoon, which schal not be distroyed.

7 Sothli thei axiden him, seyinge, Comaundour, whanne schulen thes thingis be? and what tokene, whanne thei schulen bigynne to be don?

8 Which seide, Se ȝe, that ȝe be not disceyued; forsothe manye schulen come in my name, seyinge, For I am, and the tyme schal neiȝe; therfore nyle ȝe go aftir hem.

9 But whanne ȝe schulen heere batels and dissencioums with ynne, nyle ȝe be aferd; it bihoueth first thes thingis to be don, but not ȝit a noon the ende.

10 Thanne he seide to hem, Folk schal ryse aȝens folk, and rewme aȝens rewme;

11 And grete mouyngis of erthe schulen be by places, and pestilensis, and hungris, and dredis fro heuene, and grete tokenes schulen be.

12 But bifore alle thes thingis thei schulen sette hir hondis on ȝou, and schulen pursuwe, bitakinge in to synagogis and kepingis,† drawynge to kingis and iustisis, for my name;

13 Forsothe it schal bifalle to ȝou in to witnessing.

14 Therfore putte ȝe in ȝoure hertis, not to thenke bifore, how ȝe schulen answere;

15 For I schal ȝyue to ȝou mouth and wysdom, to whiche alle ȝoure aduersaries schulen not mowe aȝenstonde, and aȝenseye.

16 Sothli ȝe schulen be bytrayed of fadir, and modir, and britheren, and cosyns, and frendis, and by deeth thei schulen turmente *summe* of ȝou;

17 And ȝe schulen be hatid of alle men for my name.

18 And an heer of ȝoure heed schal not perische;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garnesshed with goodly stones and iewels, he sayde,

6 The dayes wyll come, when off these thynges which ye se, shall nott be lefte stone apon stone, that shall nott be throwen doune.

7 And they axed hym, sayinge, Master, when shall these thynges be? and what signes will there be, when suche thynges shall come to passe?

8 And he sayd, Take hede, that ye be not deceaved; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare; folowe ye nott them therfore.

9 Butt when ye heare of warre and dissencion, be not afrayd; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kingdom;

11 And greate erthquakes shalbe in all quarters, and honger, and pestilence, and fearfull thinges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and brynge you before kynges and rulers, for my names sake;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therfore faste in youre hertes, nott once to stody before, whatt ye shall answere for youre selves;

15 For I will geve you a mouth and wysdom, were agaynste all youre adversarys shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youre heeddes perisse;

19 On eowrum geþylde ge gehealdaþ eowre sáwla.

20 †Ðonne ge geseoþ Hierusalem mid here betrymede, witaþ, ðæt hyre toworpennes genealæcþ.

21 Ðonne fleoþ on múntas, ða ðe on Iudea synd; and nyðer ne ástigaþ, ða ðe on hyre middele synd; and into hyre ne mágon, ða ðe ðær-úte synd.

22 Forðam ðe ðis synd wrace dagas, ðæt ealle þing sýn gefyllede, ðe áwritene synd.

23 Sóþlice wá eacnigendum wífe, and fédendum on ðam dagum; ðonne biþ mycel ofþriccednes ofer eorþan, and yrre ðisum folce.

24 And hig feallaþ on sweordes eege, and beoþ hæftlingas on ealle þeoda; Hierusalem biþ fram þeodum fortreden, oð mæ̃gþa tīda synd gefyllede.

25 And beoþ tácnu on sunnan, and on mónan, and on steorrum; and on eorþan þeoda forþriccednes, for gedrēfednesse sæ̃s swéges and ýða;

26 Bifigendum mannum for ege and anbīde ðe eallum ymbe-hwyrfte to-becumaþ; ðonne beoþ heofones myhta ástyrede.

27 And ðonne hig geseoþ mannes sunu on lyfte cumende, mid mycelum anwalde and mæ̃gen-þrymme.

28 Ðonne ðás þing ágynnaþ, beseoþ, and eowre heafdu up ihebbaþ, forðam ðe eower álýsednes genealæ̃cþ.

29 Ðá sæ̃de he him sum bigspel, Behealdaþ ðone fic-beam, and ealle treowa,

30 Ðonne hig wæstm bringaþ, ge witon ðæt sumor ys gehende;

31 And ðonne ge ðás þing geseoþ, witaþ, ðæt Godes rice is gehende.

32 Sóþlice ic eow secge, ðæt ðeos

19 In 3oure pacience 3e schulen welde 3oure soulis.

20 Forsoth whanne 3e schulen se Jerusalem enuyrowned of an oost *of batel*, thanne wite 3e, that the desolacioun therof schal nei3e.

21 Thanne thei that ben in Judee, flee in to hillis; and thei that *ben* in the myddel of it, go awey; and thei that *ben* in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce, that alle thingis that ben writun, be fillid.

23 Forsothe wo to hem, that ben with childe, and norischen in tho dayes; for a greet tribulacioun schal be on erthe, and wraththe to this peple.

24 And thei schulen falle in the mouth of swerd, and thei schulen be ledd caytif in to alle folkis; and Jerusalem schal be defoulid of hethen men, til the tymes of naciouns be fillid.

25 And tokenes schulen be in the sunne, and moone, and sterris; and in the erthe *schal be* ouerleying of folkis, for confusioun of sown of the see and wawis;

26 Men waxinge drye for drede and abidinge that schulen come on al the world; forwhi vertues of heuene schulen be mouyd.

27 And thanne thei schulen se mannis sone comynge in a cloude, with greet power and maieste.

28 Sothli thes thingis bigynnynge to be don, biholde 3e, and reyse 3e 3oure heedis, for 3oure a3en lying nei3ith.

29 And he seide to hem a lienesse, Se 3e the fige tree, and alle trees,

30 Whanne thei bringen forth of hem fruyt now, 3e witen for somer is ni3;

31 So also, whanne 3e schulen se thes thingis to be don, wite 3e, for the kyngdom of God is ny3.

32 Treuli I seie to 3ou, for this genera-

19 With youre pacience possesse youre soules.

20 And when ye se Jerusalem beseged with an hoste, then vnderstonde, that the desolacion of the same is nye.

21 Then lett them which are in Iewry, flye to the mountaynes; and let them which are in the myddes off hit, departe oute; and lett not them that are in other countreis, enter there in.

22 For these be the dayes of vengeaunce, to fulfill all that are written.

23 Butt wo be to them, that be with chylde, and to them that geve sucke in those dayes; for there shalbe greate trouble in the londe, and wrathe over all this people.

24 And they shall fal on the edge of the swearde, and they shalbe led captiue in to all nacions; and Jerusalem shalbe trooden vnder fote off the gentyls, vntyll the tyme of the gentyls be fulfilled.

25 And there shalbe signes in the sunne, and in the mone, and in the starres; and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne them selves, the see and the waves shall roore;

26 And mennes hertes shall fayle them for feare and for lokynge after thoose thinges which shall come on the erth; for the powers of heven shall move.

27 And then shall they se the sonne of man come in a clowde, with power and greate glory.

28 When these thynges begyn to come to passe, then loke vppe, and lifte vppe youre heddes, for youre redemcion drawith neye.

29 And he shewed them a similitude, Beholde the fygge tree, and all other trees,

30 When they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then neye att hond;

31 Soo lyke wyse ye, when ye se these thynges come to passe, vnderstonde, that the kyngdom of God is neye.

32 Verely I saie vnto you, this genera-

eneores ne gewit, ærðam ðe ealle ðás þing geweorðon.

33 Heofen and eorþe gewitaþ, sóþlice mine word ne gewitaþ.†

34 Warniaþ eow, ðe-læs eower heortan gehefegode sýn on ofer-fyllc, and on druncennesse, and ðises lifes carum, and on eow se fæ̂rlíca dæg becume;

35 Swá swá grin he becymþ on ealle, ða ðe sittaþ ofer eorþan ansýne.

36 Waciaþ on æ̂lcere tíde, and biddaþ, ðæt ge weorðe sýn ðæt ge ðás towerdan þing forfleon, and standan beforan mannes suna.

37 Sóþlice he wæs on dæg on ðam temple læ̂rende, and on niht he eode and wunode on ðam múnte, ðe ys geeweden Oliueti.

38 And eall folc on morgen com to him, to ðam temple, ðæt hi hine gehýrdon.

Chap. XXII. †1 Đá sóþlice genealæhte freols-dæg azimorum, se is geeweden eastre.

2 And ðara sacerda ealdras and ða bóceras smeadon, hú hig hine forspildon, sóþlice hig ondrédon him ðæt folc.

3 Đá eode Satanas on Iudam, se wæs ódre naman Scarioth, án of ðam twelfum.

4 Đá fórde he, and spræc mid ðara sacerda ealdor-mannum, and duguðe ealdrum, hú he hine him gesealde.

5 And hig fagenodon, and him weddedon feoh to syllanne.

6 And he behét, and he sóhte hú he eaðelícost hine, be-æftan ðære menego, gesealde.

7 Đá com se dæg azimorum, on ðam hi woldon hyra eastron gewyrcan.

8 And he sende Petrum and Iohannem, and cwæþ to him, Faraþ and gearwiaþ us, ðæt we úre eastron gewyrcon.

9 Đá cwæ̂don hig, Hwar wylt ðú, ðæt we gearwion?

cioun schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 Forsothe take 3e heede to 3ou silf, lest per auenture 3oure hertis be greuyd with glotenye, and drunkenesse, and bisynessis of this lyf, and thilke day come sudeyn on 3ou;

35 For as a snare it schal come on alle men, that sitten on the face of al erthe.

36 And so wake 3e, preiynge in ech tyme, that 3e be worthi to fle alle thes thingis that schulen come, and to stonde bifore mannis sone.

37 Forsoth in dayes he was techinge in the temple, but he goynge out dwellide in ny3tis in the hil, which is clepid of Olyuete.

38 And al the peple roos erly, to come to him in the temple, for to heere him.

Chap. XXII. 1 Forsothe the haliday of therf looues, which is seid paske, nei3ede.

2 And the princes of prestis and the scribis sou3ten, hou thei schulden slee Jhesu, but thei dredden the peple.

3 Sothli Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue.

4 And he wente, and spak with the princes of prestis, and with the magestratis, how he schulde bitraye him to hem.

5 And thei ioyeden, and maden couenaunt to 3yue money to him.

6 And he bihi3te, and he sou3te couenablete, that he schulde bitraye him, with oute the cumpanyes.

7 Sothly the day of therf looues cam, in which it was nede, that pask† be slayn.

8 And he sente Petre and John, seyinge, 3e goynge make redy pask to vs, that we ete.

9 And thei seiden, Where wolt thou, that we make redy?

cion shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.

34 Take hede to youre selves, lest youre hertes be overcome with surfettynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares;

35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watche therfore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.

37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydynge in the mount Olivete.

38 And all the people cam in the mornynge to hym, into the temple, for to heare hym.

Chap. XXII. 1 The feaste off swete breed drue nye, whych is called ester.

2 And the hye prestes and scrybes sought, howe to kyll Jesus, but they feared the people.

3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelve.

4 And he went his waye, and commened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.

6 And he consented, and sought oportunite, to betraye hym vnto them, when the people were awaye.

7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.

8 And he sent Peter and Jhon, seiynge, Goo and prepare vs the ester lambe, that we maye eate.

9 They sayde to hym, Where wilt thou, that we prepare?

10 And he cwæþ to him, Nú! ðonne ge on ða ceastre gáþ, eow ágén yrnþ án man mid wæter-buce; filigeaþ him on ðæt hús, ðe he in-gǽþ.

11 And secgaþ ðam hús-hláforde, U're lárcow ðé secgþ, Hwar ys cumena hús, ðar ic mine eastron wyrce mid minum leorning-cnihtum?

12 And he cow betǽcþ mycele healle gedæfte, gegearwiaþ ðara.

13 Ðá férdon hig, and gemêtton swá he him sæde, and hig gegearwodon eastrun.

14 And ðá tíma wæs, he sæt, and his twelf apostolas mid him.

15 And he sæde him, Of gewilnunge ic gewilnode etan mid eow ðas eastron, ǽr ic forþ-fare;

16 Ic eow secge, ðæt ic heonon-forþ ne ete, ǽr hit sý on Godes ríce gefylled.

17 And onféng calice, and þancas dyde, and cwæþ, Onfóþ, and dǽlaþ betwux eow;

18 Sóþlice ic eow secge, ðæt ic ne drince of ðises wín-geardes cynne, ǽr Godes ríce cume.

19 And he onféng hláfe, and þancode, and him sealde, and cwæþ, Ðis is min lichama, se is for eow geseald; dóþ ðis on min gemynd.

20 And swá eac ðone calic, syððan he ge-eten hæfde, and cwæþ, Ðes calic is niwe gecýðnes on minum blóde, se biþ for eow ágoten.

21 Ðeah hwæðere, hér is ðæs lǽwan hand mid me on mýsan.

22 And witodlice mannes sunu gǽþ, æfter ðam ðe him fóre-stihtod wæs; ðeah hwæðere wá ðam men, ðe he þurh geseald biþ.

23 And hí águnnon betwux him smeagan, hwylc of him ðæt to dónne wǽre.

24 And hí fliton betwux him, hwylc hyra wǽre yldest.

10 And he seide to hem, Lo! 3ou entringe in to the citee, sum man beringe a vessel with watir schal come a3ens 3ou; sue 3e him in to the hous, in to which he entrith.

11 And 3e schulen seye to the hosebonde man of the hous, The maistir seith to thee, Where is the herborgerie, where I schal ete pask with my disciplis?

12 And he schal schewe to 3ou a greet souping place strewid, and there make 3e redy.

13 Sothli thei goynge founden as he seide to hem, and there thei maden redy the paske.

14 And whanne the our was maad, he sat to the mete, and twelue apostlis with him.

15 And he seide to hem, With desyr I haue desyrid to ete with 3ou this pask, bifore that I suffre;

16 Forsothe I seie to 3ou, for fro this tyme I shal not ete it, til it be fillid in the rewme of God.

17 And the cuppe takun, he dide thankingis, and seide, Take 3e, and departe 3e among 3ou;

18 Forsothe I seie to 3ou, I schal not drynke of the generacioun of this vyne, til the rewme of God come.

19 And the breed takun, he dide thankingis, and brak, and 3af to hem, seyinge, This is my body, which schal be 3ouun for 3ou; do 3e this thing in to my commemoracioun.

20 Also and the chalys, aftir that he hadde soupid, seyinge, This cuppe is the newe testament in my blood, which schal be sched for 3ou.

21 Netheles lo! the hond of *a man* bitrayinge me is with me in the bord.

22 And sothli mannis sone goth, vp that it is determynd; netheles wo to that man, bi whom he schal be bitrayed.

23 And thei bigynnen to seche among hem silf, who it was of hem, that was to doynge this thing.

24 And stryf was maad among hem, which of hem schulde be seyn to be more.

10 And he sayde vnto them, Beholde! as ye enter into the cite, there shall a man mete you bearynge a pitcher off water; hym folowe into the same housse, that he entreth in.

11 And ye shall saye vnto the goode man off the housse, The master sayeth, Where is the gest chamber, where I shall eate myne ester lambe wyth my dissciples?

12 And he shall shewe you a greate parloure paved, there make redy.

13 They went and founde as he had sayde vnto them, and made redy the ester lambe.

14 And when the houre cam, he sate doune, and the twelve apostles with hym.

15 And he sayde vnto them, I have inwardly desyred to eate this ester lambe with you, before that Y suffre;

16 For I saye vnto you, hence forthe I will nott eate of it eny moore, vntill itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave thankes, and sayde, Receave this, and devyde itt amonge you;

18 For I saye vnto you, I will not drynke of the frute of the vyne, vntill the kyngdom of God be come.

19 And he toke breed, and gave thankes, and brake itt, and gave it vnto them, sayinge, Thys is my body, which is geven for you; thys do in the remembraunce of me.

20 Lykewyse alsoo when they had supped, he toke the cuppe, sayinge, This is the cuppe, the newe testamentt in my bloud, which shall for you be shedde.

21 Yet beholde! the honde off hym that betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit is appoynted; but wo be to that man, by whom he is betrayed.

23 And they began to enquyre amonge them selves, which off them it shulde be, that shulde do that.

24 And there was a stryfe amonge them, which of them shulde seme greatest.

25 Đá sæde he him, Cyningas wealdaþ hyra þeoda, and ða ðe anweald ofer hig habbaþ synd fremfulle genemned,

26 Ac ne beo ge ná swá; ac gewurðe he swá swá gingra, se ðe yldra ys betwux eow, and se ðe fóre-stæppend ys, beo he swylce he þén sý.

27 Hwæðer ys yldra, ðe se ðe þénaþ, ðe se ðe sit? witodlice se ðe sit. Ic eom on eowrum midlene, swá swá se ðe þénaþ.

28 Ge synd, ðe mid me þurh-wunedon on mínum geswincum;

29 And ic eow dihte, swá mín fæder me ríce dihte,

30 Đæt ge eton and drincon ofer míne mýsan on mínum ríce, and ge sitton ofer þrym-setl, démende twelf mægþa Israhel.

31 Đá cwæþ Drihten Simon, Simon, nú! Satanas gyrnde, ðæt he eow hridrode swá swá hwæte;

32 Ic gebæd for ðé, ðæt ðín geleafa ne geteorige; and ðú æt sumum cyrre gewend, getryme ðine gebróðru.

33 Đá cwæþ he, Drihten, ic eom gearu to farenne mid ðé, ge on cwertern ge on deaþ.

34 Đá cwæþ he, Ic secge ðé, Petrus, ne cráwþ se hana to-dæg, ær ðú me æt-sæcst.

35 Đá cwæþ he to him, Đá ic eow sende bútan scode, and codde, and gescý, wæs eow ænig þing wana? Đá cwædon hig, Nán þing.

36 Đá cwæþ he, Ac nú se ðe hæfþ seod, ... gelice nime codd; and se ðe næfþ, sylle his tunecan, and bycge him sweord.

37 Sóþlice ic eow secge, ðæt gyt sceal beon gefylled ðæt be me áwriten is, And ðæt he mid unrihtwísum geteald wæs; witodlice ða þing ðe be me synd habbaþ ende.

38 And hig cwædon, Drihten, hér synd twá sweord. And he cwæþ, Đæt is genóh.

39 And æfter gewunan, he út-eode on ðæne múnt Oliuarum, ðæt is Ele-berg-

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis† of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruaunt.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demynge twelue kynredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I seie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therfore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I seie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynow3.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serveth? is not he that sitteth at meate? And I am amonge you, as he that ministreth.

28 Ye are, which have bidden with me in my temptacions;

29 And I apoynt vnto you a kyngdom, as my father hath apoynted to me,

30 That ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 Butt I have prayed for the, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with the, in to preson and to deth.

34 And he sayde, I tell the, Peter, the cocke shall nott crowe this daye, till thou have thryse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thynge? And they sayd, No thynge.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykewyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me have an ende.

38 And they sayd, Lorde, beholde! here are two sweardes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounte Olivete; and his

ena; and his leorning-cnihtas him filigdon.

40 And đâ he com to đære stówe, he sæde him, Gebiddaþ, đæt ge on costnunge ne gân.

41 And he wæs fram him âlocen, swâ mycel swâ is ânes stânes wyrp; and gebigedum cneowum, he hine gebæd,

42 And cwæþ, Fæder, gif đú wylt, áfyr đysne calic fram me; đeah hwæđere ne geweorđe mîn willa, ac đin.

43 Đâ æt-ýwde him Godes engel of heofene, and hine gestrangode.

44 And he wæs on gewinne, and hine lange gebæd; and his swât wæs swylce blódes dropan on eorþan yrnende.

45 And đâ he of gebede árás, and com to his leorning-cnihtum, he hig fúnde slæpende for unrôtnesse.

46 And he sæde him, Hwî slápe ge? Árîsaþ, and biddaþ, đæt ge on costnunge ne gân.

47 Him đâ đâ gyt sprecendum, đâ com đæt wered, and him to-fóran eode ân of đam twelfum, se wæs genemned Iudas; and he genealæhte đam Hælende, đæt he hine cyste.

48 Đâ cwæþ se Hælend, Iudas, mannes sunu đú mid cosse sylst?

49 Đâ gesâwon đa đe him ábútan wæron, đæt đær towerd wæs, and cwædon, Drihten, slea we mid sweorde?

50 Đâ slóh hyra án đara sacerda ealdres þeow, and his swýđre eáre of-ácerf.

51 Đâ andswarode se Hælend, Lætaþ đus. And đâ he æt-hrân his eare, he hit gehælde.

52 Đâ cwæþ se Hælend to đam ealdormannum, and to đam witum, and đæs temples ealdrum, Ge férdon swâ swâ to ânum sceaþan mid sweordum and mid sahlum, đæt ge me geféngon?

53 Đâ ic wæs dæghwamlice on temple mid eow, ne áþenedon ge eower handa on me; ac đis is eower tîd, and þýstra anweald.

disciplis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.
41 And he was takun awey fro hem, as mychc as is a stoones cast; and the knees put, he preide,
42 Seyinge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an aungel apperide to him fro heuene, cumfortinge him.
44 And he maad in agonye,† preiede lengere; and his swoot was maad as dropis of blood rennynge doun in to the erthe.
45 And whanne he hadde rise fro preier, and hadde come to his disciplis, he fond hem slepinge for heuynesse.
46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.
47 3it him spekinge, lo! a cumpany, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he neiȝede to Jhesu, that he schulde kisse him.
48 Sothli Jhesu seide to him, Judas, bitrayest thou mannis sone with a coss?

49 Forsoth thei that weren aboute hym, seynge the thing that was to comynge, seiden to him, Lord, wher we smyten by swerd?
50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel riȝt eere.
51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litil eere, he heelide him.
52 Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magestratis, and eldere men, As to a theef 3e han gon out with swerdis and staues?
53 Whanne I was eche day with 3ou in the temple, 3e streiȝten not out the hondis into me; but this is 3oure our, and the power of derknessis.

disciples folowed hym.

40 And when he cam to the place, he sayde to them, Praye, lest ye fall into temptacion.
41 And he gate hym silfe from them, about a stones cast; and kneled doune, and prayed,
42 Sayinge, Father, if thou wilt, withdrawe this cuppe from me; neverthelesse nott my wyll, butt thyne be fulfilled.
43 And there apered an angell vnto hym from heven, confortynge hym.
44 And he was in agony, and prayed somwhat longer; and hys sweate was lyke droppes of bloud tricklynge doune to the grounde.
45 And he rose vppe from prayer, and cam to his disciples, and founde them slepynge for sorowe.
46 And he sayde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.
47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelve, went before them; and preased neye vnto Jesus, to kysse hym.
48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?
49 When they which were about hym sawe what wolde folow, they sayde vnto hym, Lorde, shall we smyte with a swearde?
50 And one off them smote a servaunt off hym, which was the chefe preste of all, and smote off his righte eare.
51 Jesus answered and sayde, Soffre ye thus farre forthe. And he touched his eare, and healed hym.

52 Jesus sayde vnto the hye prestes, and rulers off the temple, and the senyours, which were come to hym, Be ye come outt as vnto a thefe with sweardes and staves?
53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Đâ nâmon hig hine, and lædon to đæra sacerda ealdres hûse; and Petrus fyligde feorran.

55 . . . . . And Petrus wæs mid him on middan đam cafer-tûne, đar hig æt đam fŷre sæton.

56 Đâ hine geseah sum þinen æt leohte sittendne, and hine beheold, đâ cwæþ heo, And đes wæs mid him.

57 Đâ æt-sôc he, and cwæþ, Ealâ wif, ne can ic hine.

58 And đâ ymbe lytel hine geseah ôđer, and cwæþ, Đû eart of him. Đâ cwæþ Petrus, Ealâ! mann, ic ne eom.

59 And đâ æfter lytlum fæce swylce ânre tîde, sum ôđer seđde, and cwæþ, Sôþlice đes wæs mid him; witodlice he is Galileisc.

60 Đâ cwæþ Petrus, Ealâ man, nât ic hwæt đû segst. And đâ hig đæt spræcon, samnunga se hana creow.

61 Đâ Drihten bewende hine, and beseah to Petre; đâ gemunde Petrus Drihtnes wordes, đe he cwæþ, Đæt đû mîn æt-sæcst þriwa to-dæg, ær se hana crâwe.

62 Đâ eode Petrusût, and biterlîce weop.

63 And đa đe đone Hælend heoldon, hine bysmredon and beoton.

64 And ofer-wrugon his ansŷne, and þurcson his nebb, and âcsodon hine, Ârâed, hwylc is se đe đê slôh?

65 And manega ôđre þing hig him to cwædon dysigende.

66 And đâ đâ dæg wæs, đâ togædere comon đæs folces yldran, and đara sacerda ealdor-menn, and bôceras, and lædon hine to hyra gemôte, and cwædon,

67 Sege us, gif đû sŷ Crist. Đâ cwæþ hê, Đeah ic eow secge, ge me ne gelŷfaþ;

68 Đeah ic eow âcsige, ge ne andswariaþ me, ne ne forlætaþ.

69 Heonon-forþ biþ mannes sunu sittende on Godes mægnes swŷđran healfe.

54 Sothli thei takinge him, ledden to the hous of the prince of prestis; Petre forsothe suede him a fer.

55 Sothli a fyer kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the liȝt, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And aftir a litil a nothir man seynge him, seide, And thou ert of hem. Petre forsothe seide, A! man, I am not.

59 And a space maad as of oon our, sothli anothir affermyde, seyinge, Treuli and this was with him; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non ȝit him spekinge, a cok crew.

61 And the Lord turned aȝen, biheeld Petre; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte bitterly.

63 And the men that heelden him, scornyden him betinge.

64 And thei veyliden †him, and smyten his face, and axiden him, seyinge, Prophesie thou, who is he that smoot thee.

65 Also thei blasphemynge seiden manye othere thingis aȝens him.

66 And as the day was maad, the eldere men of the peple, and the princes of prestis, and the scribis camen to gidere, and ledden him in to her counceil, seyinge,

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to ȝou, ȝe schulen not bileue to me;

68 Sothli and if I shal axe, ȝe schulen not answere to me, nether ȝe schulen leue.

69 Forsoth aftir this tyme mannis sone schal be sittinge on the riȝthalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hye prestes housse; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, sayinge, Woman, I knowe hym nott.

58 And after a lytell whyle another sawe hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, sayinge, Verely even this felowe was with hym; for he is off Galile.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thryse.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smoote hym.

64 And blyndfolded hym, and smoote his face, and axed hym, sayinge, Arede, who it is that smoote the?

65 And many other thynges despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the people, and the hy prestes, and scrybes cam togedder, and ledde hym into their counsell, sayinge,

67 Arte thou very Christ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve;

68 And if alsoo I axe you, ye will nott answere me, nether lett me goo.

69 Here after shall the sonne of man sit on the right honde of the power of God.

70 Đá cwǽdon hig ealle, Eart đú Godes sunu? Đá cwæþ he, Ge secgaþ đæt ic eom.

71 And hig cwǽdon, Hwí gyrne we gyt gewitnesse? sylfe we gehýrdon of his múþe.

Chap. XXIII. 1 Đá árás eall hyra mænigeo, and lǽddon hine to Pilate.

2 And águnnon hyne wrégan, and cwǽdon, Đisne we gemétton forhwyrfende úre þeode, and forbeodende đæt man đam Casere gafol ne sealde, and segþ đæt he sig Crist cyning.

3 Đá ácsode Pilatus hine, Eart đú Iudea cining? Đá andswarode he, Đú hit segst.

4 Đá cwæþ Pilatus to đam ealdrum, and đam werede, Ne finde ic nánne intingan on đysum men.

5 Đá hlýddon hig, and cwǽdon, He ástyraþ đis folc, lærende þurh ealle Iudeam, ágynnende of Galilea oð hyder.

6 Đá Pilatus gehýrde Galileam, he ácsode, hwæđer he wǽre Galileisc man.

7 And đá he gecneow đæt he wæs of Herodes anwalde, he hine ágén-sende to Herode; he wæs on đam dagum on Hierusalem.

8 Sóþlice Herodes fagnode, đá he done Hǽlend geseah; mycelre tide he wilnode hine geseon, forđam đe he gehýrde mycel be him, and he hopode đæt he gesáwe sum tácen đe fram him gewurde.

9 Đá ácsode he hine manegum wordum, and he náht ne andswarode.

10 Đá stódon đara sacerda ealdras, hine án-rǽdlice wrégende.

11 Đá oferhogode Herodes hine mid his hírede, and bysmrode hine gescrýdne hwitum reafe, and hine ágén-sende to Pilate.

12 And on đam dæge wurdon Herodes

70 Therfore alle seiden, Therfore ert thou the sone of God? Which seide, ȝe seyn for .I am.

71 And thei seiden, What ȝit desyren we witnessing? forsoth we vs selue han herd of his mouth.

Chap. XXIII. 1 And al the multitude risinge of hem, ledden him to Pilat.

2 Forsoth thei bigunnen to accuse him, seyinge, We han founden this *man* turnynge vpsodoun oure folk, and forbedinge tributis to be ȝouun to Cesar, and seyinge him silf to be Crist king.

3 Forsothe Pilat axide him, seyinge, Ert thou kyng of Jewis? And he answeringe seide, Thou seist.

4 Forsothe Pilat seide to the princes of prestis, and to the cumpanyes of peple, I fynde no thing of cause in this man.

5 And thei woxen strengere, seyinge, He moueth to gidere the peple, techinge thorw al Judee, bigynnynge fro Galilee til hidur.

6 Pilat forsoth heeringe Galilee axide, if he were a man of Galilee.

7 And as he knew that he was of the power of Eroude, he sente him aȝen to Eroude; which and he was at Jerusalem in tho dayes.

8 Forsothe, him seyn, Eroude ioyede ful mychc; for he was coueitinge of moche tyme to se him, for he herde many thingis of hym, and hopide to se sum myracle to be don of him.

9 Sothli he axide him in manye wordis; and he no thing answeride to him.

10 Forsothe the princes of prestis and the scrybis stooden, stedfastli accusinge him.

11 Sothli Eroude with his oost dispiside him, and scornyde him clothid with a whit cloth, and sente aȝen to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye saye that I am.

71 Then sayde they, What nede we eny further witnes? we oure selves have herde off his awne mouthe.

Chap. XXIII. 1 And the whole multitude of them arose, and ledde hym vnto Pilate.

2 And they began to accuse hym, sayinge, We have founde this felowe pervertynge the people, and forbiddynge to paye tribute to Cesar, and sayeth that he is Christ, a kynge.

3 And Pilate apposed him, saynge, Arte thou the kynge of the Iewes? He answered him and sayde, Thou sayest.

4 Then sayde Pilate to the hye prestes, and to the people, I fynde noo faute in this man.

5 And they were the moore fearce, sayinge, He mooveth the people, teachynge thoroout all Iewry, and began at Galile even to this place.

6 When Pilate herde mencion off Galile, he axed whether the man were off Galile.

7 And as sone as he knewe that he was of Herodes iurisdiccion, he sent hym to Herode; which was at that tyme in Jerusalem alsoo.

8 When Herode sawe Jesus, he was merveliously gladde; for he was desyrous to se hym off a longe season, be cause he had hearde many thynges of hym, and trousted to have sene some myracle done by hym.

9 Then questenned he with hym of many thynges; but he answered hym not won worde.

10 The hye prestes and scrybes stode forthe, and accused hym straitly.

11 And Herod with his men off warre despysed hym, and mocked hym and arayed hym in whyte, and sent hym agayne to Pilate.

12 And the same daye Pilate and

and Pilatus gefrýnd; sóþlice hig wǽron ǽr gefýnd him betweonan.

13 Đá cwæþ Pilatus to đara sacerda ealdrum and duguđe ealdrum and to đam folce,

14 Ge brohton me đisne man, swylce he đis folc for-hwyrfde, and nú! beforan eow ácsiende ic nánne intingan findan ne mæg on đisum men, of đam đe ge hine wrégaþ;

15 Ne furđon Herodes, ic hine sende ágén to him, and him náht đæs-lices deaþe gedón wæs.

16 Ic hine gebetne forlǽte.

17 Niede he sceolde him forgyfan ǽnne to hyra freols-dæge.

18 Đá hrýmde eall đæt folc ætgædere, and cwæþ, Nim đisne, and forgif us Barrabban;

19 Se wæs for sumere twý-rǽdnesse and man-slyhte on cwertern ásend.

20 Eft spæc Pilatus to him, and wolde forlǽtan done Hǽlend.

21 Đá hrýmdon hig, and cwǽdon, Áhóþ hine, áhóþ hine.

22 Đá cwæþ he to him þriddan síđe, Hwæt dyde đes yfeles? Ne gemétte ic nán þing yfeles on đissum men đæt he síg deaþes scyldig; ic hine þreage, and for-lǽte.

23 And hig ástódon and mycelre stefne bǽdon, đæt he wǽre áhangen; and hyra stefna swiđredon.

24

25 And he forgef him done, đe wæs for man-slyhte and sumere sace on cwerterne, done hí bǽdon; and done Hǽlend he sealde to hyra willan.

26 And đá hig hine lǽddon, hí geféngon sumne Cyreniscne Simonem, se com of đam túne, and đa róde him on setton đæt he hi bǽre æfter đam Hælende.

27 Him fylide mycel wered folces, and wífa đa hine heofon, and weopon.

frendis in thilke day; forwhi biforeto thei weren enemyes to gidere.

13 Sothli the princes of prestis and the magestratis of the peple clepid to gidere,

14 Pilat seide to hem, 3e han offrid to me this man, as turnynge awey the peple, and lo! I axynge byfore 3ou fynde no cause in this man of thes thingis, in whiche 3e accusen him;

15 But nethir Eroude, for I a3ein sente 3ou to him, and lo! no thing worthi of deeth is don to him.

16 Therfore I schal delyuere him amended.

17 Forsothe he hadde nede to deliuere to hem oon by the feeste day.

18 Sothli al the cumpanye criede, seiynge, Do him awey, and deliuere Barabas to vs;

19 Which was sent in to prison for sum dissencioun maad in the citee, and for mansleyng.

20 Forsoth eft Pilat spak to hem, willinge to delyuere Jhesu.

21 And thei vndircryeden, seyinge, Crucifie, crucifie him.

22 Sothli the thridde tyme he seide to hem, Sothli what of yuel hath he don? I fynde no cause of deeth in him; therfore I schal chastise hym, and I schal delyuere.

23 And thei contynueden axinge with greete voices, that he schulde be crucified; and the voyces of hem woxen stronge.

24 And Pilat demyde her axinge to be don.

25 Sothli he deliuerede to hem him, that for mansleynge and dissencioun was sent in to prisoun, whom thei axiden; sothli he bitook Jhesu to her wille.

26 And whanne thei ledden him, thei took sum man, Symount of Sirenen, comynge fro the toun, and thei puttiden to him a cross to bere aftir Jhesu.

27 Sothli ther suede him moche cumpanye of peple, and of wymmen that weileden, and bymoornyden him.

Herod wer made frendes togedder; for before they were at variaunce.

13 Pilate called to gedder the hye prestes and rulers and the people,

14 And sayde vnto them, Ye have brought this man vnto me, as won that perverted the people, and loo! I examined hym before you, and founde noo faute in this man off those thinges, where of ye accuse hym;

15 No nor yett Herode, for I sent you to him, and lo! noo thynge worthy of deeth is done to him.

16 I will therfore chasten hym, and lett hym loosse.

17 For off necessite he must have lett one loosse vnto them at that feast.

18 And all the people cryed at once, saynge, Awaye with him, and delivre to vs Barrabas;

19 Which for insurreccion made in the cite, and morther, was cast into preson.

20 Pilate spake agayne to them, willynge to lett Jesus losse.

21 And they cryed, sayinge, Crucify hym, crucify hym.

22 He sayde vnto them the thyrde tyme, What harme hath he done? I fynde noo cause off deeth in hym; I will therfore chasten hym, and lett hym goo losse.

23 And they cryed with loude voyce, and requyred that he myght be crucifyed; and the cryinge off the hye prestes prevayled.

24 And Pilate gave sentence that it shulde be as they requyred.

25 And lett losse vnto them hym, that for insurreccion and morther was cast into preson, whom they desyred; and delyvered Jesus to do with hym what they wolde.

26 And as they ledde hym awaye, they caught won, Simon of Sirene, commynge out of the felde, and on hym layde they the crosse to beare it after Jesus.

27 There folowed hym a greate company of people, and of wemen, which wemen bewayled, and lamented hym.

28 Đá cwæþ se Hǽlend bewend, Ealá dóhtra Hierusalem, nelle ge ofer me wépan, ac wépaþ ofer eow sylfe, and ofer eowre bearn.

29 Forđam đa dagas cumaþ, on đam hig cweđaþ, Eadige synd đa untýmendan, and innođas đe ne cendon, and đa breost đe ne sicton.

30 Đonne ágynnaþ hig cweđan to đam múntum, Feallaþ ofer us, and to beorgum, Ofer-wreoþ us.

31 Forđam gif hig on grénum treowe đás þing dóþ, hwæt dóþ hig on đam drigum?

32 And mid him wǽron gelǽdde twegen óđre mánfulle, đæt hig wǽron ofslegene.

33 And syđđan hig comon on đa stówe, đe is genemned Caluarie, đæt is, Heafodpannan stów, đar hig hine héngon, and ánne sceaþan on his swiđran healfe, and óđerne on his wynstran.

34 Đá cwæþ se Hǽlend, Fæder, forgif him, forđam hig nyton hwæt hig dóþ. Sóþlice hig dǽldon hys reaf, and wurpon hlotu.

35 And đæt folc stód ge-anbídiende; and đa ealdras hine tǽldon mid him, and cwǽdon, O'đre he gehǽlde; gehǽle he hine sylfne, gif he sig Godes gecorena.

36 And đa cempan hine bysmredon, and him eced brohton,

37 And đus cwǽdon, Gif đú sí Iudea cyning, gedó đé hálne.

38 Đá wæs his ofer-gewrit ofer hine áwriten Greciscum stafum, ... and Ebreiscum, ĐIS IS IUDEA CINING.

39 Án of đam sceaþum đe mid him hangode, hine gremede, and cwæþ, Gif đú Crist eart, gehǽl đé sylfne and unc.

40 Đá andswarode se óđer, and hine þreade, and cwæþ, Ne đú God ne ondrǽtst, đæt đú eart on đære ylcan genyđerunge?

41 And wyt witodlice be uncer ǽrdǽdum onfóþ; sóþlice đes náht yfeles ne dyde.

28 Sothli Jhesu turnyd to hem seide, Dou3tris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 3ou silf, and on 3oure sones.

29 For lo! dayes schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not gendrid, and the teetis whiche han not 3ouun souke.

30 Thanne thei schulen bigynne to seye to monteyns, Falle 3e doun on vs, and to litle hillis, Hile 3e vs.

31 For if thei don thes thingis in a grene tree, what schal be don in a drye?

32 Sothli and othere tweye wickide men weren led with him, that thei schulde be slayn.

33 And aftir that thei camen in to a place, which is clepid of Caluarie, there thei crucifieden him, and the theues, oon on the ri3thalf, and the tother on the left half.

34 Forsothe Jhesu seide, Fadir, for3yue to hem, for thei witen not what thei don. Forsothe thei departinge his clothis, senten lottis.

35 And the peple stood abydinge; and the princes scornyden him with hem, seyinge, Othere men he made saf; make he him silf saf, if he is Crist, the chosun of God.

36 Forsoth and kny3tis nei3ynge scornyden him, and offriden vynegre to him,

37 Seyinge, If thou ert kyng of Jewis, make thee saf.

38 Sothli and the wrytinge aboue was writun on him with lettris of Greek, of Latyn, and of Ebrew, This is the kyng of Jewis.

39 Forsoth oon of tho theues that hangiden, blasphemyde him, seyinge, If thou ert Crist, make thi silf saf and vs.

40 Sothli the tothir answeringe, blamyde him, seyinge, Nethir thou dredist God, that thou art in the same dampnacioun?

41 And treuly we iustly, for we han receyued worthi thingis to dedis; sothli this hath don no yuel.

28 Jesus turned backe vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for youre children.

29 For marke! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Cover vs.

31 For yf they do this to a grene tree, what shalbe done to the drye?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crucifyed hym, and the evyll doars, one on the right honde, and the other on the lefte honde.

34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.

35 And the people stode and beheilde; and the rulers mocked hym with them, saying, He holpe other men; lett hym helpe hym silfe, yf he be Christ, the chosen of God.

36 The soudiers alsoo mocked hym, and cam and gave hym veneger,

37 And sayde, Yf thou be that kynge off the Iewes, save thy silfe.

38 His superscripcion was written over him in Greke, Latin, and Ebrue letters, This is the kynge off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same damnacion?

41 We are righteously punnesshed, for we receave accordynge to oure dedes; butt this man hath done noo thynge amysse.

42 And he cwæþ to ðam Hǽlende, Drihten, gemun ðú me, ðonne ðú cymst on ðín rice.

43 Ðá cwæþ se Hǽlend to him, ... to-dæg ðú bist mid me on paradiso.

44 Ðá wæs nean seo syxte tíd, and þýstro wǽron ofer ealle eorþan oð ða nigoþan tide.

45 And sunne wæs áþýstrod, and ðæs temples wah-ryft wearþ tosliten on middan.

46 Ðá cwæþ se Hǽlend, clypiende mycelre stefne, Fæder, ic bebeode minne gást on ðíne handa. And ðus cweðende, he forþ-férde.

47 Ðá se hundred-man geseah ðæt ðar geworden wæs, he God wuldrode, and cwæþ, Sóþlice ðes man wæs rihtwís.

48 And eall wered ðe æt ðisse wæfersýnne wǽron, and gesáwon ða þing ðe gewurdon, wǽron ágén gewende, and hyra breost beoton.

49 Ðá stódon ealle hys cúðan feorran, and ða wíf ðe him fyligdon fram Galilea, ðás þing geseonde.

50 And ðá án man, on naman Iosep, se wæs gerefa, gód wer and rihtwís,

51 (Ðes ne geþwǽrode hyra geþeahte and hyra dǽdum ;) fram Arimathia, Iudea ceastre ; se sylfa ge-anbídode Godes rice.

52 Ðes genealǽhte to Pilate, and bæd ðæs Hǽlendes líchaman.

53 And nyðer-álede hyne, and on scýtan befeold, and léde hine on áheawene byrgene, on ðære næs ðá gyt nǽnig áléd.

54 And ðá wæs se dæg parasceue, ðæt is gegearwunge, and sæter-dæg onlyhte.

55 Ða wíf ðe him fyligdon, ðe comon mid him of Galilea, hig gesáwon ða byrgene, and hú his líchama áléd wæs.

56 And hig cyrdon, and gearwedon wyrt-gemang, and sealfa ; and on sæterdæg hig gestildon, æfter bebode.

42 And he seide to Jhesu, Lord, haue mynde on me, whanne thou schalt come in to thi kingdom.

43 And Jhesu seyde to him, Treuli I seie to thee, this day thou schalt be with me in paradys.

44 Sothly it was almost the sixte our, and derknessis weren maad in al erthe til to the nynthe our.

45 And the sunne was maad derk, and the veyl of the temple was kitt the myddel.

46 And Jhesu cryinge with greet voys, seide, Fadir, in to thi hondis I bitake my spirit. And he seyinge thes thingis, sente out the spirit.†

47 Forsothe centurio seynge the thing that was don, glorifiede God, seyinge, Verily this man was iust.

48 And al the cumpany of hem that weren there to gidere at this spectacle, and syȝen tho thingis that weren don, smytinge her brestis turneden aȝeyn.

49 Forsoth al his knowen stooden a fer, and wymmen that sueden him fro Galilee, seynge thes thingis.

50 And lo! a man, Joseph bi name, that was a decurioun,† a good man and iust, of Aramathie, a citee of Judee,

51 He consentide not to the counceil and dedis of hem; which and he abood the kingdom of God.

52 He cam nyȝ to Pilat, and axide the body of Jhesu,

53 And wlappide it don doun in a lynnen cloth, and puttide him in a graue hewun, in which not ȝit ony man was put.

54 And the day was the makinge redy of pask, and the saboth bygan to schyne.

55 Sothli the wymmen suynge, that camen with him fro Galilee, syȝen the graue, and hou his body was put.

56 And thei turnynge aȝen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp the comaundement.

42 And he sayde vnto Jesus, Lorde, remember me, when thou commest into thy kyngdom.

43 And Jesus sayde vnto hym, Verely I saye vnto the, to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there cam a darcknes over all the londe vntyll the nynth houre.

45 And the sonne was darckened, and the vayle of the temple rent even thorow the myddes.

46 And Jesus cryed with a greate voyce, and sayd, Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost.

47 When the centurion sawe what had happened, he glorified God, sayinge, Of a surtie this man was perfecte.

48 And all the people that cam to gedder to that sight, beholdynge the thinges which were done, smoote their brestes, and returned home.

49 All hys acquayntaunce stode a farre of, and the wemen which folowed hym from Galile, beholdynge these thynges.

50 And beholde! there was a man, named Joseph, a senatour, which was a goode man and a iuste,

51 (He did nott consent to their counseil and dede;) which was of Aramathia, a cite off the Iewes; which same alsoo wayted for the kyngdom off God.

52 He went vnto Pylate, and begged the boddy of Jesus,

53 And toke it doune and wrapped it in a lynnen clooth, and layed it in an heawen toumbe, wherin was never man before layed.

54 And that daye was the saboth even, and the saboth drue on.

55 The wemen that folowed after, whych cam with hym from Galile, behelde the sepulcre, and howe hys body was layed.

56 And returned, and prepared swete odoures, and oyntmentes; and the saboth daye they rested, accordynge to the commaundement.

Chap. XXIV. 1 On ânum reste-dæge swýðe ær on dæg-rêd hig comon to ðære byrgene, and bæron mid him ða wyrt-gemang, ðe hi gegearwedon. . . . .

2 And hig gemétton ðone stân âwyltne of ðære byrgene.

3 And ðâ hi in to ðære byrgene eodon, hig ne gemétton nâ ðæs Hælendes lichaman.

4 And ðâ wæs geworden, ðâ hig on módе âfærede wæron be ðissum, ðâ stódon twegen weras wið hig on hwítum reafe.

5 And ðâ hig ádrédon, and hyra andwlitan on eorþan hyldon, hig cwædon to him, Hwi séce ge lybbendne mid deadum?

6 Nis he hér, ac he árás. Geþencaþ, hú he spæc wið eow, ðâ gyt ðâ he wæs on Galilea,

7 And cwæþ, Ðæt mannes sunu biþ geseald on handa synfulra manna, and beon áhangen, and ðý þriddan dæge árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære byrgene, and cýddon eall ðis ðam endlufenum, and eallum ôðrum.

10 Sóþlice wæs Maria Magdalene, and Iohanna, and Maria Iacobi, and ôðre ðe mid him wæron, ða sædon ðás þing ðam apostolum.

11 And ðás word wæron geþuhte beforan him swâ wóffung, and hig ne gelýfdon him.

12 Ðâ árás Petrus, and arn to ðære byrgene; and âlûtende, he geseah ða lin-wæda sylfe âlédе. And he férde, wundrigende ðæs ðar geworden wæs.†

13 And ðâ férdon twegen of him on ðæt castel, ðæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emaus.

14 And hig spæcon him betweonan be eallum ðam ðe ðar gewordene wæron.

15 And ðâ hig spelledon, and mid him smeadon, se Hælend genealæhte and férde mid him.

16 Sóþlice hyra eagan wæron forhæfde, ðæt hig hine ne gecneowon.

CHAP. XXIV. 1 Forsothe in oon of the woke ful erly thei camen to the graue, bryngynge swete spicis, whiche thei hadden maad redy, ...

2 And thei founden the stoone turned a wey fro the graue.

3 And thei gon yn, founden not the body of Jhesu.

4 And it was don, while thei weren astoneyed in thou3t of this thing, loo! twey men stooden bisydis hem in cloth schynynge.

5 Sothli whenne thei dredden, and bowiden her semelant in to erthe, thei seiden to hem, What seke 3e the lyuynge with deede men?

6 He is not here, but he hath rise. Haue 3e mynde, how he spak to 3ou, whanne 3it he was in Galilee,

7 Seyinge, For it bihoueth mannis sone be bitakun in to hondis of synful men, and to be crucified, and the thridde day to ryse a3en.

8 And thei bithou3ten on his wordis.

9 And thei gon a3en fro the graue, telden alle thes thingis to the enleuene, and to alle othere.

10 Forsothe Mary Mawdeleyn was, and Joone, and Marye of James, and othere wymmen that weren with hem, that seiden thes thingis to apostlis.

11 And thes wordis weren seyn bifore hem as madnesse,† and thei bileueden not to hem.

12 Forsothe Petre rysinge, ran to the graue; and he bowynge doun, sy3 the lynnen clothis put aloone. And he wente, wondrynge with him silf this thing that was don.

13 And lo! tweyne of hem wenten in that day to a castel, that was fro Jerusalem in space of sixty furlongis, by name Emaws.

14 And thei spaken to gidere of alle thes thingis that hadden falle.

15 And it was don, while thei talkiden, and sou3ten with hem silf, and Jhesu him silf nei3ynge, wente with hem.

16 Sothli her y3en weren holdun, lest thei knewen him.

CHAP. XXIV. 1 On the morowe after the saboth erly in the mornynge they cam vnto the toumbe, and brought the odoures whych they had prepared, and other wemen wyth them.

2 And they founde the stone rouled awaye from the sepulcre.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the livynge amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galile,

7 Sayinge, That the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulcre, and tolde all these thynges vnto the eleven, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then aroose Peter, and ran vnto the sepulcre; and stouped in, and sawe the lynnen cloothes layde by them sylfe. And departed, wondrynge in hym sylfe att thatt whych hadd happened.

13 And beholde! two of them went that same daye to a toune, whych was from Jerusalem about thre scoore forlonges, called Emaus.

14 And they talked togedder of all thinges which had happened.

15 And it chaunsed, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes were holden, that they coulde nott knowe hym.

17 And he cwæþ to him, Hwæt synd ða spæca, ðe gyt recceaþ inc betweonan gangende, and synd unrôte?

18 Đâ andswarode him án, ðæs nama wæs Cleofas, and cwæþ, Eart ðú âna forwrecen on Hierusalem, and nystest ðú ða þing, ðe on hyre gewordene synd on ðysum dagum?

19 He sæde ða, Hwæt synd ða þing? And hig sædon, Be ðam Nazareniscan Hælende, se wæs wer and witega, mihtig on spæce and on weorce beforan Gode and eallum folce;

20 And hú hine sealdon ða heah-sacerdas and úre ealdras on deaþes genyðerunge, and áhêngon hine.

21 We hopedon, ðæt he to álýsenne wære Israhel. And nú is se þridda dæg to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us brégdon, ða wæron ær leohte æt ðære byrgene;

23 And nâ his lichaman gemêtton, hig comon, and sædon, ðæt hig gesâwon engla gesihþe, ða secgaþ, hine lybban.

24 And ðâ férdon sume of úrum to ðære bergene, and swâ gemêtton swâ ða wif sædon, hine hig ne gesâwon.

25 Đâ cwæþ se Hælend to him, Ealâ! dysegan, and on heortan læte to gelýfenne eallum ðam ðe witegan spæcon.

26 Hú ne gebyrede Criste ðás þing þolian, and swâ on his wuldor gân?

27 And . . . . he rehte him of Moyse and of eallum háligum gewritum, ðe be him áwritene wæron.

28 And hig genealæhton ðam castele, ðe hig to férdon. And he dyde swylce he fyr faran wolde.

29 And hig nýddon hine, and cwædon, Wuna mid unc, forðam ðe hit æfenlæcþ, and se dæg wæs áhyld. And he in-eode ðæt he mid him wunode.

30 . . . And ðâ he mid him sæt, he

17 And he seide to hem, Whiche ben thes wordis, that ȝe speken to gidere goynge, and ȝe ben sorwful?

18 And oon answeringe, to whom the name *was* Cleofas, seide to him, Thou aloone ert a pilgrym of Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes?

19 To which he seide, Whiche? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, myȝti in work and word bifore God and al the peple;

20 And hou the hiȝeste prestis and oure princes bitoken him in to dampnacioun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde aȝen bye Israel. And now in alle thingis the thridde day is to day, that thes thingis ben don.

22 But and sum wymmen of oure maden vs a ferd, whiche bifore the liȝt weren at the graue;

23 And his bodi not foundun, thei camen, seyinge, that thei syȝen a siȝt of aungels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not him.

25 And he seyde to hem, A! foolis, and slowe of herte for to bileue in alle thingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre thes thingis, and so for to entre in to his glorie?

27 And he bigynnynge at Moyses and alle prophetis, expownede to hem in alle scripturis, whiche weren of him.

28 And thei camen nyȝ to the castel, whidur thei wenten. And he made cuntenaunce him to go ferthere.

29 And thei constreyneden him, seyinge, Dwel with vs, for it drawith to nyȝt, and the day is now bowid doun. And he entride with hem. . . . .

30 And it was don, while he restide

17 And he sayde vnto them, What maner of communicacions are these, that ye have one to another as ye walke, and are sadde?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaunsed therin in these dayes?

19 To whom he sayd, What thynges? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the people;

20 And howe the hye prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it shulde have bene he that shulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, whych cam erly vnto the sepulcre;

23 And founde nott his boddy, and cam, sayinge, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulcre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory?

27 And he began at Moses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue neye vnto the toune, which they went to. And he made as though he wolde have gone further.

29 And [they] constrayned hym, sayinge, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onfēng hlāf, and hine bletsode, and bræc, and him rǣhte.

31 Đā wurdon hyra eagan ge-openode, and hig gecneowon hine; and he gewāt fram him.

32 And hig cwǣdon him betwȳnan, Næs uncer heorte byrnende, đā he on wege wiđ unc spæc, and unc hālige gewritu ontȳnde?

33 And hig ārison on đære ylcan tīde, and wendon to Hierusalem, and gemētton endlufan gegaderode, and đa đe mid him wǣron,

34 And cwǣdon, Đæt Drihten sōþlice ārās, and Simone æt-ȳwde.

35 And hig rehton đa þing đa đe on wege gewordene wǣron, and hū hig hine oncneowon on hlāfes brice.†

36 Sōþlice đā hig đis sprǣcon, se Hǣlend stōd on hyra midlene, and sǣde him, Sib sȳ eow; ic hit eom, ne ondrǣde ge eow.

37 Đā wǣron hig gedrēfede and āfǣrede, and hig wēndon đæt hig gāst gesāwon.

38 And he sǣde him, Hwī synd ge gedrēfede, and geþancas on eowre heortan āstīgaþ?

39 Geseoþ mīne handa and mīne fēt, đæt ic sylf hit eom. Grāpiaþ, and geseoþ; đæt gāst næfþ flǣsc, and bān, swā ge geseoþ me habban.

40 And đā he đis sǣde, he æt-eowde him fēt and handa.

41 Đā cwæþ he to him, đā hig đā gyt ne gelȳfdon, and for gefeān wundredon, Hæbbe ge hēr ǣnig þing to etanne?

42 And hig brohton him dǣl gebræddes fisces, and beo-breād.

43 And đā he æt beforan him, he nam đa lāfa, and him sealde.

44 And cwæþ to him, Đis synd đa word đe ic spæc to eow, đā ic wæs đā gyt mid eow; forđam đe hit is neod đæt beon ealle þing gefyllede, đe āwritene synd on Moyses æ, and on witegum, and on sealmum, be me.

45 Đā ontȳnde he him andgyt, đæt hig ongēton hālige gewritu.

46 And he cwæþ to him, Đæt đus is

with hem, he took bred, and blesside, and brac, and dresside to hem.

31 And the yȝen of hem weren opened, and thei knewen him; and he vanyschide fro her yȝen.

32 And thei seiden to gidere, Wher oure herte was not brennynge in vs, while he spac in the weye, and openyde scripturis to vs?

33 And thei risinge in the same our, wenten aȝen in to Jerusalem, and thei founden enleue gederid to gidere, and hem that weren with hem,

34 Seyinge, For the Lord roos verily, and aperide to Symount.

35 And thei telden what thingis weren don in the weye, and hou thei knewen him in brekynge of breed.

36 Forsothe while thei spaken thes thingis, Jhesus stood in the myddel of hem, and seide to hem, Pees to ȝou; I am, nyle ȝe drede.

37 Sothli thei troublid and agast, gessiden hem to se a spirit.

38 And he seide to hem, What ben ȝe troublid, and thouȝtis styȝen vp in to ȝoure hertis?

39 Se ȝe myn hondis and my feet, for I my silf am. Feele ȝe, and se ȝe; for a spirit hath not fleisch, and boonys, as ȝe seen me for to haue.

40 And whanne he hadde seyd this thing, he schewide hondis and feet to hem.

41 Forsoth ȝit hem not bileuynge, and wondringe for ioye, he seyde, Han ȝe ony thing here that schal be etun?

42 And thei offriden to him a part of a fysch roostid, and a coomb of hony.

43 And whanne he hadde etun bifore hem, he takynge the relyfs, ȝaf to hem.

44 And he seyde to hem, Thes ben the wordis whiche I spak to ȝou, whanne I was ȝit with ȝou; for it is nede that alle thingis be fillid, whiche ben writun in the lawe of Moyses, and in prophetis, and in salmes, of me.

45 Thanne he openyd witt to hem, that thei schulde vndirstonde scripturis.

46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and blessed yt, and brake ytt, and gave it vnto them.

31 And their eyes were openned, and they knewe hym; and he vannisshed out of their syght.

32 And they sayde bitwene them selves, Did not oure hertes burne wyth in vs, whyll he talked with vs by the waye, and openned to vs the scriptures?

33 And they roose vp the same houre, and returned agayne to Jerusalem, and they founde the eleven gaddered to gedder, and them that were wyth them,

34 Sayinge, The Lorde is risen in dede, and hath apered to Simon.

35 And they tolde what was done in the waye, and howe they knewe hym by the breakynge off breed.

36 As they thus spake, Jesus hym silfe stode in the myddes of them, and sayde vnto them, Peace be with you. . . . .

37 And they were abasshed and afrayde, supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are ye troubled, and why do thoughtes aryse in youre hertes?

39 Beholde my hondes and my fete, for it ys even I my sylfe. Handle me, and se; for spretes have nott flesshe, and bones, as ye se me have.

40 And when he had thus spoken, he shewed them his hondes and his fete.

41 And whyll they yett beleved nott for ioye, and wondred, he sayde vnto them, Have ye here eny meate?

42 And they gave hym a pece of a brouled fisshe, and of an hony combe.

43 And he toke it, and ate it before them. . . . .

44 And he sayde vnto them, These are the wordes which I spake vnto you, whill I was yett with you; that all must be fulfilled, which were written of me in the lawe of Moses, and in the prophetes, and in the psalmes.

45 Then openned he their wyttes, that they myght vnderstond the scriptures.

46 And sayde vnto them, Thus ys yt

awriten, and ðus gebyrede Criste þolian, and ðý þriddan dæge of deaþe árísan;

47 And beon bodod on his naman dǽd-bóte and synna forgyfenesse on ealle þeóda, ágynnendum fram Hierusalem.

48 Sóþlice ge synd þinga gewitan.

49 And ic sende on eow mínes fæder behât; sitte ge on ceastre, oð ge sýn ufene gescrýdde.

50 Sóþlice he gelǽdde hig út on Bethaníam, and he bletsode hig, his handum up-áhafenum.

51 And hit wæs geworden, ðá he bletsode hig, he férde fram him, and wæs féred on heofen.

52 And hig gebiddende hig gehwurfon on Hierusalem mid mycelum gefean;

53 And hig wǽron symle on ðam temple, God herigende, and hyne eac bletsigende. Amen.

is writun, and thus it bihofte Crist to suffre, and to ryse aȝen fro deed men in the thridde day;

47 And penaunce and remyssioun of synnes to be prechid in his name to alle folkis, men bigynnynge at Jerusalem.

48 Forsothe ȝe ben witnessis of thes thingis.

49 And I sende the biheeste of my fadir in to ȝou; sothli sitte ȝe in the citee, til that ȝe be clothid with vertu fro an hiȝ.

50 Forsoth he ledde hem forth in to Bethanye, and, his hondis reysid, he blesside hem.

51 And it was don, while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worshippinge wente aȝen in to Jerusalem with greet ioye;

53 And weren euere in the temple, heryinge and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye;

47 And that repentaunce and remission of synnes shulde be preached in his name amonge all nacions, and the begynnynge must be at Jerusalem.

48 And ye are witnesses of these thynges.

49 And beholde, I wyll sende the promes of my father apon you; butt tary ye in the cite of Jerusalen, vntill ye be endewed with power from an hye.

50 And he ledde them out into Bethany, and lifte vp hys hondes, and blest them.

51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.

52 And they worshipped hym and returned to Jerusalem with greate ioye;

53 And were continually in the temple, praysynge and laudinge God.

AIWAGGELYO

þairh

ÏOHANNEN.

HÊR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

IOHANNES GERECEDNESSE.

CHAP. I. 1 On fruman† wæs word, and ðæt word wæs mid Gode, and God wæs ðæt word.

2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wǽron geworhte þurh hyne, and nán þing næs geworht bútan him.

4 Ðæt wæs líf ðe on him geworht wæs, and ðæt líf wæs manna leoht;

5 And ðæt leoht lyht on þýstrum, and þýstro ðæt ne genámon.

6 Man wæs fram Gode ásend, ðæs nama wæs Iohannes.

7 Ðes com to gewitnesse, ðæt he gewitnesse cýðde be ðam leohte, ðæt ealle men þurh hyne gelýfdon.

8 Næs he leoht, ac ðæt he gewitnesse forþ-bǽre be ðam leohte.

9 Sóþ leoht wæs, ðæt onlyht ǽlcne cumendne man on ðisne middan-eard.

10 He wæs on middan-earde, and middan-eard wæs geworht þurh hine, and middan-eard hine ne geeneow.

11 To his ágenum he com, and hig hyne ne underféngon.

12 Sóþlice swá hwylce swá hyne underféngon, he sealde him anweald ðæt hig wǽron Godes bearn, ðam ðe gelýfaþ on his naman;

13 Ða ne synd ácennede of blódum, ne of flǽsces willan, ne of weres willan, ac hig synd of Gode ácennede.

14 And ðæt word wæs flǽsc geworden, and eardode on us, and we gesáwon hys wuldor, swylce án-cennedes wuldor of

HEERE BIGYNNETH

THE GOSPEL OF JOON.

CHAP. I. 1 In the bigynnynge was the word,† and the word was at God, and God was the word.

2 This was in the bigynnynge at God.

3 Alle thingis ben maad by hym, and with outen him is maad noȝt, that thing that is maad.

4 Was lyf in him, and the lyf was the liȝt of men;

5 And the liȝt schyneth in derknessis, and derknessis tooken not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessinge, that he schulde bere witnessinge of the liȝt, that alle men schulden bileue bi him.

8 He was not the liȝt, but that he schulde bere witnessing of the liȝt.

9 It was verri liȝt, which liȝtneth ech man comynge into this world.

10 He was in the world, and the world was maad bi him, and the world knew him not.

11 He cam in to his owne thingis, and hise receyueden not him.

12 Forsothe hou manye euere receyueden him, he ȝaf to hem power for to be maad the sones of God, to hem that bileuen in his name;

13 Whiche not of blodis, nether of the will of fleisch, nether of the will of man, but ben born of God.

14 And the word† is maad fleisch,† and hath dwellid in vs, and we han seyn the glorie of him, the glorie as of the oon

THE GOSPELL OFF SANCTE JHON.

CHAP. I. 1 In the begynnynge was that worde, and that worde was with God, and God was thatt worde.

2 The same was in the begynnynge wyth God.

3 All thynges were made by it, and with out it was made noo thinge, that made was.

4 In it was lyfe, and lyfe was the light of men;

5 And the light shyneth in darcknes, and darcknes comprehended it not.

6 There was a man sent from God, whose name was Jhon.

7 The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve.

8 He was nott that light, but to beare witnes of the light.

9 That was a true light, which lightneth all men that come into the worlde.

10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.

11 He cam into his awne, and his receaved him not.

12 Vnto as meny as receaved him, gave he power to be the sonnes of God, in that they beleved on his name;

13 Which were borne not of bloude, nor of the will of the flesshe, nor yet of the will of men, but of God.

14 And that worde was made flesshe, and dwelt amonge vs, and we sawe the glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sōþfæstnesse.†

15 Iohannes cȳþ gewitnesse be him, and clypaþ, ðus cwedende, Þes wæs, ðe ic sæde, Se ðe to cumenne is æfter me, wæs geworden beforan me, forðam he wæs ær ðonne ic;

16 And of his gefyllednesse we calle onfengon, gife for gife.

17 Forðam ðe æ wæs geseald þurh Moysen; and gifu and sōþfæstnes is geworden þurh Hælend Crist.

18 Ne geseah næfre nān man God, būtan se ān-cenneda sunu hit cȳðde, se is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,† ðā ða Iudeas sendon hyra sacerdas and hyra diaconas fram Ierusalem to him, ðæt hī ācsodon hyne and ðus cwædon, Hwæt eart ðū?

20 And he cȳðde, and ne wiðsōc, and ðus cwæþ, Ne eom ic nā Crist.

21 And hig ācsodon hine and ðus cwædon, Eart ðū Elias? And he cwæþ Ne eom ic hit. Ðā cwædon hī, Eart ðū witega? And he andwyrde and cwæþ, Nic.

22 Hig cwædon to him, Hwæt eart ðū? ðæt we andwyrde bringon ðam ðe us to ðē sendon, Hwæt segst ðū be ðē sylfum?

23 He cwæþ, Ic eom clypiendes stefn on wēstene, Gerihtaþ Drihtnes weg, swā se witega, Isaias, cwæþ.

24 And ða ðe dær āsende wæron, ða wæron of Sundor-hālgon.

25 And hig ācsodon hine, and cwædon to him, Hwī fullast ðū, gif ðū ne eart Crist, ne Helias, ne witega?

26 Iohannes him andswarode, Ic fullige on wætere, to-middes eow stōd, ðe ge ne cunnon;

27 He is, ðe æfter me toweard is, se wæs geworden beforan me, ne eom ic wyrðe, ðæt ic unbinde his sceo-þwang.

28 Ðās þing wæron gewordene on Bethania begeondan Iordanen, dær Iohannes fullode.†

bigetun of the fadir, *the sone* ful of grace, and of treuthe.

15 John berith witnessing of him, and cryeth, seyinge, This it was, whom I seide, He that cometh aftir me, is maad bifore me, for he was the formere than I;

16 And of the plente of him we alle han takun, and grace for grace.

17 For the lawe is 3ouun by Moyses; forsoth grace and treuthe is maad by Jhesu Crist.

18 No man euere sy3 God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath told out.

19 And this is the witnessing of John, whanne Jewis senten fro Jerusalem prestis and dekenys to hym, that thei schulden axe him, Who art thou?

20 And he knowelechide, and denyede not, and he knowlechide, For I am not Crist.

21 And thei axiden him, What therfore? art thou Elye? And he seide, I am not. Art thou a prophete? And he answeride, Nay.

22 Therfore thei seyden to him, Who art thou? that we 3yue answere to thes that sente vs. What seist thou of thi silf?

23 He seith, I a vois of the crying in desert, Dresse 3e the wey of the Lord, as Ysaye, the prophete, seyde.

24 And thei that weren sente, weren of the Pharisees.

25 And thei axiden him, and seiden to him, What therfore baptysist thou, if thou art not Crist, nethir Elye, nether prophete?

26 John answeride to hem, seyinge, I baptise in watir, sothli the myddil *man* of 3ou stood, whom 3e knowen not;

27 He it is, that cometh aftir me, that is maad bifore me, of whom I am not worthi, that I vnbynde the thwong of his schoo.

28 Thes thingis ben don in Bethany ouer Jordan, wher John was baptisinge.

begotten sonne off the father, which worde was full of grace, and verite.

15 Jhon bare witnes off hym, sayinge, Thys is he, of whome I spake, He that commeth after me, was before me, be cause he was yer then I;

16 And of his fulnes have all we receaved, even favour for favour.

17 For the lawe was geven by Moses; but favour and verite cam by Jesus Christ.

18 No man sawe God at eny tyme, the only begotten sonne, which is in the fathers bosum, hath declared hym.

19 And this is the recorde off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou?

20 And he confessed, and denyed nott, and sayde playnly, I am nott Christ.

21 And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo.

22 Then sayd they vnto hym, What arte thou? that we maye geve an answer to them that sent vs. What sayest thou of thy silfe?

23 He sayde, I am the voyce of a cryar in the wildernes, Make strayght the waye of the Lorde, as sayde the prophet, Esayas.

24 And they which were sent, wer off the Pharises.

25 And they axed hym, and sayde vnto him, Why baptisest thou then, yf thou be nott Christ, nor Helias, nether a prophet?

26 Jhon answered them, sayinge, I baptise with water, butt one is come amonge you, whom ye knowe nott;

27 He it is, that commeth after me, whiche was before me, whose shoue latchet I am not worthy to vnlose.

28 These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

29

. . . . . Sai ! sa ïst wiþrus Guþs ; saei afnimiþ frawaurht þizos manasedais.†

29 Oðre dæge Iohannes geseah ðone Hælend to him cumende, and cwæþ, Hér is Godes lamb ; hér is se ðe dêþ áweg middan-eardes synna.

30 Ðes is, be ðam ic sæde, Æfter me cymþ wer, ðe beforan me geworden wæs ; forðam ðe he wæs ær ðonne ic.

31 And ic hyne nyste, ac ic com and fullode on wætere, to ðam ðæt he wære geswútelod on Israhela folce.

32 And Iohannes cýðde gewitnesse, cweðende, Ðæt ic geseah nyðer-cumendne gâst of heofenum, swá swá culfran, and wunode ofer hine.

33 And ic hine ne cúðe ; ac se ðe me sende to fullianne on wætere, he cwæþ to me, Ofer ðone ðe ðú gesyhst nyðerstígendne Gâst, and ofer hinc wuniendne, ðæt is, se ðe fullaþ on Hálgum Gâste.

34 And ic geseah, and gewitnesse cýðde, ðæt ðes is Godes sunu.†

35 Eft óðre dæge stód Iohannes, and twegen of his leorning-cnihtum ;

36 And he cwæþ, ðá he geseah ðone Hælend gangende, Hér is Godes lamb.

37 Ðá gehýrdon hyne twegen leorningcnihtas specende, and fyligdon ðam Hælende.

38 Ðá beseah se Hælend, and geseah hig him fyliende, and cwæþ to him, Hwæt séce gyt ? Hi cwædon to him, Rabbi, ðæt is gecweden and gereht, Láreow, hwar eardast ðú ?

39 He cwæþ to him, Cumaþ, and geseoþ. Hig comon, and gesáwon hwar he wunode ; and mid him wunodon on ðam dæge. Hit wæs ðá seo teoþe tíd.

40 Andreas, Simones bróðer Petres, wæs óðer of ðam twâm, ða gehýrdon æt Iohanne, and him fyligdon.

41 Ðes gemétte æ̂rest Simonem his bróðer, and cwæþ to him, We gemétton Messiam, ðæt is gereht Crist ;

42 And hig gelæddon hine to ðam Hælende. Ðá beheold se Hælend hyne, and cwæþ, Ðú eart Simon, Iónan sunu ; ðú bist genemned Cephas, ðæt is gereht Petrus.

29 Another day John syȝ Jhesu comynge to him, and he seith, Lo! the lomb of God; lo! that doith a wey the synnes of the world.

30 This is, of whom I seide, Aftir me cometh a man, that is maad bifore me; for he was the formere than I.

31 And I knewe not him, but that he be schewid in Israel, therfore I cam baptisinge in watir.

32 And John bar witnessing, seyinge, For I siȝ the spirit comynge doun, as a culuere fro heuene, and dwellinge on him.

33 And I knew not him; but he that sente me for to baptise in watir, seyde to me, On whom thou schalt se the Spirit comynge doun, and dwellinge on him, this it is, that baptisith in the Hooly Gost.

34 And I syȝ, and bar witnessing, for this is the sone of God.

35 Another day John stood, and tweyne of his disciplis;

36 And he biholdinge Jhesu walkynge, seith, Lo! the lomb of God.

37 And tweye disciplis herden him spekynge, and folwiden Jhesu.

38 Sothli Jhesu conuertid, and seynge hem suwynge him, seith to hem, What seken ȝe? Whiche seiden to him, Raby, that is interpretid, Maistir, where dwellist thou?

39 He seith to hem, Come ȝe, and se ȝe. Thei camen, and syȝen where he dwelte; and thei dwelten at him in that day. Sothli the our was as the tenthe.

40 Forsothe Andrew, brother of Symount Petre, was oon of the tweyne, that herden of John, and hadde sued him.

41 This fond first his brother Symount, and he seith to him, We han founde Messias, that is interpretid Crist;

42 And he ledde him to Jhesu. Sothli Jhesu biholdinge him, seide, Thou ert Symount, the sone of Johanna; thou schalt be clepid Cephas, that is interpretid Petre.

29 The nexte daye Jhon sawe Jesus commynge vnto hym, and sayde, Beholde! the lambe of God, whych taketh awaye the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therfore cam I baptisynge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode apon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe them folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Announted;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretacion, A stone.

43 On mergen he wolde faran on Galilea, and he gemêtte Philippus; and se Hǽlend cwæþ to him, Fylig me.

44 Sóþlice Philippus wæs fram Bethsaida, Andreas ceastre and Petres.

45 Philippus gemêtte Nathanahel, and cwæþ to him, We gemêtton ðone Hǽlend, Iosepes sunu, of Nazareth, ðone wrât Moyses and ða witegan on ðære ǽ.

46 And Nathanahel cwæþ to him, Mæg ǽnig þing gôdes beon of Nazareth? Philippus cwæþ to him, Cum, and geseoh.

47 Ðâ geseah se Hǽlend Nathanahel to him cumendne, and cwæþ be him, Hér is Israhelisc wer, on ðam nis nân fâcn.

48 Ðâ cwæþ Nathanahel to him, Hwanon cûðest ðú me? Ðâ andswarode se Hǽlend, and cwæþ to him, Ic geseah ðé, ðâ ðú wǽre under ðam fictreôwe, ǽrðam ðe Philippus ðé clypode.

49 Him andswarode ðâ Nathanahel, and ðus cwæþ, Rabbi, ðú eart Godes sunu, and ðú eart Israhela cing.

50 Ðâ cwæþ se Hǽlend to him, Ðû gesyhst mâre ðonne ðys sŷ; forðam ðe ðú gelŷfdest, ðâ ic cwæþ, ðæt ic gesâwe ðé under ðam fic-treowe.

51 And he sæde him, Sóþ ic secge eow, ge geseoþ opene heofenas, and Godes englas up stîgende and nyðer stîgende ofer mannes sunu.

Chap. II. †1 On ðam þriddan dæge wǽron gifta gewordene on Chanââ Galileæ; and ðæs Hǽlendes môdor wæs ðær.

2 Sóþlice se Hǽlend, and his leorningcnihtas wǽron geladode to ðam giftum.

3 And ðâ ðæt wîn geteorode, ðâ cwæþ ðæs Hǽlendes môdor to him, Hí nabbaþ wîn.

4 Ðâ cwæþ se Hǽlend to hyre, Lâ wîf, hwæt is me and ðé? gyt mín tíma ne com.

5 Ðâ cwæþ ðæs Hǽlendes môdor to

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsayda, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu syȝ Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gile.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip clepide thee, whanne thou were vndir the fyge tree, I syȝ thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I syȝ thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I seie to ȝou, ȝe schulen se heuene openyd, and the aungels of God stiȝynge vp and comynge doun on mannis sone.

Chap. II. 1 And the thridde day weddingis ben maad in the Cane† of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is clepid, and his disciplis, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not ȝit.

5 The modir of him seith to the

43 The daye folowynge Jesus wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanaell sayde vnto hym, Can there eny goode thynge come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kynge of Israhel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

Chap. II. 1 And the thryde daye was there a mariage in Cana, a citie of Galile; and Jesus mother was there.

2 Jesus was called also, and his disciples, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þénum, Dóþ swá hwæt swá he eow secge.

6 Dær wǽron sóþlice áset six stǽnene wæter-fatu, æfter Iudea geclǽnsunge, ǽlc wæs on twegra sestra gemete, oðde on þreora.

7 Đá bead se Hǽlend ðæt hig ða fatu mid wætere gefyldon. And hig gefyldon ða, oð done brerd.

8 Đá cwæþ se Hǽlend, Hladaþ nú, and beraþ ðære drihte ealdre. And hí námon.

9 Đá se drihte ealdor ðæs wínes onbyrgde ðe of ðam wætere geworden wæs, he nyste hwanon hit com, ða þénas sóþlice wiston, ðe ðæt wæter hlódon, se drihte ealdor clypode done brýdguman,

10 And cwæþ to him, Ælc man sylþ ǽrest gód wín, and ðonne hig druncene beoþ, ðæt ðe wyrse byþ; ðú geheolde ðæt góde wín oð dis.

11 Dis wæs ðæt forme tácn ðe se Hǽlend worhte on Chanáá Galiléæ, and geswútelode his wuldor; and his leorningcnihtas gelýfdon on hine.†

12 Æfter dysum he, and hys módor, and his gebróðru, and his leorningcnihtas fóron to Capharnaúm; and wunedon ðar feawa daga.

13 And hit wæs neah Iudea eastron, and se Hǽlend fór to Hierusalem.

14 And gemétte on ðam temple ða ðe sealdon oxan, and sceáp, and culfran, and sittende myneteras.

15 And he worhte swipan of strengum, and hig ealle of ðam temple ádráf, ge sceap, ge oxan; and he ágeát ðara mynetera feóh, and toweárp hyra mýsan.

16 And sǽde ðam ðe ða culfran cýpton, Dóþ ðás þing heonon, ne wyrce ge mínes fæder hús to mangung-húse.

17 Đá gemundon his leorning-cnihtas, ðæt ðe áwriten is, Ðínes húses anda me æt.

18 Đá andswaredon him ða Iudeas, and cwǽdon, Hwylc tácn æt-ýwst ðú us, forðam ðe ðú ðás þing dést?

mynystris, What euere thing he schal seie to 3ou, do 3e.

6 Forsothe ther weren put sixe stoonun pottis, aftir the clensinge of Jewis, takinge ech tweyne or thre mesuris.

7 Jhesu seith to hem, Fille 3e the pottis with water. And thei filliden hem, til to the hi3este part.

8 And Jhesu seith to hem, Drawe 3e now, and bere 3e to architriclyn.† And thei token.

9 And as architriclyn tastide the watir maad wyn, and he wiste not wherof it was, sothli the mynystris wisten, that drowen watir, architriclyn clepith the spouse,

10 And seith to him, Ech man puttith first good wyn, and whanne men schulen be fillid, thanne that that is worse; sothli thou hast kept good wyn til to now.

11 Jhesu dide this the bigynnynge of signes in the Cane of Galilee, and schewide his glorie; and his disciplis bileueden in to him.

12 Aftir thes thingis he cam doun to Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes.

13 And the paske of Jewis was ny3, and Jhesu wente vp to Jerusalem.

14 And he fond in the temple men sellinge scheep, and oxen, and culueris, and chaungeris sittinge.

15 And whanne he hadde maad as a scourge of smale coordis, he castide out alle of the temple, and oxen, and scheep; and he schedde out the moneye of chaungeris, and turnede vpsodoun the bordis.

16 And he seide to hem that selden culueris, Take a wey fro hennis thes thingis, and nyle 3e make the hous of my fadir an hous of marchaundise.

17 Forsothe his disciplis hadden mynde, for it is writun, The feruour of loue of thin hous hath etun me.

18 Therfore the Jewis answeriden, and seyden to him, What syngne† schewist thou to vs, for thou doist thes thingis?

Whatsoever he sayeth vnto you, do itt.

6 There were stondynge sixe water pottes of stone, after the maner of the purifyinge of the Iewes, contaynynge two or thre fyrkyns a pece.

7 Jesus sayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde brym.

8 And he sayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaste. And they bare itt.

9 When the ruler off the feast had tasted the water that was turned vnto wyne, nother knewe whence it was, butt the mynisters, which drue the water, knew, he called the brydegrome,

10 And sayde vnto hym, All men att the be gynnynge sett forth goode wyne, and when men be dronke, then thatt which is worsse; butt thou hast kept backe the goode wyne hetherto.

11 Thys begynnynge off myracles did Jesus in Cana of Galile, and shewed his glory; and his disciples beleved on hym.

12 After thatt descended he in to Capernaum, and hys mother, and hys brethren, and his disciples; but continued not longe there.

13 And the Iewes ester was even at honde, and Jesus went vp to Jerusalem.

14 And founde in the temple those that solde oxen, and shepe, and doves, and chaungers of money syttynge.

15 And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe, and oxen; and powred doune the changers money, and overthrue their tables.

16 And sayde vnto them that solde doves, Have these thynges hence, and make nott my fathers housse an housse off marchandyse.

17 Hys disciples remembred, howe that yt was written, The zele of thyne housse hath even eaten me.

18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seynge that thou dost these thynges?

3
. . . . . Amen, amen, qiþa þus, niba saei gabairada ïupaþro, ni mag gasaiwhan þiudangardya Guþs.†

4 . . . . . Whaiwa mahts ïst manna gabairan, alþeis wisands? ïbai mag ïn wamba aiþeins seinaizos aftra galeiþan, yaggabairaidau?

5
. . . . . Amen, amen, qiþa þus, niba saei gabairada us watin, yah Ahmin, ni mag inngaleiþan ïn þiudangardya Guþs.

19 Se Hǽlend him andswarode, and cwæþ, Towcorpaþ ðis tempel, and ic hit árǽre binnan þrim dagum.

20 Ðá Iudeas cwǽdon to him, Ðis tempel wæs getimbrod on six and feowertigum wintrum, and árǽrst ðú hit on þrým dagum?

21 Sóþlice he hyt cwæþ be hys lichaman temple.

22 Ðá he of deaþe árás, ðá gemundon his leorning-cnihtas, ðæt he hit be him sylfum cwæþ; and hí gelýfdon hálgum gewrite, and ðære spræce ðe se Hǽlend spræc.

23 Ðá he wæs on Hierusalem on eastron, on freols-dæge, manega gelýfdon on his naman, ðá hí gesáwon ða tácna ða he worhte.

24 Se Hǽlend ne geswútelode hine sylfne him, forðam he cúðe hí ealle;

25 And forðam him næs nán þearf, ðæt ǽnig man sǽde gewitnesse be men, he wiste witodlice hwæt wæs on men.

Chap. III. †1 Sóþlice sum Phariseisc man wæs, genemned Nichodemus, se wæs Iudea ealdor.

2 Ðes com to him on niht, and cwæþ to him, Rabbi, ðæt is lárcow, we witon, ðæt ðú come fram Gode; ne mæg nán man ðás tácn wyrcan ðe ðú wyrcst, búton God beo mid him.

3 Se Hǽlend him andswarode, and cwæþ, Sóþ, ic ðé secge, búton hwá beo edniwan gecenned, ne mæg he geseon Godes ríce.

4 Ðá cwæþ Nichodemus to him, Hú mæg man beon eft ácenned, ðonne he biþ eald? cwyst ðú mæg he eft cuman on his móder innoþ, and beon eft ácenned?

5 Se Hǽlend him andswarode and cwæþ, Sóþ, ic ðé secge, búton hwá beo ge-edcenned of wætere, and of Háligum Gáste, ne mæg he in-faran on Godes ríce.

6 Ðæt ðe ácenned is of flǽsce, ðæt ys

19 Jhesu answeride, and seyde to hem, Vndo ȝe this temple, and in thre dayes I schal reyse it.

20 Therfore the Jewis seyden to him, In fourty and sixe ȝeeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therfore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye bileuyden in his name, seynge the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not hym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vppe agayne.

20 Then sayde the Iewes, In xlvj. yeares this temple was bilt, and wylt thou rayse it vppe in thre dayes?

21 Butt he spake of the temple off hys boddy.

22 As sone therfore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silfe in their hondes, be cause he knewe all men;

25 And neded nott, that eny man shulde testify off man, for he knewe what was in man.

Chap. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the nyȝte, and seide to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born aȝen, he may not se the kyngdom of God.

4 Nycodeme seide to him, How may a man be born, whanne he is olde? wher he may entre aȝen in to his modris wombe, and be born aȝein?

5 Jhesus answeride, Treuli, treuli, I seie to thee, no but a man schal be born aȝen of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

Chap. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amonge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulde do suche miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kingdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flǽsc; and ðæt ðe of gâste is ácenned, ðæt is gâst.

7 Ne wundra ðú, forðam ðe ic sǽde ðé, Eow gebyraþ ðæt ge beon ácennede edniwan.

8 Gâst oréðaþ ðar he wile, and ðú gehýrst his stefne, and ðú nâst, hwanon he cymþ, ne hwyder he gǽþ; swâ is ælc ðe ácenned is of gâste.

9 Ðâ andswarode Nichodemus, and cwæþ, Hú mágon ðâs þing ðus geweorðan?

10 Se Hǽlend andswarode, and cwæþ to him, Ðú eart láreow Israhela folce, and ðú nást ðâs þing?

11 Sóþ, ic ðé secge, ðæt we sprecaþ, ðæt we witon, and we cýðaþ, ðæt we gesâwon, and ge ne underfóþ úre cýðnesse.

12 Gif ic eow eorþlice þing sǽde, and ge ne gelýfaþ, húmeta gelýfe ge, gif ic eow heofenlice þing secge?

13 And nán man ne âstíhþ to heofenum, búton se ðe nyðer com of heofenum, mannes sunu se ðe com of heofenum.

14 And swâ swâ Moyses ða næddran up-âhóf on ðam wêstene, swâ gebyraþ ðæt mannes sunu beo up-âhafen,

15 Ðæt nán ðara ne forweorðe, ðe on hyne gelýfþ, ac hæbbe ðæt éce líf.†

16 God lufode middan-eard swâ, ðæt he sealde his án-cennedan sunu, ðæt nán ne forweorðe ðe on hine gelýfþ, ac hæbbe ðæt éce líf.

17 Ne sende God his sunu on middan-eard, ðæt he démde middan-earde, ac ðæt middan-eard sý gehæled þurh hine.

18 Ne biþ ðam gedémed, ðe on hine gelýfþ; se ðe ne gelýfþ him, biþ gedémed, forðam ðe he ne gelýfde on ðone naman ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com on middan-eard, and menn lufedon þýstro swýðor ðonne ðæt leoht: hyra weorc wǽron yfele.

20 Ælc ðara ðe yfele déþ, hataþ ðæt

and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee, It behoueth 3ou for to be born a3ein.

8 The spirit brethith wher it wole, and thou heerist his vois, but thou wost not, fro whennis he cometh, or whidir he goth; so is ech man that is borun of the spirit.

9 Nycodeme answeride, and seide to him, Hou mown thes thingis be don?

10 Jhesu answeride, and seyde to him, Art thou a maistir in Israel, and knowist not thes thingis?

11 Treuli, treuli, I seye to thee, for that that we witen, we speken, and that that we han seyn, we witnessen, and 3e taken not oure witnessing.

12 If I haue seid to 3ou ertheli thingis, and 3e bileuen not, how if I schal seie to 3ou heueuli thingis, schulen 3e bileue?

13 And no man 'styeth in to heuene, no but he that eam doun fro heuene, mannis sone that is in heuene.

14 And as Moyses reride vp a serpent in desert, so it bihoueth mannus sone for to be areysid vp,

15 That ech man that bileueth in to him, perische not, but haue euerelastinge lyf.

16 Forsothe God so louede the world, that he 3af his oon bigetun sone, that ech man that bileueth in to him perische not, but haue euere lasting lyf.

17 Sothli God sente not his sone in to the world, that he iuge the world, but that the world be sauyd by hym.

18 He that bileueth in to him, is not demyd;† forsothe he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God.

19 Sothli this is the dom, for li3t eam in to the world, and men louede more derknessis than li3t; forsoth her workis weren yuele.

20 Sothli ech man that doth yuele, is flesshe; and that which is boren of the sprete, is sprete.

7 Marvayle nott, that I sayd to the, Ye must be boren a newe.

8 The wynde bloweth where he listeth, and thou hearest his sounde, butt thou canst nott tell, whence he commeth, and whether he goeth; so is every man that is boren of the sprete.

9 Nicodemus answered, and sayde vnto him, Howe can these thynges be?

10 Jesus answered, and sayde vnto hym, Arte thou a master in Israhell, and knowest nott these thynges?

11 Verely, verely, I saye vnto the, we speake that we knowe, and testify that we have sene, and ye receave not oure witnes.

12 Yff I have tolde you erthely thynges, and ye have not beleved, howe shulde ye beleve, if I shall tell you of hevenly thynges?

13 And noo man hath ascended vppe to heven, butt he that eam doune from heven, that ys to saye the sonne of man which is in heven.

14 And as Moses lifte vppe the serpent in wyldernes, even soo must the sonne off man be lifte vppe,

15 That noo man which beleveth in hym perisshe, but have eternall lyfe.

16 God soo loved the worlde, that he gave his only sonne, for the entent that none that beleve in hym shulde perisshe, butt shulde have everlastynge lyfe.

17 For God sent not his sonne into the worlde, to condempne the worlde, but that the worlde through him myght be saved.

18 He that beleveth on hym, shall not be condempned; but he that beleveth nott, is condempned all redy, be cause he beleveth nott in the name off the only sonne off God.

19 And this is the condempnacion, light is come into the worlde, and the men have loved darcknes more then light; be cause their dedes were evyll.

20 For every man that evyll doeth,

23

. . . . . naga wesun yainar; yah qemun, yah daupidai wesun.†

24 Ni nauhþanuh galagiþs was ïn karkarai Ïohannes.

25 Þaþroh þan warþ sokeins us siponyam Ïohannes miþ Ïudaium, bi swiknein . . . . . .

26

. . . . Rabbei, saei was miþ þus hindar Yaurdanau, þammei þu weitwodides, sai! sa daupeiþ, yah allai gaggand du ïmma.

29

. . . . So nu faheþs meina usfullnoda.†

30 Yains skal wahsyan, ïþ ïk minznan.

31 Sa ïupaþro qimands, ufaro allaim ïst; . . . . .
. . . sa us himina qumana, ufaro allaim ïst.

32 Yah þatei gasawh, yag-gahausida, þata weitwodeiþ, yah þo weitwodida ïs ni ainshun nimiþ.

leoht; and he ne cymþ to leohte, ðæt his weorc ne sŷn gerihtlǽhte.

21 Witodlice se ðe wyrcþ sóþfæstnesse, cymþ to ðam leohte, ðæt his weorc sŷn geswútelode, forðam ðe hig synd on Gode gedóne.

22 Æfter ðyssum com se Hǽlend, and his leorning-cnihtas, to Iudea lande, and wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wið Salim, forðam ðe ðær wǽron manega wætro; and hí togædere comon, and wǽron gefullode.

24 Ðá gyt næs Iohannes gedón on cweártern.†

25 Ðá smeadon Iohannes leorningcnihtas and ða Iudeas, be ðære clǽnsunge.

26 And comon to Iohanne, and cwǽdon to him, Rabbi, se ðe mid ðé wæs begeondan Iordanen, be ðam ðú cŷddest gewitnesse, nú! he fullaþ, and ealle hig cumaþ to him.

27 Iohannes andwyrde, and cwæþ, Ne mæg mann nán þing underfón, búton hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitnesse, ðæt ic sǽde, Ne eom ic Crist, ac ic eom ásend beforan hine.

29 Se ðe brŷde hæfþ, se ys brŷdguma; se ðe is ðæs brŷdguman freond, and stent, and gehŷrþ hyne, mid gefean he geblissaþ, for ðæs brŷdguman stefne. Ðes mín gefea is gefylled.

30 Hit gebyraþ ðæt he weaxe, and ðæt ic wanige.

31 Se ðe ufenan com, se is ofer ealle; se ðe of eorþan is, . . . se sprycþ be eorþan; se ðe of heofone com, se is ofer ealle.

32 And he cŷþ, ðæt he geseah, and gehŷrde, and nán man ne underfehþ his cŷðnesse.

33 Sóþlice se ðe his cŷðnesse underfehþ, he getácnaþ ðæt God is sóþfæstnes.

34 Se ðe God sende, sprycþ Godes word; ne sylþ God done gást be gemete.

hatith liȝt ; and he cometh not to the liȝt, that his workis be not reproued.†

21 Sothli he that doth treuthe, cometh to the liȝt, that his workis be schewid, for thei ben don in God.

22 Aftir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.†

23 Sothli John was baptisynge in Ennon, bisydis Salym, for many watris were there ; and thei camen, and weren baptisid.

24 Sothli John was not ȝit sent in to prisoun.

25 Sothli a questioun† is maad of Johnis disciplis with the Jewis, of the purificacioun†.

26 And thei camen to John, and seyde to him, Rabi,† he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo ! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be ȝouun to him fro heuene.

28 ȝe ȝou silf beren witnessing to me, that I seyde, I am not Crist, but for I am sent bifore him.

29 He that hath a spousesse† is the spouse ;† forsothe a frend of the spouse, that stondith, and heerith him, ioyeth in ioye, for the vois of the spouse. Therfore in this thing my ioye is fillid.

30 It bihoueth him for to wexe, forsoth me to be menusid.†

31 He that cam fro aboue, is aboue alle ; he that is of the erthe, . . . spekith of the erthe ; he that comith fro heuene, is aboue alle.

32 And this thing that he syȝ, and herde, he witnessith, and no man takith his witnessing.

33 Forsoth he that hath takun his witnessing, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God ; forsothe not to mesure God ȝyueth the spirit.

hateth the light ; nether commeth to light, lest his dedes shulde be reproved.

21 Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wroght in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptised.

23 And Jhon also baptised in Enon, besydes Salim, because there was moche water there ; and they cam, and were baptised.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifiynge.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde ! he that was with the beyonde Iordan, to whom thou barest witnes, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothynge at all, except it be geven hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome ; but the frende off the brydegrome, which stondeth by, and heareth hym, reioyseth greately, of the brydgromes voyce. Therfore this my ioye is fulfilled.

30 He must increace, and I muste decreace.

31 He that commeth from an hye, is above all ; he that is off the erth, is of the erth, and speaketh off the erth ; he that commeth from heven, is above all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witnes, the same hath sealed that God is true.

34 For he whom God hath sent, speaketh the wordes off God ; for God geveth nott the sprete by measure.

35 Fæder lufaþ ðone sunu, and sealde ealle þing on his hand.
36 Se ðe gelýfþ on sunu, se hæfþ ece líf; se ðe ðam suna is ungeleaffull, ne gesyhþ he líf, ac Godes yrre wunaþ ofer hine.

Chap. IV. 1 Đá se Hælend wyste, ðæt ða Pharisei gehýrdon, ðæt he hæfde má leorning-cnihtas . . . ðonne Iohannes,

2 Đeah se Hælend ne fullode, ac his leorning-cnihtas,
3 Đá forlét he Iudea land, and fór eft on Galileá.
4 Him gebyrode ðæt he sceolde faran þurh Samaria land.
5 Witodlice he com on Samarian ceastre, ðe is genemned Sichar, neah ðam túne, ðe Iacob sealde Iosepe, his suna.

6 Đær wæs Iacobes wyll; †se Hælend sæt æt ðam wylle, ðá he wæs wérig gegán. And hit wæs mid-dæg.

7 Đá com ðær án wíf of Samaria, woldc wæter feccan. Đá cwæþ se Hælend to hyre, Syle me drincan.
8 His leorning-cnihtas férdon ðá to ðære ceastre, woldon him mete bicgan.

9 Đá cwæþ ðæt Samaritanisce wíf to him, Húmeta bitst ðú æt me drincan, ðonne ðú eart Iudeisc, and ic eom Samaritanisc wíf? ne brúcaþ Iudeas and Samaritanisce metes ætgædere.

10 Đá andswarode se Hælend, and cwæþ to hyre, Gif ðú wistest Godes gyfe, and hwæt se is, ðe cwyþ to ðé, Syle me drincan, witodlice ðú bæde hine, ðæt he sealde ðé lifes wæter.

11 Đá cwæþ ðæt wíf to him, Leofne, ðú næfst nán þing mid to hladenne, and ðes pytt is deóp; hwanon hæfst ðú lifes wæter?
12 Cwyst ðú ðæt ðú si mærra ðonne

35 The fadir loueth the sone, and he hath 3ouun alle thingis in his hond.
36 He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbileueful to the sone, schal not se euerelasting lyf, but the wraththe of God dwellith on hym.

CHAP. IV. 1 Therfore as Jhesu knew, that Pharisees herden, that Jhesu makith mo disciplis and baptysith, than John,

2 Thou3 Jhesu baptiside not, but his disciplis,
3 He lefte Judee, and wente a3en in to Galilee.
4 Sothli it bihofte him to passe bi Samarie.
5 Therfore Jhesu cam in to a citee of Samarie, that is seyde Sycar, bisydis the manere,† that Jacob 3af to Joseph, his sone.
6 Forsoth the welle of Jacob was there; sothli Jhesu maad wery† of the iurney, sat thus on the welle. Sothli the our was, as the sixte.†
7 A womman cam of Samarie, for to drawe watir. Jhesu seith to hir, 3yue to me for to drynke.
8 Forsoth his disciplis hadden gon in to the citee, that thei schulden bye metis.
9 Therfore the ilke womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of me for to drynke, which am a womman of Samarie? forsothe Jewis vsen not with Samaritans.
10 Jhesu answeride, and seide to hir, If thou wistist the 3ifte of God, and who it is, that seith to thee, 3yue to me for to drynke, thou peraventure schuldest haue axid of him, and he schulde haue 3ouun to thee quyk watir.
11 The womman seith to him, Sire, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therfore wherof hast thou quyk watir?
12 Wher thou art more than oure

35 The father loveth the sonne, and hath geven all thynges into his honde.
36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

CHAP. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the eares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,
2 Though that Jesus hym silfe baptised not, butt his disciples,
3 He lefte Iewry, and departed agayne into Galile.
4 And it was soo that he must nedes goo thorowe Samaria.
5 Then cam he to a cite of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then weried in his iorney, sate thus on the well. Hit was about the sixte houre.
7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.
8 For his disciples wer gone awaye vnto the toune, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde have geven the water of lyfe.
11 The woman sayde vnto hym, Syr, thou hast noo thynge to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?
12 Arte thou gretter then oure father

úre fæder Iacob, se ðe us ðisne pytt sealde? and he, and his bearn, and his nýtenu of ðam druncon.

13 Ðá andswarode se Hǽlend, and cwæþ to hyre, Ælcne ðara þyrst eft, ðe of ðysum wætere drincþ;

14 Witodlice ǽlc ðara ðe drincþ of ðam wætere ðe ic him sylle,

biþ on him will, forþ-rǽsendes wæteres on ēce līf.

15 Ðá cwæþ ðæt wīf to him, Hlāford, syle me ðæt wæter, ðæt me ne þyrste, ne ic ne þurfe hēr feccan.

16 Ðá cwæþ se Hǽlend to hyre, Gā, clypa ðinne ceorl, and cum hider.

17 Ðá andwyrde ðæt wīf, and cwæþ, Næbbe ic nánne ceorl. Ðá cwæþ se Hǽlend to hyre, Wel ðú cwæde, ðæt ðú næfst ceorl;

18 Witodlice ðú hæfdest fīf ceorlas, and se ðe ðú nú hæfst, nis ðin ceorl. Æt ðam ðú sǽdest sōþ.

19 Ðá cwæþ ðæt wīf to him, Leof, ðæs ðe me þinceþ, ðú eart witega.

20 Úre fæderas hig gebǽdon on ðissere dúne, and ge secgaþ, ðæt on Hierusalem sý seo stōw, ðæt man on-gebidde.

21 Ðá cwæþ se Hǽlend to hyre, Lā wīf, gelýf me, ðæt seo tīd cymþ, ðonne ge ne gebiddaþ fæder, ne on ðissere dúne, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton; we gebiddaþ ðæt we witon; fordam ðe hǽl is of Iudeum.

23 Ac seo tīd cymþ, and nú is, ðonne sōþe gebed-men gebiddaþ fæder on gāste and on sōþfæstnesse; witodlice fæder sēcþ swylce, ðe hyne gebiddon.

24 Gāst is God, and ðam ðe hyne gebiddaþ, gebyraþ ðæt hig gebiddon on gāste and on sōþfæstnesse.

25 Ðæt wīf cwæþ to him, Ic wāt ðæt Messias cymþ, ðe is genemned Crist; ðonne he cymþ, he cýþ us ealle þing.

26 Se Hǽlend cwæþ to hyre, Ic hit eom, ðe wið ðé sprece.

fadir Jacob, that 3aue to vs this pitt? and he drank therof, and his sones, and his beestis.

13 Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone;

14 Forsothe he that schal drynke of the watir that I schal 3yue to him, schal not thirste in to with outen ende; but the watir that I schal 3yue to him, schal be maad in him a welle of watir, springynge vp in to euerelastinge lyf.

15 The womman seith to him, Sire, 3yue to me this watir, that I thirste not, nether come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin hosebonde, and come hidur.

17 The womman answeride, and seide, I haue not an hosebonde. Jhesu seith to hir, Thou seidist wel, For I haue not an hosebonde;

18 Forsoth thou hast had fyue hosebondis, and he whom thou hast, is not thin hosebonde. This thing thou seidist sothli.

19 The womman seith to him, Lord, I se, for thou art a prophete.

20 Oure fadris worschipiden in this hil, and 3e seyn, for at Jerusalem is a place, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, 3e schulen preye† the fadir.

22 3e worschipen that that 3e witen not; we worschipen that that we witen; for heelthe is of Jewis.

23 But the our cometh, and now it is, whanne trewe worschiperis schulen worschipe the fader in spirit and treuthe; forwhi and the fadir sekith suche, that schulen worschipe him.

24 God is a spirit, and it bihoueth hem that worschipen him, for to worschipe in spirit and treuth.

25 The womman seith to him, I woot for Messias is comen, that is seid Crist; therfore whanne he schal come, he schal telle to vs alle thingis.

26 Jhesu seith to hir, I am, that speke with thee.

Jacob, which gave vs this well? and he hym silfe dranke there of, and his chyldren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thurst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shalbe in hym a well of water, spryngynge vp in to everlastynge lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hydder.

17 The woman answered, and sayde vnto hym, I have no husband. Jesus sayde to her, Thou hast well sayd, I have no husbande;

18 For thou haste had five husbandes, and he whom thou nowe hast, is not thy housband. That saydest thou truely.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yet att Jerusalem, worshippe the father.

22 Ye worshippe ye wot neare what; we knowe what we worshippe; for salvacion commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worshippe the father in sprete and in verite; for verily suche the father requyreth, to worshippe hym.

24 God is a sprete, and they that worshippe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorning-cnihtas, and hig wundredon, ðæt he wiđ ðæt wif spræc; ðeah hyra nân ne cwæþ, Hwæt sécst ðú, oðde, Hwæt spryest ðú wiđ hig?

28 Witodlice ðæt wif forlêt hyre wæterfæt, and eode to ðære byrig, and cwæþ to ðam mannum,

29 Cumaþ, and geseoþ ðone man, ðe me sæde ealle ða þing ðe ic dyde; cweðe ge is he Crist?

30 Đá eodon hí út of ðære byrig, and comon to him.

31 On gemang ðam his leorning-cnihtas hine bædon, and ðus cwædon, Láreow, et.

32 Đá cwæþ he to him, Ic hæbbe ðone mete to etanne, ðe ge nyton.

33 Đá cwædon his leorning-cnihtas him betwýnan, Hwæðer ænig man him mete brohte?

34 Đá cwæþ se Hælend to him, Mín mete is, ðæt ic wyrce ðæs willan ðe me sende, ðæt ic fullfremme his weorc.

35 Hú ne secge ge, ðæt nú gyt synd feower mónþas, ær man rípan mæge? Nú! ic eow secge, hebbaþ upp eowre eagan, and geseoþ ðás eardas, ðæt hig synd scíre to rípanne.

36 And se ðe rípþ nimþ méde, and gaderaþ wæstm on écum life; ðæt ætgædere geblission se ðe sáwþ, and se ðe rípþ.

37 On ðyson is witodlice sóþ word, forðam óðer is se ðe sáwþ, óðer is se ðe rípþ.

38 Ic sende eow to rípanne, ðæt ðæt ge ne beswuncon; óðre swuncon, and ge eodon on hyra geswinc.

39 Witodlice manige Samaritanisce of ðære ceastre gelýfdon on hine, for ðæs wifes wordum ðe be him cýðde, Ðæt he sæde me ealle ða þing, ðe ic dyde.

40 Đá ða Samaritaniscan comon to him, hig gebædon hine, ðæt he wunode ðær; and he wunode ðær twegen dagas.

41 And mycele má gelýfdon for his spræce,

42 And cwædon to ðam wife, Ne ge-

27 And anon his disciplis camen, and wondriden, for he spak with a womman; netheles no man seide, What sekist thou, or, What spekist thou with hir?

28 Therfore the womman lefte the watir pott, and wente in to the citee, and seith to the men,

29 Come ȝe, and se ȝe the man, that seide to me alle thingis what euere thingis I haue don; wher he is Crist?

30 And thei wenten out of the citee, and thei camen to hym.

31 In the mene while his disciplis preieden him, seyinge, Raby,† etc.

32 Sothli he seide to hem, I haue mete for to ete, that ȝe witen not.

33 Therfore the disciplis seiden to gidere, Wher ony man brouȝte to him for to ete?

34 Jhesu seith to hem, My mete is, that I do the will of him that sente me, and that I performe the work of him.

35 Wher ȝe seyn not, for ȝit foure monethis ben, and rype corn cometh? Lo! I seie to ȝou, lift vp ȝoure yȝen, and se ȝe the regiouns,† for now thei ben white to ripe corn.

36 And he that repith takith hyre,† and he that gederith, fruit in to euerelasting lyf; that and he that sowith haue ioye to gidere, and he that repith.

37 In this thing sothli the word is trewe, for another is that sowith, and another that repith.

38 I sente ȝou for to repe, that that ȝe traueliden not; othere men traueliden, and ȝe entriden in to her trauelis.

39 Forsoth of the citee many Samaritans bileueden in to him, for the word of the womman beringe witnessing, For he seide to me alle thingis, what euere thingis I dide.

40 Therfore whanne Samaritans camen to him, thei preieden him, that he schulde dwelle there; and he dwelte there twey dayes.

41 And many mo bileueden for his word,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman; yet no man sayde vnto hym, What meanest thou, or, Why talkest thou with her?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd; is not he Christ?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, eate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynnysshe hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest? Beholde! I saye vnto you, lyfte vppe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternall; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no laboure; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testifyed, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them; and he aboode there two dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lýfe we ná for ðínre spræce; we sylfe gehýrdon, and we witon, ðæt he is sóþ middan-eardes hǽlend.

43 Sóþlice æfter twám dagum he fórde ðanone, and fór to Galilea.
44 Se Hǽlend sylf cýðde gewitnesse, ðæt nán witega næfþ nánne wurþscipe on hys ágenum earde.
45 Ðá he com to Galileam, ðá underféngon hi hine, ðá hi gesáwon ealle ða þing ðe he worhte on Hierusalem, on freols-dæge; and hí comon to ðam freols-dæge.

46 And he com eft to Chanaa Galileá, ðær he worhte ðæt wín of wætere.† Sum under-cyning wæs, ðæs sunu wæs gesyclod on Capharnaum.
47 Ðá ðá se gehýrde, ðæt se Hǽlend fór fram Iudea to Galileá, he com to him, and bæd hine, ðæt he fóre, and gehǽlde his sunu; sóþlice he læg æt forþfóre.
48 Ðá cwæþ se Hǽlend to him, Búton ge tácna and fóre-beacna geseon, ne gelýfe ge.
49 Ðá cwæþ se under-cing to him, Drihten, far, ǽr mín sunu swelte.

50 And se Hǽlend cwæþ, Gá, ðín sunu lyfaþ. Ðá eode he, and gelýfde ðære spræce, ðe se Hǽlend him sǽde.

51 Ðá he fór, ðá urnon his þeowas ongean hyne, and sǽdon, Ðæt his sunu lyfode.
52 Ðá ácsode he, to hwylcum tíman him bet wǽre. And hí sǽdon him, Gyrstan-dæg to ðære seofeþan tide se fefer hine forlét.
53 Ðá ongeat se fæder, ðæt hit wæs on ðære tide, ðe se Hǽlend cwæþ, Ðín sunu leofaþ; and he gelýfde, and eall his hiw-rédden.
54 Se Hǽlend worhte ðis tácen eft óðre síðe, ðá he com fram Iudea lande to Galilea.

Chap. V. †1 Æfter ðyssum wæs

now not for thi speche we bileuen; forsoth we han herd, and we witen, for this is verily the sauyour of the world.

43 Forsoth aftir twei dayes he wente thennis, and wente in to Galilee.

44 Sothli Jhesu bar witnessing, for a prophete in his owne cuntree hath not honour.†

45 Therfore whanne he cam in to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem, in the feeste day;† and sothli thei hadden come to the feeste day.

46 Therfore he cam eftsoone in to Cana of Galilee, where he made the watir wyn. And sum litil king was, whos sone was syk at Capharnaum.

47 Whanne this hadde herd, for Jhesu schulde come fro Judee in to Galilee, he wente to him, and preiede him, that he schulde come doun, and hecle his sone; forsoth he bigan to deye.

48 Therfore Jhesu seide to him, No but 3e schulen se tokenes and grete wondris, 3e bileuen not.

49 The litil kyng seith to him, Lord, come doun, bifore my sone deye.

50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede to the word, that Jhesu seide to hym, and he wente.

51 Sothli now him comynge doun, the seruauntis camen a3ens him, and telden to him, seyinge, For his sone lyuede.

52 Therfore he axide of hem the our, in whiche he hadde betere. And thei seiden to him, For 3istirday in the seuenthe our the feuere lefte him.

53 Therfore the fadir knew, that the ilke our it was, in which Jhesu seide to him, Thi sone lyueth; and he bileuede, and al his hous.

54 Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went awaye into Galile.

44 And Jesus hym silfe testifyed, that a prophet hath none honoure in hys awne countre.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rueler, whose sonne was syeke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heale his sonne; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rueler sayde vnto hym, Syr, come awaye, or ever that my chylde deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his servauntes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enquyred he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seventhe houre the fever lefte hym.

53 And the father knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth; and he beleved, and all his houshold.

54 Thys ys agayne the seconde myracle that Jesus did, after he cam out of Iewry into Galile.

Chap. V. 1 Aftir thes thingis was

Chap. V. 1 After that there was a

Iudea freols-dæg, and se Hǽlend fôr to Hierusalem.

2 On Hierusalem . . . . . ys án mere, se is genemned on Ebreisc Bethzaida, se mere hæfþ fif porticas.

3 On ðam porticon læg mycel menigeo ge-âdledra, blindra, and healtra, and forscruncenra, and ge-anbidedon ðæs wæteres styrunge.

4 Drihtenes engel com to his timan on ðone mere, and ðæt wæter wæs âstyred; and se ðe raðost com on ðone mere, æfter ðæs wæteres styrunge, wearþ gehǽled fram swâ hwylcere untrumnesse swâ he on wæs.

5 Ðær wæs sum man, eahta and þrittig wintra on his untrumnesse.

6 Ðâ se Hǽlend geseah ðysne licgan, and wiste, ðæt he lange hwýle ðar wæs, ðâ cwæþ he to him, Wylt ðû hâl beon?

7 Ðâ andswarode se seoca him, and cwæþ, Drihten, ic næbbe nânne man ðæt me dô on ðone mere, ðonne ðæt wæter âstyred biþ; ðonne ic cume, ðonne biþ ôðer beforan me.

8 Ðâ cwæþ se Hǽlend to him, Âris, nim ðin bed, and gâ.

9 And se man wæs sôna hâl, and he nam his bed, and eode. Hit wæs resteðæg on ðam dæge.

10 Ðâ cwǽdon ða Iudeas to ðam ðe ðar gehǽled wæs, Hit is reste-dæg, nis ðê âlýfed, ðæt ðû ðin bed bere.

11 He andswarode him and cwæþ, Se ðe me gehǽlde, se cwæþ to me, Nim ðin bed, and gâ.

12 Ðâ âcsedon hi hine, Hwæt se man wære, ðe ðê sǽde, Nim ðin bed, and gâ?

13 Se ðe ðær gehǽled wæs, nyste hwâ hit wæs. Se Hǽlend sôþlice beah fram ðære gegaderunge.

14 Æfter ðam se Hǽlend hine gemétte on ðam temple, and cwæþ to him, Nû! ðû eart hâl geworden; ne synga ðû, ðe-læs ðe ðê on sumum þingum wyrs getîde.

a feeste day of Jewis, and Jhesu wente vp to Jerusalem.

2 Forsoth in Jerusalem is a stonding watir of beestis, that in Ebrew is named Bethsayda, hauynge fiue litle ȝatis.

3 In thes lay a greet multitude of langwischinge men, blynde, krokid, drye, abidinge the stiring of the watir.

4 Forsothe the aungel of the Lord aftir tyme cam doun in to the stonding watir, and the watir was moued; and he that first cam doun in to the sisterne, aftir the mouyng of the watir, was maad hool of what euere sikuesse he was holdun.

5 Forsothe sum man was there, hauynge eiȝte and thritti ȝeeris in his syknesse.

6 Whanne Jhesu hadde seyn him liggynge, and hadde knowe, for now he hadde moche tyme, he seith to him, Wolt thou be maad hool?

7 The syke man answeride to him, Lord, I haue not a man that whanne the water schal be troublid, he sende me in to the sisterne; forsoth the while I com, another goth down bifore me.

8 Jhesu seith to him, Ryse vp, taak thi bed, and wandre.

9 And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that day.

10 Therfore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for to take thi bed.

11 He answeride to hem, He that maade me hool, seide to me, Taak thi bed, and wandre.

12 Therfore thei axiden him, Who is that man, that seide to thee, Taak thi bed, and wandre?

13 Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu bowide him fro the cumpany ordeyned† in the place.

14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do synne, leste ony thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe to Jerusalem.

2 There is at Jerusalem by the slaughter housse a pole, called in the Ebrue tonge Bethesda, havynge five porches.

3 In them laye a greate multitude off sicke folke, off blynde, halt, and wyddered, waytynge for the movynge off the wather.

4 For an angell went doune at a certayne ceason into the pole, and stered the water; whosoever then fyrst, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had.

5 And a certayne man was there, which had bene disieased .xxxviij. yeares.

6 When Jesus sawe hym lye, and knewe, that he nowe longe tyme had bene diseased, he sayde vnto hym, Wilt thou be whoale?

7 The syke answered hym, Syr, I have no man when the water is moved, to put me into the pole; butt in the meane tyme whill I am about to come, another steppeth doune before me.

8 Jesus sayde vnto hym, Ryse, take vp thy beed, and walke.

9 And immediatly that man was whole, and toke vp his beed, and went. And the same daye was the saboth daye.

10 The Iewes therfore sayd vnto hym that was made whole, It is the saboth daye, it is nott laufull for the to cary thy beed.

11 He answered them, He that made me whole, sayde vnto me, Take vp thy beed, and gett the hence.

12 Then axed they hym, What man is that, which sayd vnto the, Take vp thy beed, and walke?

13 And he that was healed, wist not who yt was. For Jesus gatt hym silfe awaye, be cause that there was preace of people in the place.

14 After that Jesus founde hym in the temple, and sayd vnto hym, Beholde! thou arte made whole; se thou synne no moore, lest a worsse thinge happen vnto the.

15 Đâ fór se man, and cýdde hit đam Iudeum, đæt hit wǽre se Hǽlend đe hyne hǽlde.

16 Forđam đa Iudeâs ehton đone Hǽlend, ... forđam đe he dyde đas þing on reste-dæge.†

17 Đâ andswarode se Hǽlend him and cwæþ, Mín fæder wyrcþ oð đys nú gyt, and ic wyrce.

18 Đæs đe má đa Iudeas sóhton hine to ofsleanne, næs ná forđam ánum đe he đone reste-dæg bræc, ac forđam đe he cwæþ đæt God wǽre his fæder, and hine sylfne dyde Gode gelícne.

19 Witodlice se Hǽlend andswarode, and cwæþ to him, Sóþ, ic eow secge, ne mæg se sunu nán þing dón, búton đæt he gesyhþ his fæder dón; đa þing đe he wyrcþ, se sunu wyrcþ gelíce.

20 Se fæder lufaþ đone sunu, and geswútelaþ him ealle đa þing đe he wyrcþ; and máran weorc đonne đás sýn he geswútelaþ him, đæt ge wundrion.

21 Swaswe auk atta urraiseiþ dauþans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.†

21 Swâ se fæder áwecþ đa deadan, and geliffæst, swâ eac se sunu geliffæst đa đe he wyle.

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

22 Ne se fæder ne démþ nánum menn, ac he sealde ǽlcne dóm đam suna,

23 Ei allai sweraina sunu, swaswe swerand attan. . . . . .

23 Đæt ealle árwurþion đone sunu, swâ swâ hig árwurþiaþ đone fæder. Se đe ne árwurþaþ đone sunu, ne árwurþaþ he đone fæder đe hine sende.

24 Sóþ, ic secge eow, đæt se đe mín word gehýrþ, and đám gelýfþ đe me sende, se hæfþ écce líf, and ne cymþ æt đam dóme, ac færþ fram deaþe to lífe.

25 Sóþ, ic secge eow, đæt seo tíd cymþ, and nú is, đonne đa deadan gehýraþ Godes suna stefne, and đa lybbaþ, đe hig gehýraþ.

26 Swâ se fæder hæfþ líf on him sylfum, swâ he sealde đam suna đæt he hæfde líf on him sylfum;

15 The ilke man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therfore the Jewis pursueden Jhesu, ... for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therfore thanne the Jewis souȝten more for to slee hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to ȝou, the sone may not of him silf do ony thing, no but that thing that he schal se the fadir doynge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more workis than thes, that ȝe wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iugeth ony man, but hath ȝouun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to ȝou, for he that heerith my word, and bileueth to him that sente me, hath euere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to ȝou, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he ȝaf and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therfore the Iewes did persecute Jesus, and sought the meanes to slee hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh hidderto, and I worke.

18 Therfore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equall with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thynge of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle.

21 For lykwyse as the father rayseth vppe the deed, and quyckeneth them, even soo the sonne quyckeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that heareth my wordes, and beleveth on hym that sent me, hathe everlastynge lyfe, and shall not come in to damnacion, but is seaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heare the voyce off the sonne of God, and they that heare, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe;

35 Yains was lukarn brinnando yah liuhtyando ; ïþ yus wildeduþ swignyan du wheilai ïn liuhada ïs.†

36 Aþþan ïk haba weitwodiþa maizein þamma Ïohanne, þo auk waurstwa þoei atgaf mis atta ei ïk tauyau þo, þo waurstwa þoei ïk tauya weitwodyand bi mik, þatei atta mik sandida.

37 Yah saei sandida mik atta, sah weitwodeiþ bi mik. Nih stibna ïs whanhun gahausideduþ, nih siun ïs gasewhuþ.

38 Yah waurd ïs ni habaiþ wisando ïn ïzwis ; þande þanei ïnsandida yains, þammuh yus ni galaubeiþ.

27 And sealde him anweald ðæt he mǽste déman, forðam ðe he is maunes sunu.

28 Ne wundrion ge ðæs, ðæt seo tíd cymþ, ðæt ealle gehýraþ his stefne,

29 ðe on byrgenum synd. And ða ðe gód worhton, faraþ on lífes æréste ; and ða ðe yfel dydon, on dómes æréste.†

30 Ne mæg ic nán þing dón fram me sylfum, ic déme, swá swá ic gehýre, and mín dóm is ryht, forðam ic ne séce mínne willan, ac . . . . . ðæs ðe me sende.

31 Gif ic gewitnesse be me cýðe, mín gewitnes nis sóþ ;

32 O'ðer is se ðe cýþ gewitnesse be me, and ic wát ðæt seo cýðnes is sóþ, ðe he cýþ be me.

33 Ge sendon to Iohanne, and he cýðde sóþfæstnesse gewitnesse.

34 Ic ne onfó gewitnesse fram menn ; ac ðás þing ic secge, ðæt ge sýn hále.

35 He wæs byrnende leoht-fæt and lyhtende ; ge woldon sume hwíle geblissian on his leohte.

36 Ic hæbbe máran gewitnesse ðonne Iohannes, witodlíce ða weorc ðe fæder me sealde ðæt ic hig fullfremme, ða weorc ðe ic wyrce cýðaþ gewitnesse be me, ðæt fæder me ásende.

37 And se fæder ðe me sende, cýþ gewitnesse be me. Ne ge nǽfre his stefne ne gehýrdon, ne ge his híw ne gesáwon.

38 And ge nabbaþ his word on eow wunigende ; forðam ðe ge ne gelýfaþ, ðam ðe he sende.

39 Smeageaþ hálige gewritu, forðam ðe ge wénaþ ðæt ge habbon éce líf on ðam ; and hig synd, ðe gewitnesse cýðaþ be me.

40 And ge nellaþ cuman to me, ðæt ge habbon líf.

41 Ne underfó ic náne beorhtnesse æt mannum ;

42 Ac ic gecneow eow, ðæt ge nabbaþ Godes lufe on eow.

27 And he 3af to him power for to make dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the our cometh, in which alle men that ben in buriels, schulen heere the vois of Goddis sone.

29 And thei that han do goode thingis, schulen come forth in to rysinge a3en of lyf; forsothe thei that han don yuele thingis, in to rysinge a3en of dom.

30 I may not of mysilf do ony thing, but as I heere, I iuge, and my dom is iust, for I seke not my wille, but the will of the fadir that sente me.

31 If I bere witnessing of my silf, my witnessing is not trewe;

32 Another is that berith witnessing of me, and I woot for his witnessing is trewe, that he berith of me.

33 3e senten to John, and he bar witnessing to the treuthe.

34 Sothly I take not witnessing of man; but I seie thes thingis, that 3e be saf.

35 Sothli he was a lanterne brennynge and schynynge;† forsothe 3e wolden glade at oon our in his li3t.

36 Sothli I haue more witnessing than John, forsoth the workis that my fadir 3af to me that I performe hem, the ilke workis that I do beren witnessyng of me, that the fadir sente me.

37 And the fadir that sente me, he bar witnessing of me. Nethir 3e herden euere his vois, nethir say3en his lienesse.†

38 And 3e han not his word dwellinge in 3ou; for 3e bileuen not to him, whom he sente.

39 Seke 3e scripturis, in whiche 3e gessen to haue euerlastinge lyf; and tho it ben, that beren witnessing of me.

40 And 3e wolen not come to me, that 3e haue lyf.

41 I take not clernesse of men;

42 But I haue knowen 3ou, for 3e han not the loue of God in 3ou.

27 And hath geven hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heare his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thynge at all, as I heare, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyll, butt the will off the father which hath sent me.

31 Yf I beare witnes off my silfe, my witnes ys nott true;

32 There ys another thatt beareth witnes off me, and I am sure that the witnes whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare witnes vnto the trueth.

34 But I receave no recorde of man; neverthelesse these thynges I saye, that ye myght be safe.

35 He was a burnynge and a shynynge light; and ye wolde for a season have reioysed in his light.

36 But I have gretter witnes then the witnes off Jhon, for the workes whych my father hath geven me to fynnysshe, the same workes whych I do beare witnes off me, thatt my father sent me.

37 And my father hym silfe which hath sent me, beareth witnes off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And his wordes have ye nott abydynge in you; for ye beleve not hym, whom he hath sent.

39 Searche the scriptures, for in them ye thynke ye have eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye have nott the love off God in you.

45 . . . . . þatei ïk wrohidedyau ïzwis du attin ; ïst saei wrohida ïzwis Moses, du þammei yus weneiþ.†

46 Yabai allis Mose galaubidedeiþ, gaþau-laubidedeiþ mis ; bi mik auk yains gamelida.

47 Þande nu yainis melam ni galaubeiþ, whaiwa meinaim waurdam galaubyaiþ ?

43 Ic com on mînes fæder naman, and ge me ne underfêngon. Gyf ôðer cymþ on his âgenum naman, hyne ge underfôþ.

44 Hú mâge ge gelŷfan, ðe eow betweonan wuldor underfôþ, and ne sêcaþ ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wêne ge, ðæt ic eow wrêge to fæder ; se is ðe eow wrêgþ Moyses, on ðone ge gehyhtaþ.

46 Witodlice gif ge gelŷfdon Moyse, ge gelŷfdon eac me ; sôþlice he wrât be me.

47 Gif ge his stafum ne gelŷfaþ, hú gelŷfe ge mînum wordum ?

Chap. VI. 1 Afar þata galaiþ Ïesus ufar marein þo Galeilaie, yah Tibairiade.

2 Yah laistida ïna manageins filu ; unte gasewhun taiknins, þozei gatawida bi siukaim.

3 Usïddya þan ana fairguni Ïesus, yah yainar gasat miþ siponyam seinaim.

4 Wasuh þan newha pascha, so dulþs Ïudaie.

5 Þaruh ushof augona Ïesus, yah gaumida, þammei manageins filu ïddya du ïmma, qaþuh du Filippau, Whaþro bugyam hlaibans, ei matyaina þai ?

6 Þatuh þan qaþ, fraisands ïna ; ïþ silba wissa þatei habaida tauyan.

7 Andhof ïmma Filippus, Twaim hundam skatte hlaibos ni ganohai sind þaim, þei nimai wharyizuh leitil.

8 Qaþ ains þize siponye ïs, Andraias, broþar Paitraus Seimonaus,

9 Ïst magula ains her, saei habaiþ .*e.* hlaibans barizeinans yah .*b.* fiskans ; akei þata wha ïst du swa managaim ?

10 Ïþ Ïesus qaþ, Waurkeiþ þans mans anakumbyan. Wasuh þan hawi manag

Chap. VI. †1 Æfter ðyssum fôr se Hælend ofer ða Galileiscan sæ, seo is Tiberiâdis.

2 And him fylide mycel folc ; forðam ðe hig gesâwon ða tâcna, ðe he worhte on ðam ðe wæron ge-untrumode.

3 Witodlice se Hælend âstâh on ânne mûnt, and sæt ðar mid his leorningcnihtum.

4 Hit wæs gehende eastron, Iudea freols-dæge.

5 Ðâ se Hælend his eagan up-âhôf, and geseah, ðæt micel folc com to him, he cwæþ to Philippe, Hwær biege we hlâfas, ðæt ðâs eton ?

6 Ðæt he cwæþ, his fandigende ; he wiste hwæt he dôn wolde.

7 Ðâ andwyrde him Philippus and cwæþ, Nabbaþ hî genôh on twegra hundred penega weorþe hlâfes, ðæt ælc sumne dæl nyme.

8 Ðâ andwyrde him ân his leorningcnihta, Andreas, Simones brôðer Petres,

9 Hêr is ân cnapa, ðe hæfþ fif berene hlâfas and twegen fixas ; ac hwæt synd ða þing betweox swâ manegum mannum ?

10 Ðâ cwæþ se Hælend, Dôþ ðæt ðâs men sitton. On ðære stôwe wæs mycel

43 I cam in the name of my fadir, and ȝe token not me. If another schal come in his owne name, ȝe schulen receyue him.

44 How mown ȝe bileue, that receyuen glorie ech of other, and ȝe seken not the glorie that is of God aloone?

45 Nyle ȝe gesse, that I am to accusinge ȝou anemptis the fadir; it is Moyses that accusith ȝou, in whom ȝe hopen.

46 Forsoth if ȝe bileueden to Moyses, perauenture ȝe schulden bileue and to me; sothli he wroot of me.

47 Sothli if ȝe beleuen not to his lettris, how schulen ȝe bileue to my wordis?

43 I am come in my fathers name, and ye receave me not. Yff another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which commeth of God only?

45 Suppose nott, that I wyll accuse you to my father; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes?

Chap. VI. 1 Aftir thes thingis Jhesu wente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him; for thei syȝen the tokenes, that he dide on hem that weren syke.

3 Therfore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful nyȝ, a feeste day of Jewis.

5 Therfore whanne Jhesu hadd lyft vp the yȝen, and hadde seyn, for a greet multitude cam to him, he seith to Philip, Wherof schulen we bie loues, that thes men ete?

6 Sothli he seide this thing, temptinge him; forsoth he wiste what he was to doynge.

7 Philip answeride to him, The looues of two hundrid pens suffysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fysches; but what ben thes thingis among so many men?

10 Therfore Jhesu seith, Make ȝe men for to sitte at the mete. Forsoth there

Chap. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greate multitude folowed hym; because they hadde sene the myracles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciples.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greate company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate?

6 This he sayde, to prove hym; for he hym sylfe knewe what he wolde do.

7 Philip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciples, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barly loves and two fisshes; butt what ys that amonge so many?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbidedun wairos, raþyon swaswe fimf þusundyos.

11 Namuh þan þans hlaibans Ïesus, yah awiliudonds, ... gadailida þaim anakumbyandam, samaleiko yah þize fiske, swa filu swe wildedun.

12 Þanuh biþe sadai waurþun, qaþ du siponyam seinaim, Galisiþ þos afliſnandeins drauhsnos, þei waihtai ni fraqistnai.

13 Þanuh galesun, yah gafullidedun .*ib.* tainyons gabruko us fimf hlaibam þaim barizeinam, þatei afliſnoda þaim matyandam.

14 Þaruh þai mans, gasaiwhandans þoei gatawida taikn Ïesus, qeþun, Þatei sa ïst bi sunyai praufetus, sa qimanda ïn þo manaseþ.

15 Ïþ Ïesus kunnands, þatei munaidedun usgaggan yah wilwan, ei tawidedeina ïna du þiudana, afïddya aftra ïn fairguni ïs ains.

16 Ïþ swe seiþu warþ, atïddyedun siponyos ïs ana marein.

17 Yah usstigun ïn skip, ïddyedunuh ufar marein ïn Kafarnaum. Yah riqis yuþan warþ, yah ni atïddya nauhþan du ïm Ïesus.

18 Ïþ marei, winda mikilamma waiandin, urraisida was.

19 Þaruh faryandans swe spaurde .*k.* yah .*e.* aiþþau .*l.* gasaiwhand Ïesu gagganda ana marein, yah newha skipa qimandan ; yah ohtedun sis.

20 Þaruh ïs qaþ, Ïk ïm ; ni ogeiþ ïzwis.

21 Þaruh wildedun ïna niman ïn skip, yah sunsaiw þata skip warþ ana airþai ana þoei eis ïddyedun.

22 Ïftumin daga managei, sei stoþ hindar marein, sewhun, þatei skip anþar ni was yainar alya ain, yah þatei miþ ni qam siponyam seinaim Ïesus ïn þata skip, ak ainai siponyos

gærs. Dær sæ̂ton đa, swylce fif þúsend manna.

11 Se Hæ̂lend nam đa hlâfas, and þanc-wurþlice dyde, ... and hig to dæ̂lde đam sittendum, and eallswâ of đam fixum, swâ mycel swâ hig woldon.

12 Đâ hig fulle wæ̂ron, đâ cwæþ he to his leorning-cnihtum, Gaderiaþ đa brytsena đe đar tolâfe wæ̂ron, đæt hig ne losion.

13 Hig gegaderodon, and fyldon twelf wylian fulle đæra brytsena of đam đe đa læ̂fdon, đe of đam fif berenan hlâfon æton.

14 Đa men cwæ̂don, đâ hig gesâwon đæt he đæt tâcen worhte, Đæt đes is sóþlice witega, đe on middan-geard cymþ.

15 Đâ se Hæ̂lend wiste, đæt hig woldon cuman and hine gelæ̂ccan, and to eynge dón, đâ fleah he âna uppon done mûnt.

16

17 And đâ hig eodon on scyp, hî comon ofer đa sæ̂ to Capharnaum. Hit wearþ đâ þýstre, and se Hæ̂lend ne com to him.

18 Mycel wind bleow, and hit wæs hrcoh sæ̂.

19 Witodlice đâ hig hæfdon gerówen swylce twentig furlanga ođđe þrittig, đâ gesâwon hig done Hæ̂lend uppan đære sæ̂ gân, and đæt he wæs gehende đam scype ; and hî him ondrêdon.

20 He cwæþ đâ to him, Ic hit eom ; ne ondræ̂daþ eow.

21 Hig woldon hyne niman on đæt scyp, and sóna đæt scyp wæs æt đam lande đe hig woldon to faran.

22 Sóþlice ódre dæge seo menigeo, đe stôd begeondan đam mere, geseah, đæt đær næs búton ân scyp,

and đæt se Hæ̂lend ne eode on scyp mid

was myche hey in the place. Therfore men saten at the mete, in noumbre as fyue thousandis.

11 Therfore Jhesu took fyue looues, and whanne he hadde do thankingis, ... he departide to men sittinge at mete, also and of the fischis, as myche as thei wolden.

12 Forsothe as thei ben fillid, he seide to his disciplis, Gedere ȝe the relyfs that ben left, that thei perischen not.

13 Therfore thei gedriden, and filleden twelue coffyns of relyfs of the fyue barly looues and tweye fischis, that leften to hem that haddun etun.

14 Therfore tho men, whanne thei hadden seyn the tokene† that he hadde don, seyden, For this is verily the prophete, that is to comynge in to the world.

15 Therfore whanne Jhesu hadde knowun, for thei weren to comynge that thei schulden rauysche him, and make him kyng, he aloone fledde eft in to an hil.

16 Sothli as euentyd was maad, his disciplis wenten doun to the see.

17 And whanne thei hadden stiȝed vp in to the boot, thei camen ouer the see in to Capharnaum. And derknessis weren now maad, and Jhesu hadde not comen to hem.

18 Forsothe a greet wynde blowynge, the see roos vp.

19 Therfore whanne thei hadden rowid as fyue and twenty furlongis or thritty, thei seen Jhesu walkinge on the see, and to be maad next to the boot; and thei dredden.

20 Sothli he seyde to hem, I am; nyle ȝe drede.

21 Therfore thei wolden take him in to the boot, and anon the boot was at the lond in to which thei wenten.

22 On the tothir day the cumpanye, that stood ouer the see, syȝ, for there was non othir boot there no but oon, and for Jhesu entride not with his disciplis in to the boot, but his disciplis

place. And the men sate doune, in nombre about five thousande.

11 Jesus toke the breed, and gave thankes, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vppe the broken meate that remayneth, that nothinge be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the five barly loves, which broken meate remayned vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the worlde.

15 Jesus knew wele ynough, that they wolde come and take hym vppe, to make hym kynge, and therfore departed he agayne into a mountayne hymsilfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went over the see vnto Capernaum. And anon it was darcke, and Jesus was not come to them.

18 And the see arose, with a greate wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

ïs galiþun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þan gasawh managei, þatei Ïesus nist yainar, nih siponyos ïs, gastigun ïn skipa, yah qemun ïn Kafarnaum, sokyandans Ïesu.

25 Yah bigetun ïna hindar marein, qeþunuh du ïmma, Rabbei, whan her qamt?

26 Andhof ïm Ïesus, yah qaþ, Amen, amen, qiþa ïzwis, sokeiþ mik, ni þatei sewhuþ taiknins yah fauratanya, ak þatei matidedup þize hlaibe, yah sadai waurþuþ.

27 Waurkyaiþ ni þana mat þana fralusanan, ak mat þana wisandan du libainai aiweinon, þanei sunus mans gibiþ ïzwis; þanuh auk atta gasiglida Guþ.

28 Þaruh qeþun du ïmma, Wha tauyaima, ei waurkyaima waurstwa Guþs?

29 Andhof Ïesus, yah qaþ du ïm, Þatïst waurstw Guþs, ei galaubyaiþ, þammei ïnsandida yains.

30 Qeþun du ïmma, Aþþan wha tauyis þu taikne, ei saiwhaima, yah galaubyaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana auþidai, swaswe ïst gameliþ, Hlaif us himina gaf ïm du matyan.

32 Þaruh qaþ ïm Ïesus, Amen, amen, qiþa ïzwis, ni Moses gaf ïzwis hlaif us himina, ak atta meins gaf ïzwis hlaif us himina þana sunyeinan;

33 Sa auk hlaifs Guþs ïst saei atstaig us himina, yah gaf libain þizai manasedai.

34 Þanuh qeþun du ïmma, Frauya, framwigis gif unsis þana hlaif.

35 Yah qaþ du ïm Ïesus, Ïk ïm sa hlaifs libainais; þana gaggandan du mis, ni huggreiþ; yah þana galaubyandan du mis, ni þaurseiþ whanhun.

his leorning-cnihtum, ac his leorningcnihtas sylfe ána fóron.

23 O'ðre scypu comon fram Tiberiade wið ða stówe, ðar hig ðone hláf æton, Drihtne þanciende.

24 Ðá seo menigeo geseah, ðæt se Hælend ðar næs, ne his leorning-cnihtas, ðá eodon hig on scipu, and comon to Capharnaum, sóhton ðone Hælend.

25 And ðá hig gemétton hyne begeondan ðam mere, hig cwǽdon to him, Láreow, hwænne com ðú hider?

26 Se Hælend him andswarode, and cwæþ, Sóþ, ic secge eow, ne séce ge me, forðam ðe ge tácnu gesáwon, ac forðam ðe ge æton of ðam hláfon, and synd fulle.†

27 Ne wyrcaþ æfter ðam mete ðe forwyrþ, ac æfter ðam ðe þurh-wunaþ on éce lif, ðone mannes sunu eow sylþ; ðone God fæder getácnode.

28 Hig cwǽdon to him, Hwæt dó we, ðæt we wyrceon Godes weorc?

29 Ðá andswarode se Hælend, and cwæþ to him, Ðæt is Godes weorc, ðæt ge gelýfon on ðone, ðe he sende.

30 Ðá cwǽdon hig, Hwæt dést ðú to tácne, ðæt we geseon, and gelýfon, ðæt ðú hit wyrce?

31 U're fæderas æton heofonlicne mete on wéstene, swá hit áwriten is, He sealde him etan hláf of heofone.

32 Se Hælend cwæþ to him, Sóþ, ic secge eow, ne sealde Moyses eow hláf of heofenum, ac mín fæder eow sylþ sóþne hláf of heofenum;

33 Hit is Godes hláf ðe of heofene com, and sylþ middan-earde lif.

34 Hig cwǽdon to him, Drihten, syle us ðysne hláf.

35 Se Hælend cwæþ to him, Ic eom lifes hláf; ne hingraþ ðone, ðe to me cymþ; and ne þyrst ðone nǽfre, ðe on me gelýfþ.

aloone wenten.

23 Forsothe othere bootis camen fro Tiberiade bisydis the place, where thei eeten breed, doynge thankingis to God.

24 Therfore whanne the cumpany hadden seyn, for Jhesu was not there, nethere his disciplis, thei stiȝeden in to bootis, and camen to Capharnaum, sekinge him.

25 And whanne thei hadden founden him ouer the see, thei seyden to him, Raby, hou hast thou com hidur?

26 Jhesu answeride to hem, and seyde, Treuli, treuli, I seie to ȝou, ȝe seken me, not for ȝe syȝ the tokenis,† but for ȝe eeten of looues, and ben fillid.

27 Worche ȝe not mete that perischith, but that dwellith in to euerlastinge lyf, which *mete* mannis sone schal ȝyue to ȝou; forsothe God the fadir bitokenede† him.

28 Therfore thei seiden to him, What schulen we do, that we worche the workis of God?

29 Jhesu answeride, and seide to hem, This is the work of God, that ȝe bileue in to him, whom he sente.

30 Therefore thei seiden to him, Therfore what tokene doist thou, that we se, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He ȝaf to hem breed fro heuene for to ete.

32 Therfore Jhesu seith to hem, Treuli, treuli, I seie to ȝou, not Moyses ȝaf to ȝou very breed fro heuene, but my fadir ȝyueth to ȝou verri breed fro heuene;

33 Sothli it is verri breed that cometh doun fro heuene, and ȝyueth lyf to the world.

34 Therfore thei seiden to him, Lord, euere ȝyue to vs this breed.

35 Sothly Jhesu seide to hem, I am breed of lyf; he that cometh to me, schal not hungre; he that bileueth in me, schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippynge, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myracles, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissheth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you; for hym hath God the father sealed.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

33 For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe; he that commeth to me, shall not honger; and he that beleveth on me, shall never thurst.

36 Akei qaþ ïzwis, þatei gasewhuþ mik, yah ni galaubeiþ.

37 All, þatei gaf mis atta, du mis qimiþ; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih þeei tauyau wilyan meinana, ak wilyan þis sandyandins mik.

39

40 Þatuh þan ïst wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du ïmma, aigi libain aiweinon; yah urraisya ïna ik ïn spedistin daga.

41 Birodidedun þan Ïudaieis bi ïna, unte qaþ, Ik ïm hlaifs sa atsteigands us himina.

42 Yah qeþun, Niu sa ïst Ïesus, sa sunus Ïosefis, þizei weis kunþedum attan yah aiþein? Whaiwa nu qiþiþ sa, Þatei us himina atstaig?

43 Andhof þan Ïesus, yah qaþ du ïm, Ni birodeiþ miþ ïzwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsiþ ïna; yah ïk urraisya ïna ïn þamma spedistin daga.

45 Ïst gameliþ ana praufetum, Yah wairþand allai laisidai Guþs. Whazuh nu sa gahausyands at attin, yah ganam, gaggiþ du mis.

46 Ni þatei attan sewhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qiþa ïzwis, saei galaubeiþ du mis, aih libain aiweinon.

48 Ïk ïm sa hlaifs libainais.

49 Attans ïzwarai matidedun manna ïn auþidai, yah gaswultun.

50 Sa ïst hlaifs saei us himina atstaig, ei saei þis matyai, ni gadauþnai.

51 Ïk ïm hlaifs sa libanda, sa us himina qumana. Yabai whas matyiþ þis hlaibis, libaiþ ïn ayukduþ. Yah þan sa hlaifs

36 Ac ic eow sǽde, ðæt ge gesáwon me, and ne gelýfdon.

37 Eall, ðæt fæder me sylþ, eymþ to me; and ic ne weorpe út ðone, ðe to me cymþ.

38 Forðam ðe ic ne com of heofenum, ðæt ic minne willan dó, ac ðæs willan ðe me sende.

39 Ðæt is ðæs fæder willa ðe me sende, ðæt ic nánþing ne forleose of ðam, ðe he me sealde, ac áwecce ðæt on ðam ýtemestan dæge.

40 Ðis is mînes fæder willa ðe me sende, ðæt ǽlc ðe ðone sunu gesyhþ, and on hine gelýfþ, hæbbe éce líf; and ic hine áwecce on ðam ýtemestan dæge.

41 Ðá murcnodon ða Iudeas be him, forðam ðe he cwæþ, Ic eom hláf ðe of heofenum com.

42 And hig cwǽdon, Hú nis ðis se Hǽlend, Iosepes sunu, we cunnon his fæder and his móder? Húmeta segþ ðes, Ic com of heofenum?

43 Se Hǽlend him andswarode, and cwæþ to him, Ne mureniaþ eow betweonan.†

44 Ne mæg nán man cuman to me, búton se fæder ðe me sende, hyne teó; and ic hine árǽre on ðam ýtemestan dæge.

45 On ðæra wítegena bócum is áwriten, Ealle eaðlǽre beoþ Godes. Æ'lc ðe gehýrde æt fæder, and leornode, cymþ to me.

46 Ne geseah nán man fæder, búton se ðe is of Gode, se gesyhþ fæder.

47 Sóþ, ic secge eow, se hæfþ écc líf, ðe on me gelýfþ.

48 Ic eom lífes hláf.

49 U're fæderas æton heofenlíene mete on wéstene, and hig synd deade.

50 Ðis is se hláf ðe of heofenum com, ðæt ne swelte, se ðe of him ytt.

51 Ic com lybbende hláf, ðe of heofenum com. Swá hwá swá ytt of ðyson hláfe, he leofaþ on écnysse. And se hláf ðe

36 But I seide to 3ou, for and 3e han seyn me, and 3e bileueden not.

37 Al thing, that the fadir 3yueth to me, schal come to me; and I schal not caste out him, that cometh to me.

38 For I cam doun fro heuene, not that I do my wille, but the wille of him that sente me.

39 Forsothe this is the wille of him that sente me, the fadris, that al thing that the fadir 3af to me, I leese not of it, but a3en reise it in the laste day.

40 Sothly this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in to him, haue euerlasting lyf; and I schal a3en reyse him in the laste day.

41 Therfore Jewis gruchiden of him, for he hadde seyd, I am breed that cam doun fro heuene.

42 And thei seiden, Wher this is not Jhesu, the sone of Joseph, whos fadir and modir we han knowun? Therfore hou seith this, I cam doun fro heuene?

43 Therfore Jhesu answeride, and seide to hem, Nyle 3e gruechе to gidere.

44 No man may come to me, no but the fadir that sente me, schal drawe him; and I schal a3en reyse him in the laste day.

45 It is writun in prophetis, And alle men schulen ben able to be tau3t of God. Ech man that herde of the fadir, and lernede, cometh to me.

46 Not for ony man sy3 the fadir, no but this that is of God, this sy3 the fadir.

47 Sothli, sothli, I seye to 3ou, he that bileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.

49 3oure fadris eeten manna in desert, and ben deede.

50 This is breed comynge doun fro heuene, that if ony man schal ete therof, he deyeth not.

51 I am quyk breed, that cam doun fro heuene. If ony man schal ete of this bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye have sene me, and yett beleve ye not.

37 All, that my father geveth me, commeth to me; and hym that commeth to me, cast I not out at the dores.

38 For I cam doune from heven, not to do myne awne will, butt his will whiche hathe sent me.

39 And this is my fathers will which hath sent me, that of all which he hath geven me, I shulde loose noo thynge, but shulde rayse it vp agayne at the last daye.

40 And this is the wyll off hym that sent me, that every man whych seith the sonne, and beleveth on hym, have everlastynge lyfe; and I wyll rayse hym vp att the last daye.

41 The Iewes murmured att itt, because he sayde, I am thatt breed which is come doune from heven.

42 And they sayde, Is nott this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven?

43 Jesus answered, and sayde vnto them, Murmur not betwene youre selves.

44 No man can come to me, except my father which hath sent me, drawe hym; and Y will rayse hym vp at the last daye.

45 Hit is written in the prophetes, And they shall all be taught of God. Every man which hath herde, and learned of the father, commeth vnto me.

46 Not that eny man hath sene the father, save he which is off God, the same hath sene the father.

47 Verely, verely, I saye vnto you, he that beleveth on me, hath everlastynge lyfe.

48 I am that breed of lyfe.

49 Youre fathers did eate manna in the wildernes, and are deed.

50 This is that breed which commeth from heven, that he wich off it eateth, shulde also not deye.

51 I am that livynge breed, which cam doune from heven. Yf eny man eate of this breed, he shall live for ever.

þanei ïk giba, leik mein ïst, þatei ïk giba ïn þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Ïudaieis, qiþandans, Whaiwa mag sa unsis leik giban du matyan?

53 Þaruh qaþ du ïm Ïesus, Amen, amen, qiþa ïzwis, nibai matyiþ leik þis sunaus mans, yah driggkaiþ ïs bloþ, ni habaiþ libain ïn ïzwis silbam.

54 Saei matyiþ mein leik, yah driggkiþ mein bloþ, aih libain aiweinon, yah ïk urraisya ïna ïn þamma spedistin daga.

55 Þata auk leik meinata bi sunyai ïst mats, yah þata bloþ mein bi sunyai ïst draggk.

56 Saei matyiþ mein leik, yah driggkiþ mein bloþ, ïn mis wisiþ, yah ïk ïn ïmma.

57 Swaswe ïnsandida mik libands atta, yah ïk liba ïn attins, yah saei matyiþ mik, yah sa libaiþ ïn meina.

58 Sa ïst hlaifs, saei us himina atstaig. Ni swaswe matidedun attans ïzwarai manna, yah gadauþnodedun; ïþ saei matyiþ þana hlaif, libaiþ ïn ayukduþ.

59 Þata qaþ ïn swnagoge, laisyands ïn Kafarnaum.

60 Þanuh managai gahausyandans þize siponye ïs, qeþun, Hardu ïst þata waurd, whas mag þis hausyon?

61 Ïþ witands Ïesus ïn sis silbin, þatei birodidedun þata þai siponyos ïs, qaþ du ïm, Þata ïzwis gamarzeiþ?

62 Yabai nu gasaiwhiþ sunu mans ussteigan, þadei was faurþis?

63 Ahma ïst saei liban tauyiþ, þata leik ni boteiþ waiht; þo waurda þoei ïk rodida ïzwis, ahma ïst yah libains ïst.

64 Akei sind ïzwara sumai þaiei ni galaubyand. Wissuh þan us frumistya Ïesus, wharyai sind þai ni galaubyandans, yah whas ïst saei galeiweiþ ïna.

65 Yah qaþ, Duþe qaþ ïzwis, þatei ni ainshun mag qiman at mis, nibai ïst

ic sylle, is mîn flǽsc for middan-eardes life.

52 Đâ Iudeas fliton him betweonan, and cwǽdon, Hû mæg đes his flǽsc us syllan to etanne?

53 Đâ cwæþ se Hǽlend to him,† Sôþ, ic secge eow, næbbe ge lif on eow, búton ge eton manues suna flǽsc, and his blód drincon.

54 Se hæfþ ẽce lif, đe ytt mîn flǽsc, and drincþ mîn blód, and ic hine ârǽre on đam ýtemestan dæge.

55 Sôþlice mîn flǽsc is mete, and mîn blód ys drinc.

56 Se đe ytt mîn flǽsc, and drincþ mîn blód, he wunaþ on me, and ic on him.

57 Swâ swâ lybbende fæder me sende, and ic lybbe þurh fæder, and se đe me ytt, he leofaþ þurh me.

58 Đis is se hláf, đe of heofenum com. Nâ swâ swâ úre fæderas ǽton heofenlîcne mete, and deade wǽron; se đe ytt đysne hláf, he leofaþ on ẽcnysse.

59 Đás þing he sæ̂de on gesamnunge, đâ he lǽrde on Capharnaum.

60 Manega his leorning-cnihta cwǽdon, đâ hig đis gehýrdon, Heard is đeos spræ̂c, hwâ mæg hig gehýran?

61 Đâ wiste se Hǽlend, đæt his leorning-cnihtas murcnedon betweox him sylfum be đysum, and he cwæþ to him, Đæt eow beswîcþ?

62 Gif ge geseoþ mannes sunu âstígendne, đær he ǽr wæs?

63 Gâst is se đe geliffæst, flǽsc ne fremaþ nânþing; đa word đe ic eow sæ̂de, synd gâst and lif.

64 Ac sume ge ne gelýfaþ. Witodlicese Hǽlend wiste fram fruman, hwæt đa gelýfendan wǽron, and hwâ hine belǽwan wolde.

65 And he cwæþ, Forđig ic eow sæ̂de, đæt nân man ne mæg cuman to me,

And the breed that I schal ʒyue, is my fleisch for lyf of the world.

52 Therfore the Jewis chidden to gidere, seyinge, Hou may this ʒyue to vs his fleisch for to ete?

53 Therfore Jhesu seith to hem, Treuly, treuli, I seye to ʒou, no but ʒe schulen ete the fleisch of mannis sone, and drynke his blood, ʒe schulen not haue lyf in ʒou.

54 He that etith my fleisch, and drynketh my blood, hath euerlasting lyf, and I schal aʒen reyse him in the laste day.

55 Forsoth my fleisch is verily mete, and my blood is verily drynke.

56 He that etith my fleisch, and drynkith my blood, dwellith in me, and I in him.

57 As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, schal lyue for me.

58 This is breed, that cam doun fro heuene. Not as ʒoure fadris eeten manna, and ben deed; he that etith this breed, schal lyue with outen ende.

59 He seide thes thingis in the synagoge, techinge in Capharnaum.

60 Therfore manye of his disciplis heeringe, seyden, This word is hard, who may heere him?

61 Forsoth Jhesu witynge anemptis him silf, for his disciplis gruchiden of this thing, seide to hem, This thing sclaundrith ʒou?

62 Therfore if ʒe schulen se mannis sone stiʒynge vp, wher he was bifore?

63 It is the spirit that quykeneth, the fleysch profiteth nothing; the wordis that I haue spokun to ʒou, ben spirit and lyf.

64 But ther ben summe of ʒou that bileuen not. Sothli Jhesu wiste at the bigynnynge, whiche weren bileuynge, and who was to bitrayinge him.

65 And he seide, Therfore I seide to ʒou, that no man may come to me, no

And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

52 The Iewes strove amonge them selves, sayinge, Howe can this felowe geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely, verely, I saye vnto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not have lyfe in you.

54 Whosoever eateth my flesshe, and drynketh my bloudde, the same hath eternall lyfe, and I will rayse hym vp at the last daye.

55 For my flesshe is meate in dede, and my bloudde is drynke in dede.

56 He thatt eateth my flesshe, and drynketh my bloudde, dwelleth in me, and I in hym.

57 As my lyvynge father hath sent me, even soo lyve I by my father, and he that eateth me, shall live by me.

58 This is the breed, which cam from heven. Nott as youre fathers have eaten manna, and are deed; he that eateth of this breed, shall live ever.

59 These thinges sayd he in the sinagoge, as he taught in Capernaum.

60 Many of his disciples when they had herde this, sayd, This is an herde sayinge, who can abyde the hearynge of it?

61 Jesus knew in hym silfe, that his disciples murmured at hit, and sayde vnto them, Doth this offende you?

62 What and if ye shall se the sonne off man ascende vp, where he was before?

63 It is the sprete that quyckeneth, the flesshe profiteth nothynge; the wordes that I speake vnto you, are sprete and lyfe.

64 But there are some off you that beleve not. For Jesus knewe from the begynnynge, which they were that beleved not, and who shulde betraye hym.

65 And he sayde, Therfore sayd I vnto you, that no man can come vnto me,

atgiban ïmma fram attin meinamma.

66 Uzuh þamma mela managai galiþun siponyc ïs ïbukai, yah þanaseiþs miþ ïmma ni ïddyedun.

67 Þaruh qaþ Ïesus du þaim twalibim, Ïbai yah yus wileiþ galeiþan ?

68 Þanuh andhof imma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais ;

69 Yah weis galaubidedum, yah ufkunþedum, þatei þu ïs Christus, sunus Guþs libandins.

70 Andhof ïm Ïesus, Niu ïk ïzwis *.ib.* gawalida, yah ïzwara ains diabaulus ïst ?

71 Qaþuh þan þana Ïudan Seimonis, Ïskariotu, sa auk habaida ïna galewyan, ains wisands þize twalibe.

Chap. VII. 1 Yah wharboda Ïesus afar þata ïn Galeilaia, ni auk wilda ïn Ïudaia gaggan, unte sokidedun ïna þai Ïudaieis usqiman.

2 Wasuh þan newha dulþs Ïudaie, so Hleþrastakeins.

3 Þanuh qeþun du ïmma broþryus ïs, Usleiþ þaþro, yah gagg in Ïudaian, ei yah þai siponyos saiwhaina waurstwa þeina þoei þu tauyis ;

4 Ni manna auk ïn analaugnein wha tauyiþ, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhtei þuk silban þizai manasedai.

5 Ni auk þai broþryus ïs galaubidedun ïmma.

6 Þaruh qaþ ïm Ïesus, Mel mein ni nauh ïst, ïþ mel ïzwar sinteino ïst manwu.

7 Ni mag so manaseþs fiyan ïzwis, ïþ mik fiyaiþ ; unte ïk weitwodya bi ïns, þatei waurstwa ïze ubila sind.

8 Yus galeiþiþ ïn dulþ þo, ïþ ïk ni nauh galeiþa ïn þo dulþ, unte meinata mel ni nauh usfulliþ ïst.

9 Þatuh þan qaþ du ïm, wisands ïn Galeilaia.

10 Ïþ biþe galiþun þai broþryus ïs, bûton mîn fæder hit him sylle.

66 Syððan manega his leorning-cnihta cyrdon onbæc, and ne eodon mid him.

67 Đá cwæþ se Hælend to ðam twelfum, Cweðe ge wylle ge fram me ?

68 Đá andwyrde him Simon Petrus and cwæþ, Drihten, to hwám gá we ? Đú hæfst éces lifes word ;

69 And we gelýfaþ, and witon, ðæt ðú eart Crist, Godes sunu.

70 Se Hælend him andswarode and cwæþ, Hú ne geceas ic eow twelfe, and eower án is deofol ?

71 And he hyt cwæþ be Iuda Scarioþe, ... ðes hine belæwde, ðá he wæs án ðara twelfa.

Chap. VII. †1 Syððan fór se Hælend to Galilea, he nolde faran to Iudea, forðam ðe ða Iudeas hine sóhton and woldon hyne ofsleán.

2 Hit wæs gehende Iudea freols-dæge.

3 His bróðro cwædon to him, Far heonon, and gá on Iudea land, ðæt ðine leorning-cnihtas geseon ða weorc ðe ðú wyrest ;

4 Ne déþ nán man nánþing on díglum, ac séceþ ðæt hit open sý. Gif ðú ðás þing dést, geswútela ðé sylfne middan-earde.

5 Witodlice ne his magas ne gelýfdon on hine.

6 Đá cwæþ se Hælend to him, Gyt ne com mîn tid, eower tid is symle gearu.

7 Ne mæg middan-eard eow hatian, ac he hataþ me ; forðam ic cýðe gewitnesse be him, ðæt his weorc synd yfele.

8 Fare ge to ðisum freols-dæge, ic ne fare to ðisum freols-dæge, forðam mîn tid nis gyt gefylled.

9 He wunode on Galilea, ðá he ðás þing sæde.

10 Eft ðá his bróðru fóron, ðá fór

but it were 3ouun to him of my fadir.

66 Fro this tyme manye of his disciplis wenten a bak, and now wenten not with him.

67 Therfore Jhesu seide to the twelue, Where and 3e wolen go awey?

68 Therfore Symount Petre answeride to him, Lord, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bileuyd, and knowun, for thou art Crist, the sone of God.

70 Therfore Jhesu answeride to hem, Wher I chees not 3ou twelue, and oon of 3ou is a deuel?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to bitraiynge him, whanne he was oon of twelue.

Chap. VII. 1 Forsothe aftir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis sou3ten for to sle him.

2 Sothli ther was in the nexte a feeste day of Jewis, Scenofegia.†

3 Forsothe his bretheren seiden to him, Passe fro hennis, and go in to Judee, that and thi disciplis se thi werkis that thou doist;

4 Forsothe no man doth ony thing in hid place,† and he sekith to be in to opyn. If thou dost thes thingis, schewe thi silf to the world.

5 Forsothe nether his britheren bileueden in to him.

6 Therfore Jhesu seith to hem, My time cam not 3it, but 3oure tyme is euermore redy.

7 The world may not haue hatid 3ou, sothli it hatith me; for I bere witnessing therof, for the workis of it ben yuele.

8 Sti3e 3e vp at this feeste day, but I schal not sti3e vp at this feeste day, for my tyme is not 3it fillid.

9 Whanne he hadde seid thes thingis, he dwelte in Galilee.

10 Forsothe as his britheren sti3eden

except it were geven vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and companyed no moore with hym.

67 Then sayde Jesus to the twelve, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beleved, and knowen, that thou arte Christ, the sonne off the lyvynge God.

70 Jesus answered them, Have not I chosen you twelve, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelve.

Chap. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes soughtt to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therfore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thynge secretly, and he hym silfe seketh to be knowen. Yf thou do soche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beleved not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off hitt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

þanuh yah ïs galaiþ ïn þo dulþ, ni audaugyo, ak swe analaugniba.

11 Þanuh Ïudaieis sokidedun ïna ïn þizai dulþai, yah qeþun, Whar ïst yains?

12 Yah birodeins mikila was ïn managein. Sumaih qeþun, Þatei sunyeins ïst; anþarai qeþun, Ne, ak airzeiþ þo managein;

13 Nih þan ainsnun sweþauh balþaba rodida bi ïna, ïn agisis Ïudaie.

14 Ïþ yuþan ana midyai dulþ, usstaig Ïesus ïn alh, yah laisida.

15 Yah sildaleikidedun manageins, qiþandans, Whaiwa sa bokos kann, unuslaisiþs?

16 Andhof þan Ïesus, yah qaþ, So meina laiseins nist meina, ak þis sandyandins mik.

17 Yabai whas wili wilyan ïs tauyan, ufkunnaiþ bi þo laisein, framuh Guþa siyai, þau ïku fram mis silbin rodya.

18 Saei fram sis silbin rodeiþ, hauhiþa seina sokeiþ; ïþ saei sokeiþ hauhiþa þis sandyandins sik, sah sunyeins ïst, yah ïnwindiþa ïn ïmma nist.

19 Niu Moses gaf ïzwis witoþ, yah ni ainshun ïzwara tauyiþ þata witoþ? Wha mik sokeiþ usqiman?

20 Andhof so managei, yah qeþun, Unhulþon habais; whas þuk sokeiþ usqiman?

21 Andhof Ïesus, yah qaþ du ïm, Ain waurstw gatawida, yah allai sildaleikeiþ.

22 Duþþe Moses atgaf ïzwis bimait; ni þatei fram Mose siyai, ak us attam; yah ïn sabbato bimaitiþ mannan.

23 Yabai bimait niniþ manna ïn sabbato, ei ni gatairaidau witoþ þata Mosezis, ïþ mis hatizoþ, unte allana mannan hailana gatawida ïn sabbato?

24 Ni stoyaiþ bi siunai, ak þo garaihton staua stoyaiþ.

25 Qeþunuh þan sumai þize Ïairusaulwmeite, Niu sa ïst, þammei sokyand usqiman?

he eac to ðam freols-dæge, næs nâ openlice, ac dýgollice.

11 Ðá Iudeas hine sóhton on ðam freols-dæge, and cwǽdon, Hwar is he?

12 And mycel gehlýd wæs on ðære menigeo be him. Sume cwǽdon, He ys gód; óðre cwǽdon, Nese, ac he beswicþ ðis folc;

13 Ðeah hwæðere ne spæc nân man openlice be him, for ðæra Iudeâ ege.†

14 Ðá hit wæs mid-dæg ðæs freolsdæges, ðá eode se Hǽlend into ðam temple, and lǽrde.

15 And ða Iudeas wundredon, and cwǽdon, Húmeta can ðes stafas, ðonne he ne leornode?

16 Se Hǽlend him andswarode, and cwæþ, Mín lâr nis nâ mín, ac ðæs ðe me sende.

17 Gyf hwâ wyle his willan dón, he gecnǽwþ be ðære lâre, hwæðer heo sî of Gode, hwæðer ðe ic be me sylfum spece.

18 Se ðe be him sylfum spryceþ, sécþ his ágen wuldor; se ðe sécþ ðæs wuldor ðe hyne sende, se is sóþfæst, and nis nân unrihtwisnys on him.

19 Hú ne sealde Moyses eow æ, and eower nân ne healt ða æ? Hwí séce ge me to ofsleanne?

20 Ðá andswarode seo menigeo, and cwæþ, Deofol ðé sticaþ on; hwá sécþ ðé to ofsleanne?

21 Ðá andswarode se Hǽlend, and cwæþ to him, Án weorc ic worhte, and ealle ge wundriaþ.

22 Forðý Moyses eow sealde ymbsnýdenysse; næs nâ forði ðe heo of Moyse sý, ac of fæderon; and on restedæge ge ymb-snýðaþ mann.

23 . . . . ðæt Moyses æ ne sý toworpen, and ge belgaþ wið me, forðam ðe ic gehǽlde ánne man on reste-dæge?

24 Ne déme ge be ansýne, ac démaþ rihtne dóm.

25 Sume cwǽdon ða ðe wǽron of Hierusalem, Hú nis ðis, se ðe hi sécaþ to ofsleanne?

vp, thanne and he stiȝede vp at the feeste day, not opynli, but as in pryuei.

11 Therfore the Jewis souȝten him in the feeste day, and seiden, Wher is he?

12 And moche gruechinȝ was of him in the cumpany of peple. Forsothe summe seiden, For he is good; forsoth othere seiden, Nay, but he disceyueth the cumpanyes;

13 Netheles no man spak opynly of him, for the drede of Jewis.

14 Forsothe now the feeste day medlinge,† Jhesu wente vp in to the temple, and tauȝte.

15 And the Jewis wondriden, seyinge, Hou kan this *man* lettris, sithen he hath not lernyd?

16 Jhesu answeride to hem, and seide, My doctrine is not myn, but his that sente me.

17 If ony man schal wilne to do his wille, he schal knowe of the techinge, wher it be of God, wher I speke of my silf.

18 He that spekith of himself, sekith his owne glorie; forsoth he that sekith the glorie of him that sente him, this is sothfast, and vnriȝtfulnesse is not in him.

19 Wher Moyses ȝaf not to ȝou a lawe, and no man of ȝou doth the lawe? What seken ȝe to sle me?

20 The cumpany answeride, and seide, Thou hast a deuyl; who sekith for to sle thee?

21 Jhesu answeride, and seide to hem, I haue don o work, and alle ȝe wondren.

22 Therfore Moyses ȝaf to ȝou circumcisioun; not for it is of Moyses, but of fadris; and in the saboth ȝe circumsididen a man.

23 If a man takith circumcisioun in the saboth, that the lawe of Moyses be not brokun, han ȝe indignacioun† to me, for I made al the man hool in the sabot?

24 Nyle ȝe deme vp the face, but deme a riȝtful dom.

25 Therfore summe of Jerusalem seiden, Wher this is not, whom the Jewis seken to slee?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were prevely.

11 Then sought hym the Iewes at the feast, and sayde, Where is he?

12 And moche murmurynge was there of hym amonge the people. Some sayde, He is goode; wother sayde, Naye, but he deceaveth the people;

13 No man spake openly of hym, for feare of the Iewes.

14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveylled, saiynge, Howe knoweth he the scriptures, seynge that he never learned?

16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.

17 Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.

18 He that speaketh of him silfe, seketh his awne prayse; butt whosoever seketh his prayse that sent him, he ys true, and no vnrightewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeth the lawe? Why goo ye a boute to kill me?

20 The people answered, and sayde, Thou hast the devyll; who goeth aboute to kill the?

21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.

22 Moses therfore gave vnto you circumcision; not because it is of Moses, but of the fathers; and yet ye on the saboth daye circumcise a man.

23 Yf a man on the saboth daye receave circumcision, with out breakynge of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye?

24 Judge not after the vtter aperaunce, but iudge rightewes iudgement.

25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboute to kill?

26 Yah sai ! andaugiba rodeiþ, yah waiht du ïmma ni qiþand. Ïbai aufto bi sunyai ufkunþedun þai reiks, þatei sa ïst bi sunyai Christus ?

27 Akei þana kunnum, whaþro ïst ; ïþ Christus biþe qimiþ, ni manna wait whaþro ïst.

28 Hropida þan, ïn alh laisyands Ïesus, yah qiþands, Yah mik kunnuþ, yah wituþ whaþro ïm ; yah af mis silbin ni qam, ak ïst sunyeins saei sandida mik, þanei yus ni kunnuþ.

29

. . . . ïþ ïk kann ïna, unte fram ïmma ïm, yah ïs mik ïnsandida.

30 Sokidedun þan ïna gafahan, yah ni ainshun uslagida ana ïna handu, unte nauhþanuh ni atïddya wheila ïs.

31 Ïþ managai þizos manageins galaubidedun ïmma, yah qeþun, Christus þan qimiþ, ïbai ei managizeins taiknins tauyai, þaimei sa tawida ?

32 Hausidedun þan Fareisaieis þo managein birodyandein bi ïna þata ; ïnuhsandidedun andbahtans þai Fareisaieis, yah þai auhumistans gudyans, ei gafaifaheina ïna.

33 Þanuh qaþ Ïesus, Nauh leitila wheila miþ ïzwis ïm, yah þan gagga du þamma sandyandin mik.

34 Sokeiþ mik, yah ni bigitiþ ; yah þarei ïm ïk, yus ni maguþ qiman.

35 Þaruh qeþun þai Ïudaieis du sis misso, Whadre sa skuli gaggan, þei weis ni bigitaima ïna ? nibai ïn distahein þiudo skuli gaggan, yah laisyan þiudos ?

36 Wha siyai þata waurd, þatei qaþ, Sokeiþ mik, yah ni bigitiþ ; yah þarei ïm ïk, yus ni maguþ qiman ?

37 Ïþ ïn spedistin daga þamma mikilin dulþais, stoþ Ïesus, yah hropida, qiþands, Yabai whana þaursyai, gaggai du mis, yah driggkai.

38 Saei galaubeiþ du mis, swaswe qaþ gameleins, Awhos us wambai ïs rinnand watins libandins.

39 Þatuh þan qaþ bi Ahman, þanei skuldedun niman þai galaubyandans du

26 And nú ! he spycþ openlice, and hig ne cweðaþ nán þing to him. Cwede we hwæðer ða ealdras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nát nán man hwanon he biþ.

28 Se Hǽlend clypode, and lǽrde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne com fram me sylfum, ac se is sóþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelïc ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine sóhton to nimanne, and hyra nán hys ne æt-hrán, forðam ðe his tíd ne com dá gyt.

31 Manega of ðære menigeo gelýfdon on hine, and cwǽdon, Cwede ge wyrcþ Crist má tácna, ðonne he cymþ, ðonne ðes déþ ?

32 Dá Pharisei gehýrdon ða menigeo ðus murcniende be him ;† ða ealdras and ða Pharisei sendon hyra þénas, ðæt hig woldon hine gefón.

33 Dá cwæþ se Hǽlend, Gyt ic beo sume hwíle mid eow, and ic gange to ðam, ðe me sende.

34 Ge sécaþ me, and ne findaþ ; and ge ne mágon cuman, ðar ic eom.

35 Dá Iudeas cwǽdon betweonan him sylfum, Hwyder wyle ðes faran, ðæt we hine ne findon ? cwyst ðú wyle he faran on þeoda todrǽfednesse, and hig lǽran ?

36 Hwæt is ðeos spræc, ðe he spycþ, Ge sécaþ me, and ne findaþ ; and ge ne mágon cuman, ðar ic eom ?

37 On ðam æftemestan mæran freolsdæge, stód se Hǽlend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelýfþ on me, swá ðæt gewrit cwyþ, Lybbendes wætres flód flówaþ of his innoðe.

39 Ðæt he cwæþ be ðam Gáste, ðe ða sceoldon underfón ðe on hine gelýf-

26 And lo! he spekith opynly, and thei seyn no thing to him. Wher the princes knewen verili, for this is Crist?

27 But we witen this *man*, of whennis he is; forsoth whanne Crist schal come, no man wot of whennis he is.

28 Therfore Jhesu criede in the temple, techinge hem, and seyinge, And ȝe witen me, and of whennis I am; and I cam not of my silf, but he is trewe that sente me, whom ȝe knowen not.

29 I woot him, and if I schal seie for I woot not him, I schal be lyk to ȝou, a lyere; and I woot him, for of him I am, and he sente me.

30 Therfore thei souȝten for to take him, and no man sente in to him hondis, for his our cam not ȝit.

31 Sothli many of the cumpanye bileueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo tokenes, than this doth?

32 Pharisees herden the cumpenye of peple gruechinge of him thes thingis; and the princes of Pharisees senten mynistris, that thei schulden take him.

33 Therfore Jhesu seide to hem, ȝit a litel tyme I am with ȝou, and I go to the fadir, that sente me.

34 ȝe schulen seke me, and ȝe schulen not fynde; and where I am, ȝe mown not come.

35 Therfore the Jewis seiden to hem silf, Whidur is this to goynge, for we schulen not fynde him? wher he is to goyinge in to scateringe† ot hethene men, and is to techinge hethene men?

36 What is this word, which he seide, ȝe schulen seke me, and ȝe schulen not fynde; and where I am, ȝe mown not come?

37 Forsoth in the laste day of the grete feeste, Jhesu stood, and criede, seyinge, If ony man thirstith, come he to me, and drynke he.

38 He that bileueth in to me, as the scripture seith, Flodis of quyke watir schulen flowe of his wombe.

39 Sothli he seide this thing of the Hooly Goost, whom men bileuynge in

26 Beholde! he speaketh boldly, and they saye nothynge to him. Do not oure ruelars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the people beleved on hym, and sayde, When Christ commeth, will he do moo myracles, then this man hathe done?

32 The Pharises herde that the people murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentyls which are scattered all a broade, and teache the gentyls?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the last daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleveth on me, as sayeth the scripture, Out off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

ïmma ; unte ni nauhþanuh was Ahma sa Weiha ana ïm, unte Ïesus nauhþanuh ni hauhiþs was.

40 Managai þan þizos manageins, hausyandans þize waurde, qeþun, Sa ïst bi sunyai sa praufetes.

41 Sumaih qeþun, Sa ïst Christus. Sumaih qeþun, Ïbai þau† us Galeilaia Christus qimiþ ?

42 Niu gameleins qaþ, þatei us fraiwa Daweidis, yah us Beþlaihaim weihsa, þarei was Daweid, Christus qimiþ ?

43 Þanuh missaqiss ïn þizai managein warþ bi ïna.

44 Sumaih þan ïze wildedun fahan ïna, akei ni ainshun uslagida ana ïna handuns.

45 Galiþun þan þai andbahtos du þaim auhumistam gudyam yah Fareisaium, þaruh qeþun du ïm yainai, Duwhe ni attauhuþ ïna ?

46 Andhofun þai andbahtos, Ni whanhun aiw rodida manna, swaswe sa manna.

47 Andhofun þan ïm þai Fareisaieis, Ïbai yah yus afairzidai siyuþ ?

48 Sai yau ainshun þize reike galaubidedi ïmma, aiþþau Fareisaic ?

49 Alya so managei, þaiei ni kunnun witoþ, fraqiþanai sind.

50 Qaþ Nikaudemus du ïm, saei atïddya du ïmma ïn naht, sums wisands ïzei,

51 Ïbai witoþ unsar stoyiþ mannan, nibai faurþis hauseiþ fram ïmma, yah ufkunnaiþ wha tauyai ?

52 Andhofun, yah qeþun du ïmma, Ïbai yah þu us Galeilaia ïs ? Ussokei, yah saiwiþ, þatei praufetus us Galeilaia ni urreisiþ.

53

don ; ðá gyt næs se Gást geseald, fordam ðe se Hælend næs ðá gyt gewuldrod.†

40 Of ðære tíde seo menigeo cwæþ, ðá heo gehýrde ðás his spræce, Ðes is sóþ witega.

41 Sume cwǽdon, He is Crist. Sume cwǽdon, Cweðe ge, cymþ Crist fram Galilea ?

42 Hú ne cwyþ ðæt gewrit, ðæt Crist cymþ of Dauides cynne, and of Bethleem ceastre, ðar ðar Dauid wæs ?

43 Witodlice ungeþwærnes wæs geworden on ðære menigeo for him.

44 Sume hig woldon hine niman, ac hyra nán his ne æt-hrán.

45 Ðá þénas comon to ðam bisceopum and to ðam Phariscum, and hig cwǽdon to him, For hwí ne brohton ge hinc hider ?

46 Ðá andwyrdon ða þénas and cwǽdon, Ne spræc nǽfre nán man, swá ðes man spryeþ.

47 Ðá cwǽdon ða Pharisei to him, Synd ge beswicene ?

48 Cweðe ge gelýfde ǽnig ðæra ealdra, oððe ðæra Pharisea on hyne ?

49 Ac ðeos menigeo, ðe ne cúðe ða æ, hig synd áwyrgede.

50 Ðá cwæþ Nichodemus to him, se ðe com to him on nyht, se wæs hyra án,

51 Cwyst ðú démþ úre æ ǽnigne man, búton hyne mau ǽr gehýre, and wite hwæt he dó ?

52 Hig andswaredon, and cwǽdon to him, Cwyst ðú ðæt ðú sí Galileisc ? Smea, and geseoh, ðæt nán witega ne cymþ fram Galilea.

53 And hig cyrdon ealle hám.

Chap. VIII. †1 Se Hælend fór on Oliuetes dúne.

2 And com eft on dæg-réd to ðam temple ; and eall ðæt folc com to him ; and he sæt and lærde hig.

to him weren to takinge; forsoth the Spirit was not 3it 3ouun, for Jhesus was not 3it glorified.

40 Therfore of that cumpanye, whanne thei hadden herde thes wordis of him, thei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh fro Galilee?

42 Wher the scripture seith not, that of the seed of Dauith, and of the castel of Bethleem, where Dauith was, Crist cometh?

43 And so dissencioun is maad in the cumpany for him.

44 Forsothe summe of hem wolden take him, but no man sente hondis on him.

45 Therfore the mynistris camen to the bischopis and Pharisees, and thei seiden to hem, Whi brou3te 3e not him?

46 The mynistris answeriden, Neuere man spak so, as this spekith.

47 Therfore the Farisees answeriden to hem, Wher and 3e be diseeyued?

48 Wher ony of the princes bileueden in to him, or of the Pharisees?

49 But this cumpany of peple, that knew not the lawe, ben cursid.

50 Nycodeme seith to hem, he that cam to him in ny3te, that was oon of hem,

51 Wher oure lawe demeth a man, no but first it haue herd of him, and knowe what he doth?

52 Thei answeriden, and seiden to him, Wher and thou ert a man of Galilee? Seke thou scripturis, and se thou, for a prophete rysith not of Galilee.

53 And thei turnedyn a3en, ech in to his hows.

Chap. VIII. 1 Forsothe Jhesu wente in to the mount of Olyuete.

2 And erly eft he cam in to the temple; and al the peple cam to him; and he sittinge tau3te hem.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the people, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there dissencion amonge the people for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hye prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye alsoo disceaved?

48 Doth eny of the rulers, or off the Pharises beleve on hym?

49 Butt the commen people, whyche knowe nott the lawe, are a cursed.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyght, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

Chap. VIII. 1 Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the people cam vnto hym; and he sate doune and taught them.

3 Đâ læddon đa Pharisei and đa bóceras to him án wîf seo wæs áparod on unriht-hæmede, and setton hig to-middes hyra,

4 And cwædon to him, Láreow, đis wîf wæs áfúnden on unrihton hæmede, ...

5 Moyses us bebead on đære æ đæt we sceoldon đus gerade mid stânum oftorfian ; hwæt cwyst đú ?

6 Đis hig cwædon his fandiende, đæt hig hine wrêhton. Se Hælend ábeah nyđer, and wrât mid his fingre on đære eorþan.

7 Đâ hig þurh-wunedon hine âcsiende, đâ árâs he upp, and cwæþ to him, Lóca, hwylc eower si synleas, weorpe ærest stân on hi.

8 And he ábeah eft, and wrât on đære eorþan.

9 Đâ hig đis gehýrdon, đâ eodon hig út án æfter ânum, ... ; and he gebâd đar sylf, and đæt wîf stôd đær on middan.

10 Se Hælend árâs up, ... and cwæþ to hyre, Wif, hwar synd đa đe đê wrégdon ? ne fordémde đê nân man.

11 And heo cwæþ, Ná, Drihten. And se Hælend cwæþ, Ne ic đê ne fordéme ; dô gâ, and ne synga đú næfre má.

12 Aftra du ïm Ïesus rodida, qaþuh, Ik ïm liuhaþ manasedais ; saei laisteiþ mik, ni gaggiþ ïn riqiza, ak habaiþ liuhaþ libainais.

12 †Eft se Hælend spræc đâs þing to him, and cwæþ, Ic eom middan-eardes leoht ; se đe me fyligþ, ne gæþ he nâ on þýstro, ac he hæfþ lifes leoht.

13 Þanuh qeþun du ïmma þai Fareisaieis, Þu bi þuk silban weitwodeis ; so weitwodiþa þeina nist sunyeina.

14 Andhof Ïesus, yah qaþ du ïm, Yah yabai ik weitwodya bi mik silban, sunya ïst so weitwodiþa meina ; unte wait whaþro qam, yah whaþ galeiþa. Ïþ yus ni wituþ whaþro qima, aiþþau whaþ galeiþa.

15 Yus bi leika stoyiþ, ïþ ïk ni stoya ainnohun ;

16 Aþþan yabai stoya ïk, staua meina

13 Đâ Pharisei cwædon to him, Đú cýdst gewitnesse be đê sylfum ; nis đin gewitnes sôþ.

14 Se Hælend andswarode, and cwæþ to him, Gif ic cýde gewitnesse be me sylfum, mîn gewitnes is sôþ ; fordam đe ic wât hwanon ic com, and hwyder ic gâ. Ge nyton hwanon ic eom, ne hwyder ic gâ.

15 Ge démaþ æfter flæsce, ic ne déme nânum men ;

16 And gyf ic déme, mîn dôm is sôþ,

3 Sothli scribis and Pharisees bryngen a womman takun in auowtrie, and settiden hir in the middil,

4 And seiden to him, Maistir, this womman is now takun in auoutrie, . . .
. . . .

5 Forsoth in the lawe Moyses comaundide vs for to stoone siche; therfore what seist thou?

6 Sothli thei seiden this thing temptinge him, that thei myȝten accuse him. Forsothe Jhesu bowinge him silf doun, wrot with the fyngir in the erthe.

7 Sothly whanne thei lastiden† axinge him, he reiside him silf, and seide to hem, Which of ȝou that is with oute synne, first sende a stoon in to hir.

8 And eft he bowinge doun him silf, wroot in the erthe.

9 Sothli thei heeringe thes thingis, wenten awey oon aftir an other, thei bigynnynge at the eldere men; and Jhesu dwelte aloone, and the womman stondinge in the myddel.

10 Sothli Jhesu reisynge him silf, . . .
. . . . . seide to hir, Womman, wher ben thei that accusiden thee? no man dampnede thee.

11 The which seyde, No man, Lord. Jhesu seith to hir, Nether I schal dampne thee; go thou, and now aftirward nyle thou do synne.

12 Therfore eft Jhesu spak to hem, seyinge, I am the liȝt of the world; he that sueth me, walkith not in derknessis, but schal haue the liȝt of lyf.

13 Therfore the Pharisees seiden, Thou berist witnessing of thi silf; thi witnessing is not trewe.

14 Jhesu answeride, and seide to hem, And if I bere witnessing of my silf, my witnessing is trewe; for I woot fro whennis I cam, and whidur I go. Forsothe ȝe witen not fro whennus I come, or whidur I go.

15 Forsoth ȝe demen vp the fleisch, I deme not ony man;

16 And if I deme, my dom is trewe,

3 The scribes and Pharises brought vnto hym a woman taken in advoutry, and sett her in the middes,

4 And sayde vnto hym, Master, thys woman was taken in advoutry, even as the dede was a doyng.

5 Moses in the lawe commaunded vs that suche shulde be stoned; what sayst thou therfore?

6 And thys they sayde to tempt hym, that they myght have wher off to accuse hym. Jesus stouped doune, and wyth hys fynger wrote on the grounde.

7 And whill they continued axynge hym, he lifte hym sylfe vppe, and sayde vnto them, Lett hym thatt ys a monge you wyth out synne, cast the fyrst stone at her.

8 And agayne he stouped doune, and wrote on the grounde.

9 As sone as they herde that, they went out won by won, the eldest fyrst; and Jesus was lefte a lone, and the woman stondynge in the myddes.

10 When Jesus had lifte vppe hym sylfe agayne, and sawe noo man butt the woman, he sayde vnto her, Woman, where are those thyne accusars? hath no man condempned the?

11 She sayde, Syr, no man. Jesus sayde, Nether do I condempne the; goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them, sayinge, I am the light off the worlde; he that foloweth me, shall nott walke in darcknes, butt shall have the light of lyfe.

13 The Pharises sayde vnto hym, Thou bearest recorde of thy sylfe; thy recorde ys not true.

14 Jesus answered, and sayde vnto them, And yf I beare recorde off my sylfe, my recorde is true; for I knowe whence I cam, and whither I goo. Ye cannot tell whence I come, and whither I goo.

15 Ye iudge after the flesshe, I iudge no man;

16 And yff I iudge, then ys my iudg-

sunyeina ïst, unte ains ni ïm, ak ïk yah saei sandida mik atta.

17 Yah þan ïn witoda ïzwaramma gameliþ ïst, þatei twaddye manne weitwodiþa sunya ïst.

18 Ïk ïm, saei weitwodya bi mik silban, yah weitwodeiþ bi mik, saei sandida mik, atta.

19 Qeþun þan du ïmma, Whar ïst sa atta þeins? Andhof Ïesus, Ni mik kunnuþ, nih attan meinana; ïþ mik kunþedeiþ, yah þau attan meinana kunþedeiþ.

20 Þo waurda rodida ïn gazaufwlakio, laisyands ïn alh; yah ainshun ni faifah ïna, unte nauhþanuh ni qam wheila ïs.

21 Þanuh qaþ aftra du ïm Ïesus, Ïk galeiþa, yah sokeiþ mik, yah ïn frawaurhtai ïzwarai gadauþniþ; þadei ïk gagga, yus ni maguþ qiman.

22 Qeþun þan Ïudaieis, Nibai usqimai sis silbin, ei qiþiþ, Þadei ïk gagga, yus ni maguþ qiman?

23 Yah qaþ du ïm Ïesus, Yus us þaim dalaþro siyuþ, ïþ ïk us þaim ïupaþro ïm; yus us þamma fairwhau siyuþ, ïþ ïk ni ïm us þamma fairwhau.

24 Qaþ nu ïzwis, Þatei gadauþniþ ïn frawaurhtim ïzwaraim; yabai auk ni galaubeiþ þatei ïk ïm, gadauþniþ ïn frawaurhtim ïzwaraim.

25 Þaruh qeþun du ïmma, Þu whas ïs? Yah qaþ du ïm Ïesus, Anastodeins, þatei yah rodya du ïzwis.

26 Manag skal bi ïzwis rodyan, yah stoyan, akei saei sandida mik sunyeins ïst; yah ïk, þatei hausida at ïmma, þata rodya ïn þamma fairwhau.

27 Ni froþun, þatei attan ïm qaþ.

28 Qaþuh þan du ïm Ïesus, Þan ushauheiþ þana sunu mans, þanuh ufkunnaiþ, þatei ïk ïm, yah af mis silbin tauya ni waiht; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik miþ mis ïst, ni bilaiþ mis ainamma atta; unte ïk, þatei leikaiþ ïmma, tauya sinteino.

forðam ðe ic ne com ána, ac ic and se fæder ðe me sende.

17 And on eowre ǣ is áwriten, ðæt twegra manna gewitnes is sóþ.

18 Ic eom, ðe cýðe gewitnesse be me sylfum, and se fæder ðe me sende, cýþ gewitnesse be me.

19 Witodlice hig cwǽdon to him, Hwar is ðin fæder? Se Hǽlend him andswarode and cwæþ, Ne cunne ge me, ne minne fæder; gyf ge me cúðon, wén is ðæt ge cúðon minne fæder.

20 Ðás word he spæc æt ceap-sceamele, ... ; and nán man hyne ne nam, forðam ðe hys tíd ne com ðá gyt.

21 Witodlice eft se Hǽlend cwæþ to him,† Ic fare, and ge me sécaþ, and ge sweltaþ on eowre synne; ne mágе ge cuman, ðyder ic fare.

22 Ðá cwǽdon ða Iudeas, Cwede ge ofslyhþ he hine sylfne, forðam he segþ, Ge ne mágon cuman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd nyðane, and ic eom ufane; ge synd of ðisum middan-earde, ic ne eom of ðisum middan-earde.

24 Ic eow sǽde, Ðæt ge sweltaþ on eowrum synnum; gif ge ne gelýfaþ ðæt ic hit sý, ge sweltaþ on eowre synne.

25 Ðá cwǽdon hí to him, Hwæt eart ðú? Se Hǽlend cwæþ to him, Ic eom fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecanne, and to démanne, ac se ðe me sende is sóþfæst; and ic sprece on middan-earde ða þing, ðe ic æt him gehýrde.

27 And hig ne undergéton, ðæt he tealde him God to fæder.

28 Se Hǽlend cwæþ to him, Ðonne ge mannes sunu up-áhebbaþ, ðonne gecnáwe ge, ðæt ic hit eom, and ic ne dó nán þing of me sylfum; ac ic sprece ðás þing, swá fæder me lærde.

29 And se ðe me sende is mid me, and he ne forlǽt me ánne; forðam ðe ic wyrce symle ða þing, ðe him synd gecwéme.

for I am not aloone, but I and the fadir that sente me.

17 And in 3oure lawe it is writun, for the witnessing of twei men is trewe.

18 I am, that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me.

19 Therfore thei seiden to him, Wher is thi fadir? Jhesu answeride, Nether 3e witen† me, nether 3e witen my fadir; if 3e wisten me, peraventure and 3e schulden wite my fader.

20 Jhesu spak thes wordis in the tresorie, techinge in the temple; and no man took him, for his our cam not 3it.

21 Therfore eft Jhesu seide to hem, Lo! I go, and 3e schulen seche me, and 3e schulen deye in 3oure synne; whidur I go, 3e mown not come.

22 Therfore the Jewis seiden, Wher he schal sle him silf, for he seith, Whidur I go, 3e mown not come?

23 And he seide to hem, 3e ben of bynethe, I am of aboue; 3e ben of this world, I am not of this world.

24 Therfore I seide to 3ou, For 3e schulen dye in 3oure synnes; forsothe if 3e schulen not bileue for I am, 3e schulen deye in 3oure synne.

25 Therfore thei seiden to him, Who art thou? Jhesu seide to hem, The bigynnyng,† which and speke to 3ou.

26 I haue many thingis for to speke, and deme of 3ou, but he that sente me is sothfast; and I speke in the world thes thingis, that I herde of him.

27 And thei knewen not, for he seide his fadir God.

28 Therfore Jhesu seith to hem, Whanne 3e han reysid mannis sone, thanne 3e schulen knowe, for I am, and of my silf I do no thing; but as my fadir tau3te me, I speke thes thingis.

29 And he that sente me is with me, and lefte not me aloone; for I do euere tho thingis, that ben plesaunt to him.

ment true, for I am not a lone, butt I and my father that sent me.

17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare witnes off my sylfe, and my father that sent me, beareth witnes off me.

19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.

20 These wordes spake Jesus in the tresury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.

21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.

22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?

23 And he sayde vnto them, Ye are from beneth, I am from above; ye are of this worlde, I am nott off thys worlde.

24 I sayde therfore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.

25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thynge, that I saye vnto you.

26 I have many thynges to saye, and to iudge of you, but he that sent me is true; and I speake in the worlde those thynges, whych I have herde of hym.

27 They vnderstode not, that he spake of his father.

28 Then sayde Jesus vnto them, When ye have lift vppe an hye the sonne off man, then shall ye knowe, that I am he, and thatt I do nothynge off my silfe; butt as my father hath taught me, even soo I speake.

29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qaþ Ïesus du þaim galaubyandam sis Ïudaium, Yabai yus gastandiþ ïn waurda meinamma, bi sunyai siponyos meinai siyuþ;

32 Yah ufkunnaiþ sunya, yah so sunya friyans ïzwis briggiþ.

33 Andhofun ïmma, Fraiw Abrahamis siyum, yah ni mannhun skalkinodedum aiw whanhun; whaiwa þu qiþis, Þatei friyai wairþiþ?

34 Andhof ïm Ïesus, Amen, amen, qiþa ïzwis, þatei whazuh saei tauyiþ frawaurht, skalks ïst frawaurhtai.

35 Sah þan skalks ni wisiþ ïn garda, du aiwa, sunus wisiþ du aiwa.

36 Yabai nu sunus ïzwis friyans briggiþ, bi sunyai friyai siyuþ.

37 Wait þatei fraiw Abrahamis siyuþ, akei sokeiþ mis usqiman, unte waurd mein ni gamot ïn ïzwis.

38 Ïk þatei gasawh at attin meinamma rodya; yah yus, þatei hausidedup fram attin ïzwaramma, tauyiþ.

39 Andhofun, yah qeþun du ïmma, Atta unsar Abraham ïst. Qaþ ïm Ïesus, Ïþ barna Abrahamis weseiþ, waurstwa Abrahamis tawidedeiþ.

40 Ïþ nu sokeiþ mik usqiman, mannan ïzei sunya ïzwis rodida, þoei hausida fram Guþa; þatuh Abraham ni tawida.

41 Yus tauyiþ toya attins ïzwaris. Þanuh qeþun ïmma, Weis us horinassau ni siyum gabauranai; ainana attan aigum, Guþ.

42 Qaþ du ïm Ïesus, Yabai Guþ atta ïzwar wesi, friodedeiþ þau mik; unte ïk fram Guþa urrann, yah qam; nih þan auk fram mis silbin ni qam, ak ïs mik ïnsandida.

43 Duwhe maþlein meina ni kunnuþ? unte ni maguþ hausyan waurd mein.

44 Yus us attin, diabaulau, siyuþ, yah lustuns þis attins ïzwaris wileiþ tauyan. Yains manamaurþrya was fram frumistya, yah ïn sunyai ni gastoþ; unte nist sunya ïn ïmma. Þan rodeiþ liugn,

30 Đá he đás þing spræc, manega gelýfdon on hine.†

31 Witodlice se Hǽlend cwæþ to đam Iudeum, đe him gelýfdon, Gif ge wuniaþ on mínre spǽce, sóþlice ge beoþ míne leorning-cnihtas;

32 And ge oncnáwaþ sóþfæstnysse, and sóþfæstnes eow álýst.

33 Đá andswarodon hí him and cwǽdon, We synd Abrahames cynnes, and ne þeowedon we nánum men nǽfre; húmeta cwyst đú, Ge beoþ frige?

34 Se Hǽlend him andswarode and cwæþ, Sóþ, ic eow secge, dæt ǽlc đe synne wyrceþ, is dære synne þeow.

35 Witodlice se þeow ne wunaþ on húse, on écnesse, se sunu wunaþ on écnesse.

36 Gif se sunu eow álýst, ge beoþ sóþlice frige.

37 Ic wát đæt ge synd Abrahames bearn, ac ge sécaþ me to ofsleanne, fordam mín spǽc ne wunaþ on eow.

38 Ic sprece đæt, đe ic mid fæder geseah; and ge dóþ đa þing, đe ge mid eowrum fæder gesáwon.

39 Đá andswarodon hig, and cwǽdon to him, Abraham is úre fæder. Đá cwæþ se Hǽlend to him, Gif ge Abrahames bearn synd, wyrcaþ Abrahames weorc.

40 Nú ge sécaþ me to ofsleanne, đone man đe eow sǽde sóþfæstnesse, đa đe ic gehýrde of Gode; ne dyde Abraham swá.

41 Ge wyrcaþ eowres fæder weorc. Hig cwǽdon witodlice to him, Ne synd we of forligere ácennede; we habbaþ ánne, God, to fæder.

42 Witodlice se Hǽlend cwæþ to him Gif God wǽre eower fæder, witodlice ge lufedon me; ic com of Gode; ne com ic ná fram me sylfum, ac he me sende.

43 Hwí ne gecnáwe ge míne spræce? [fordam đe ge ne mágon gehýran míne spǽce.]†

44 Ge synd deofles bearn, and ge willaþ wyrcan eowres fæder willan. He wæs fram frymþe man-slaga, and he ne wunode on sóþfæstnesse; fordam đe sóþfæstnes nis on him. Đonne he spryceþ leas-

30 Him spekinge thes thingis, many men bileueden in to him.

31 Therfore Jhesu seide to the Jewis, that bileueden in to him, If ȝe schulen dwelle in my word, verili ȝe schulen be my disciplis;

32 And ȝe schulen knowe the treuthe, and the treuthe schal delyuere ȝou.

33 Therfore the Jewis answeriden to him, We ben the seed of Abraham, and to no man we seruyden euere; hou seist thou, ȝe schulen be free?

34 Jhesu answeride to hem, Treuli, treuli, I seie to ȝou, for ech man that doth synne, is the seruaunt of synne.

35 Sothli the seruaunt dwellith not in the hous, into withouten ende, the sone dwellith into withouten ende.

36 Therfor if the sone schal delyuere ȝou, verili ȝe schulen be free.

37 I woot for ȝe ben Abrahams sones, but ȝe seken for to sle me, for my word takith not in ȝou.

38 And I speke tho thingis, that I sy3 at my fadir; and ȝe don tho thingis, that ȝe sy3en at ȝoure fadir.

39 Thei answeriden, and seiden to him, Abraham is oure fadir. Jhesu seith to hem, If ȝe ben the sones of Abraham, do ȝe the werkis of Abraham.

40 Sothli now ȝe seken to sle me, a man that haue spoken to ȝou treuthe, that I herde of God; Abraham dide not this thing.

41 ȝe don the workis of ȝoure fadir. And so thei seiden to him, We ben not born of fornycacioun; we han o fadir, God.

42 Therfore Jhesu seide to hem, If God were ȝoure fadir, sothli ȝe schulden loue me; forsothe I procedide† of God, and cam; nether sothli I cam of my silf, but he sente me.

43 Whi knowen ȝe not my speche? for ȝe mown not heere my word.

44 ȝe ben of the fadir, the deuel, and ȝe wolen do the desyris of ȝoure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not; for treuthe is not in him. Whanne he spekith a

30 As he spake these wordes, many beleved on hym.

31 Then sayde Jesus to those Iewes, which beleved on hym, Yf ye continue in my sayinge, then are ye my very disciples;

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym, We are Abrahams seede, and were never bonde to eny man; why sayest thou then, Ye shalbe made fre?

34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the servaunt of synne.

35 And the servaunt abydeth nott in the housse, for ever, butt the sonne abydeth ever.

36 Yf the sonne therfore shall make you fre, then are ye fre in dede.

37 I knowe that ye are Abrahams seed, butt ye seke meanes to kyll me, be cause my sayinges have noo place in you.

38 I speake, that I have sene wyth my father; and ye do that, whych ye have sene wyth youre father.

39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

40 But nowe ye goo about to kill me, a man that have tolde you the truthe, which I have herde off my father; this did not Abraham.

41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornicacion; we have won father, that is God.

42 Jesus sayde vnto them, Yf God were youre father, then wolde ye have loved me; for I procede forthe, and come from God; nether cam I of my sylfe, butt he sent me.

43 Why do ye nott knowe my speache? be cause ye cannot abyde the hearynge off my wordes.

44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnynge, and aboode nott in the trueth; be cause there ys noo trueth in hym.

us seinaim rodeiþ; unte liugnya ïst, yah atta ïs.

45 Ïþ ïk þatei sunya rodida, ni galaubeiþ mis.
46 Whas ïzwara gasakiþ mik bi frawaurht? þande sunya qiþa, duwhe ni galaubeiþ mis?
47 Sa wisands us Guþa, waurda Guþs hauseiþ; duþe yus ni hauseiþ, unte us Guþa ni siyuþ.
48 Andhofun þan þai Ïudaieis, yah qeþun du ïmma, Niu waila qiþam weis, þatei Samareites ïs þu, yah unhulþon habais?
49 Andhof Ïesus, Ïk unhulþon ni haba, ak swera attan meinana, yah yus unsweraiþ mik.
50 Ïk ni sokya hauhein meina; ïst, saei sokeiþ, yah stoyiþ.
51 Amen, amen, qiþa ïzwis, yabai whas waurd mein fastaiþ, dauþu ni gasaiwhiþ aiwa dage.
52 Þanuh qeþun du ïmma þai Ïudaieis, Nu ufkunþedum, þatei unhulþon habais. Abraham gadauþnoda, yah praufeteis, yah þu qiþis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Ïbai þu maiza ïs attin unsaramma Abrahama, saei gadauþnoda, yah praufeteis gadauþnodedun; whana þuk silban tauyis þu?
54 Andhof Ïesus, Yabai ïk hauhya mik silban, so hauheins meina ni waihts ïst; ïst atta meins, saei hauheiþ mik, þanei yus qiþiþ, þatei Guþ unsar ïst.
55 Yah ni kunnuþ ïna, ïþ ïk kann ïna; yah yabai qeþyau þatei ni kunnyau ïna, siyau galeiks ïzwis liugnya; ak kann ïna, yah waurd ïs fasta.

56 Abraham, atta ïzwar, sifaida, ei gasewhi dag meinana; yah gasawh, yah faginoda.
57 Þanuh qeþun þai Ïudaieis du ïmma, Fimftiguns yere nauh ni habais, yah Abraham sawht?
58 Qaþ ïm Ïesus, Amen, amen, qiþa ïzwis, faurþizei Abraham waurþi, ïm ïk.

59 Þanuh nemun stainans, ei waurpeina

unga, he spryceþ of him sylfum; forðam ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelýfaþ me, forðam ðe ic secge eow sóþfæstnesse.†
46 Hwylc eower áscunaþ me for synne? gif ic sóþ secge, hwí ne gelýfe ge me?

47 Se ðe is of Gode, gehýrþ Godes word; fordig ge ne gehýraþ, forðam ðe ge ne synd of Gode.
48 Witodlice ða Iudeas andswaredon, and cwǽdon to him, Hwí ne cwede we wel, ðæt ðú eart Samaritanisc, and eart wód?
49 Se Hǽlend andswarode, and cwæþ, Ne eom ic wód, ac ic árwurþige mínne fæder, and ge unárwurþedon me.
50 Witodlice ne sêce ic mín wuldor; se is, ðe sêceþ, and démþ.
51 Sóþ, ic secge eow, gif hwá míne spræce gehealt, ne gesyhþ he deaþ nǽfre.

52 Ðá cwǽdon ða Iudeas, Nú we witon, ðæt ðú eart wód. Abraham wæs dead, and ða witegan, and ðú cwyst, Gif hwá míne spræce gehealt, ne biþ he nǽfre dead.

53 Cwyst ðú ðæt ðú sý mǽrra ðonne úre fæder Abraham, se wæs dead, and ða witegan wǽron deade; hwæt þinceþ ðé ðæt ðú sý?
54 Se Hǽlend him andswarode, Gif ic wuldrige me sylfne, nis mín wuldor náht; mín fæder is, ðe me wuldraþ, be ðam ge cweðaþ, ðæt he sý úre God.
55 And ge ne cúdon hine, ic hine cann; and gif ic secge ðæt ic hine ne cunne, ic beo leas and eow gelíc; ac ic hyne cann, and ic healde his spræce.

56 Abraham, eower fæder, geblissode, ðæt he gesáwe mínne dæg; and he geseah, and geblissode.
57 Ðá Iudeas cwǽdon to him, Gyt ðú ne eart fiftig wintre, and gesáwe ðú Abraham?
58 Se Hǽlend cwæþ to him, Ic wæs, ǽrðam ðe Abraham wæs.

59 Hig námon stánas, to ðam ðæt hig

iesinge, he spekith of his owne thingis; for he is a lyiere, and fadir of it.

45 Sotheli for I seye treuthe, 3e bileuen not to me.

46 Who of 3ou schal reproue me of synne? if I seie treuthe, whi bileuen 3e not to me?

47 He that is of God, heerith the wordis of God; therfore 3e heeren not, for 3e ben not of God.

48 Therfore the Jewis answeriden, and seiden, Wher we seyn not wel, for thou art a Samaritan, and hast a deuel?

49 Jhesu answeride, and seide, I haue not a deuel, but I honoure my fadir, and 3e han vnhonourid me.

50 Forsothe I seke not my glorie; ther is, that sekith, and demeth.

51 Treuli, treuli, I seie to 3ou, if ony man schal kepe my word, he schal not se† deeth in to with outen ende.

52 Therfor the Jewis seiden, Now we han knowen, for thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man schal kepe my word, he schal not taaste deeth in to with outen ende.

53 Wher thou ert more than oure fadir Abraham, that is deed, and the prophetis ben deede; whom makist thou thi silf?

54 Jhesu answeride, If I glorifie my silf, my glorie is no3t; my fadir is, that glorifieth me, whom 3e seyn, for he is 3oure God.

55 And 3e han not knowen him, forsoth I haue knowe him; and if I schal seye for I woot not him, I shal be a lyere lyk to 3ou; but I woot him, and I kepe his word.

56 Abraham, 3oure fader, ful out ioyede, that he schulde se my day; and he sy3, and he ioyede.

57 Therfore the Jewis seyden to him, Thou hast not 3it fifty 3eer, and hast thou seyn Abraham?

58 Therfore Jhesu seide to hem, Treuli, treuli, I seye to 3ou, bifore that Abraham was maad, I am.

59 Therfore thei token stoones, that

When he speaketh a lye, then speaketh he off hys awne; for he ys a lyar, and the father therof.

45 And be cause I tell you the trueth, therfore beleve ye nott me.

46 Which of you can rebuke me off synne? yf I say the trueth, why do not ye beleve me?

47 He that is of God, heareth Goddes wordes; ye therfore heare them not, be cause ye are nott of God.

48 Then answered the Iewes, and sayde vnto hym, Saye we nott well, that thou arte a Samaritan, and hast the devyll?

49 Jesus answered, I have not the devyll, butt I honour my father, and ye have dishonoured me.

50 I seke nott myne awne prayse; there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf a man kepe my sayinges, he shall never se deeth.

52 Then sade the Iewes to hym, Nowe knowe we, that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest, Yf a man kepe my sayinge, he shall never tast deeth.

53 Arte thou greater then oure father Abraham, which is deed, and the prophettes are deed; whome makest thou thy silfe?

54 Jesus answered, Yf I prayse my silfe, my prayse is nothynge worth; hit is my father, that prayseth me, which ye saye, is youre God.

55 And yet have ye not knowen hym, but I knowe hym; and yf I shulde saye I knowe hym nott, I shulde be a lyare lyke vnto you; but I knowe hym, and kepe his sayinge.

56 Youre father, Abraham, was glad to se my daye; and he sawe it, and reioysed.

57 Then sayde the Iewes vnto hym, Thou arte not yet .l. yere olde, and hast thou sene Abraham?

58 Jesus sayd vnto them, Verely, verely, I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stones, to caste

ana ïna ; ïþ Ïesus þan gafalh sik, yah usïddya us alh, usleiþands þairh midyans ïns, yah wharboda swa.

Chap. IX. 1 Yah þairhgaggands, gaumida mann blindamma us gabaurþai.

2 Þaruh frehun ïna siponyos ïs qiþandans, Rabbei, whas frawaurhta, sau, þau fadrein ïs, ei blinds gabaurans warþ ?

3 Andhof Ïesus, Nih sa frawaurhta, nih fadrein ïs ; ak ei bairhta waurþeina waurstwa Guþs ana ïmma.

4 Ïk skal waurkyan waurstwa þis sandyandins mik, unte dags ïst ; qimiþ nahts, þanei ni manna mag waurkyan.

5 Þan ïn þamma fairwhau ïm, liuhaþ ïm þis fairwhaus.

6 Þata qiþands, gaspaiw dalaþ, yah gawaurhta fani us þamma spaiskuldra, yah gasmait ïmma ana augona þata fani þamma blindin,

7 Yah qaþ du ïmma, Gagg, þwahan ïn swumfsl Siloamis, þatei gaskeiryada, Ïnsandiþs. Galaiþ, yah afþwoh, yah qam saiwhands.

8 Þanuh garaznans, yah þai saiwhandans ïna faurþis, þatei ïs bidagwa was, qeþun, Niu sa ïst, saei sat, aihtronds?

9 Sumaih qeþun, Þatei sa ïst ; sumaih, Þatei galeiks þamma ïst. Ïþ ïs qaþ, Þatei ik ïm.

10 Þanuh qeþun du ïmma, Whaiwa usluknodedun þus þo augona ?

11 Andhof yains yah qap, Manna haitans Ïesus, fani gawaurhta, yah bismait mis augona, yah qaþ mis, Gagg, afþwahan ïn þata swumfsl Siloamis ; ïþ ik galaiþ, yah biþwahands, ussawh.

12 Qeþun þan du ïmma, Whar ïst sa ? Ïþ ïs qaþ, Ni wait.

13 Gatiuhand ïna du Fareisaium þana saei was blinds.

woldon hine torfian ; se Hǽlend hine bediglode, and eode of ðam temple, ...

Chap. IX. †1 Ðá se Hǽlend fór, ðá geseah he ánne man ðe wæs blind geboren.

2 And his leorning-cnihtas hine ácsodon and cwǽdon, Láreow, hwæt syngode, ðes, oððe his magas, ðæt he wǽre blind geboren ?

3 Se Hǽlend andswarode and cwæþ, Ne syngode he, ne his magas ; ac ðæt Godes weorc wǽre geswútelod on him.

4 Me gebyraþ to wyrcanne ðæs weorc ðe me sende, ða hwile ðe hit dæg is ; niht cymþ, ðonne nán man wyrcan ne mæg.

5 Ic eom middan-eardes leoht, ða hwíle ðe ic on middan-earde eom.

6 Ðá he ðás þing sǽde, ðá spǽtte he on ða eorþan, and worhte fenn of his spátle, and smýrede mid ðam fenne ofer his eagan,

7 And cwæþ to him, Gá, and þweah ðé on Syloes mere, ... He fór, and þwóh hine, and com geseonde

8 Witodlíce his neah-geburas, and ða ðe hine gesáwon, ðá he wædla wæs, cwǽdon, Hú nis ðis se, ðe sæt, and wædlode ?

9 Sume cwǽdon, He hyt is ; sume cwǽdon, Nese, ac is him gelic. He cwæþ sóþlice, Ic hit eom.

10 Ðá cwǽdon hig to him, Hú wǽron ðine eagan ge-openede ?

11 He andswarode and cwæþ, Se man, ðe is genemned Hǽlend, worhte fenn, and smýrede mine eagan, and cwæþ to me, Gá to Syloes mere, and þweah ðé ; and ic eode, and þwóh me, and geseah.

12 Ðá cwǽdon hig to him, Hwar is he ? Ðá cwæþ he, Ic nát.

13 Hig lǽddon to ðam Phariseon done ðe ðar blind wæs.

thei schulden caste in to him; sothli Jhesu hidde him, and wente out of the temple. . . . . .

Chap. IX. 1 And Jhesu passinge, syȝ a man blynd fro the birthe.

2 And his disciplis axiden him, Raby,† who synnede, this man, or his fadir and modir, that he schulde be born blynd?

3 Jhesu answeride, Nether this man synnede, neither his fadir and moder; but that the werkis of God be schewid in hym.

4 It bihoueth me for to worche the werkis of him that sente me, the while the day is; the nyȝt schal come, whanne no man may worche.

5 Hou longe I am in the world, I am the liȝt of the world.

6 Whanne he hadde seid thes thingis, he spette in to erthe, and made cley of the spotle, and leyde† the cley on his yȝen,

7 And seide to him, Go, and be thou wayschen in the watir† of Siloe, that is interpretid, Sent. Therfore he wente, and waischide, and cam seynge.

8 And so neiȝeboris, and thei that hadden seyn hym byfore, for he was a beggere, seiden, Wher this is not he, that sat, and beggide?

9 Othere men seiden, For this it is; othere men forsothe, Nay, but it is a lyk of him. Forsoth he seide, For I am.

10 Therfore thei seiden to him, How ben thin yȝen openyd to thee?

11 He answeride, The ilke man, that is seid Jhesu, made cley, and anoyntide myn yȝen, and seide to me, Go thou to the watir† of Siloe, and waische; and I wente, and waischide, and syȝ.

12 And thei seiden to him, Wher is he? He seith, I woot not.

13 Thei leden him that was blynd to the Pharisees.

at hym; but Jesus hid hym silfe, and went out of the temple. . . . . .

Chap. IX. 1 And as Jesus passed by, he sawe a man which was blynde from his birth.

2 And his disciples axed hym, sayinge, Master, who did synne, this man, or his father and mother, that he was borne blynde?

3 Jesus answered, Nether this man hathe synned, nor yet his father and mother; but that the workes of God shulde be shewed on hym.

4 I must worke the workes off hym that sent me, whill it is daye; the nyght commeth, when no man can worke.

5 As longe as I am in the worlde, I am the light of the worlde.

6 As sone as he had thus spoken, he spate on the grounde, and made claye of the spetle, and rubbed the claye on the eyes off the blynde,

7 And sayde vnto hym, Goo, wesshe the in the pole of Siloe, which by interpretacion signifieth, Sent. He went his waye, and wesshed, and cam agayne seinge.

8 The neghboures, and they that had sene hym before, howe that he was a begger, sayde, Is not this he, that sate, and begged?

9 Some sayde, This is he; other sayd, He is lyke hym. He hym silfe sayde, I am even he.

10 They sayde vnto hym, Howe are thyne eyes openned then?

11 He answered and sayde, The man, that is called Jesus, made claye, and anoynted myne eyes, and sayd vnto me, Goo to the pole Siloe, and wesshe; I went, and wesshed, and receaved my sight.

12 They sayde vnto hym, Where is he? He sayde, I cannot tell.

13 Then brought they to the Pharises him that a litell before was blynde.

14 Wasuh þan sabbato, þau þata fani gawaurhta Iesus, yah uslauk ïmma augona.

15 Aftra þan frehun ïna yah þai Fareisaieis, whaiwa ussawh. Iþ ïs qaþ yah þaim, Fani galagida mis ana augona; yah afþwoh, yah saiwha.

16 Qeþun þau sumai þize Fareisaie, Sa manna nist fram Guþa, þaude sabbate daga ni witaiþ. Sumaih qeþun, Whaiwa mag manna frawaurhts swaleikos taiknins tauyan? Yah missaqiss warþ miþ ïm.

17 Qeþunuh du þamma faurþis blindin aftra, Þu wha qiþis bi þana, ei uslauk þus augona? Iþ ïs qaþuh, Þatei praufetus ïst.

18 Ni galaubidedun þan Iudaieis bi ïna, þatei ïs blinds wesi, yah ussewhi, unte atwopidedun þans fadrein ïs, þis ussaiwhandins.

19 Yah frehun ïns, qiþandans, Sau ïst sa sunus ïzwar, þanei yus qiþiþ, þatei blinds gabaurans waurþi? whaiwa nu saiwhiþ?

20 Andhofun þan ïm þai fadrein ïs, yah qeþun, Witum, þatei sa ïst sunus unsar, yah þatei blinds gabaurans warþ;

21 Iþ whaiwa nu saiwhiþ, ni witum, aiþþau whas uslauk ïmma þo augona, weis ni witum; silba uswahsans ïst, ïna frailniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein ïs, unte ohtedun sis Iudaiuns; yuþan auk gaqeþun sis Iudaieis, ei yabai whas ïna andhaihaiti Christu, utana swnagogais wairþai.

23 Duhþe þai berusyos ïs qeþun, Þatei uswahsans ïst, silban frailniþ.

24 Atwopidedun þan anþaramma sinþa þana mannan, saei was blinds, yah qeþun du ïmma, Gif hauhein Guþa; weis witum, þatei sa manna frawaurhts ïst.

25 Þanuh andhof yains, Yabai frawaurhts ïst, ïk ni wait; þat-ain wait, ei blinds was, ïþ nu saiwha.

14 Hit wæs reste-dæg, đá se Hælend worhte đæt fenn, and his eagan untýnde.

15 Eft đa Pharisei hyne ácsedon, hú he gesáwe. He cwæþ to him, He dyde fenn ofer mîne eagan; and ic þwóh, and ic geseo.

16 Sume đá Pharisei cwǽdon, Nis đes man of Gode, đe reste-dæg ne hylt. Sume cwǽdon, Hú mæg synful man đás tácn wyrcan? And hig fliton him betweonan.

17 Hig cwǽdon eft to đam blîndan, Hwæt segst đú be đam, đe đine eagan untýnde? He cwæþ, He is witega.

18 Ne gelýfdon đá Iudeas be him, đæt he blind wǽre, and gesáwe, ǽr đam đe hig clypodon his magas, đe gesáwon.

19 And ácsodon hig, and cwǽdon, Is đis eower sunu, đe ge secgaþ, đæt blind wǽre ácenned? húmeta gesyhþ he nú?

20 Hys magas him andswaredon, and cwǽdon, We witon, đæt đes ys úre sunu, and đæt he wæs blind ácenned;

21 We nyton, húmeta he nú gesyhþ, ne hwá his eagan untýnde; ácsiaþ hine sylfne, ylde he hæfþ, sprece for hine sylfne.

22 His magas spræcon đás þing, fordam đe hig ondrédon đa Iudeas; đá gedihton đa Iudeas, gif hwá Crist andette đæt he wǽre, bútan hyra geférrædene.

23 Fordam cwǽdon his magas, He hæfþ ylde, ácsiaþ hine sylfne.

24 Đá clypedon hig eft done man, đe ǽr blind wæs, and cwǽdon to him, Sege Gode wuldor; we witon, đæt he is synful.

25 And he cwæþ, Gif he synful is, đæt ic nát; án þing ic wát, đæt ic wæs blind, and đæt ic nú geseo.

14 Forsoth it was saboth, whanne Jhesu made cley, and openyde his yȝen.

15 Eft Pharisees axiden him, how he hadde seyn. Sothly he seide to hem, He puttide to me cley on the yȝen; and I waischide, and I se.

16 Therfore summe of Pharisees seiden, This man is not of God, for he kepith not the saboth. Othere men seyden, How may a man synnere do thes syngnys?† And dyuysioun was a mong hem.

17 Therfore thei seyn eftsoone to the blynd man, What seist thou of him, that openyde thin yȝen? Sothli he seide, For he is a prophete.

18 Therfore Jewis bileueden not of him, for he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, seyinge, Is this ȝoure sone, whom ȝe seyn, for he is born blynd? hou therfore seeth he now?

20 His fadir and modir answeriden to hem, and seyden, We witen, for this is oure sone, and for he is born blynd;

21 Sothli how he seeth now, we witen not, or who openyde his yȝen, we witen not; axe ȝe him, he hath age, speke he of him silf.

22 His fadir and modir seiden thes thingis, for thei dredden Jewis; forsoth now the Jewis hadden conspirid, that if ony man knowlechide him Crist, he schulde be don out of the synagoge.

23 Therfore his fadir and modir seiden, For he hath age, axe ȝe him.

24 Therfore eftsoone thei clepiden the man, that was blynd, and seyden to him, ȝyue thou glorie to God; we witen, for this man is a synner.

25 Therfore he seide, If he is a synner, I woot not; o thing I woot, for whanne I was blynd, now I se.

14 Hit was the saboth daye, when Jesus made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myracles? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath openned thyne eyes? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sonne, whome ye saye was borne blynde? howe doth he nowe se then?

20 His father and mother answered them, and sayde, We wote wele, that this is oure sonne, and that he was borne blynde;

21 Butt by what meanes he nowe seyth, that can we nott tell, or who hath openned his eyes, can we nott tell; he is olde ynough, axe hym, lett hym answer for hym sylfe off thynges that pertayne to hym sylfe.

22 Suche wordes spake his father and mother, be cause they feared the Iewes; for the Iewes had conspyred all redy, that yff eny man did confesse that he was Christ, he shulde be excommunicat out of the sinagoge.

23 Therfore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell; won thynge I am sure off, that I was blynde, and nowe I se.

26 Þanuh qeþun aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof ïm, Qaþ ïzwis yu, yah ni hausideduþ; wha aftra wileiþ hausyan? ïbai yah yus wileiþ þamma siponyos wairþan?
28 Þanuh lailoun ïmma, yah qeþun, Þu ïs siponeis þamma; ïþ weis Mose siponyos siyum.
29 Weis witum, þatei du Mose rodida Guþ; ïþ þana ni kunnum, whaþro ïst.

30 Andhof sa manna, yah qaþ du ïm, Auk ïn þamma sildaleik ïst, þatei yus ni wituþ whaþro ïst, yah uslauk mis augona.
31 Witumuh þan, þatei Guþ frawaurhtaim ni andhauseiþ, ak yabai whas guþblostreis ïst, yah wilyau ïs tauyiþ, þamma hauseiþ.
32 Fram aiwa ni gahausiþ was, þatei uslukiþ whas augona blindamma gabauranamma;
33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni waiht.
34 Andhofun, yah qeþun du ïmma, Ïn frawaurhtim þu gabaurans warst alls, yah þu laiseis unsis? Yah uswaurpun ïmma ut.
35 Hausida Ïesus, þatei uswaurpun ïmma ut; yah bigat ïna, qaþuh du ïma, Þu gaulaubeis du sunau Guþs?

36 Andhof yains, yah qaþ, An whas ïst, Frauya, ei galaubyau du ïmma?

37 Qaþ þan ïmma Ïesus, Yah gasawht ïua, yah saei rodeiþ miþ þus, sa ïst.

38 Ïþ ïs qaþuh, Galaubya, Frauya. . . . . Yah ïnwait ïna.

39 Yah qaþ Ïesus, Du stauai, ïk ïn þamma fairwhau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, blindai wairþaina.
40 Yah hausidedun þize Farcisaie sumai þata, þai wisandans miþ ïmma, yah qeþun du ïmma, Ïbai yah weis blindai siyum?
41 Qaþ ïm Ïesus, Ïþ blindai weseiþ, ni

26 Đá cwǽdon hig to him, Hwæt dyde he đé? hú ontýnde he đine eagan?

27 He andswarode him and cwæþ, Ic eow sǽde ǽr, and ge gehýrdon; hwi wylle ge hyt eft gehýran? cweđe ge wylle ge beon his leorning-cnihtas?
28 Đú wyrigdon hig hine, and cwǽdon, Sí đú his leorning-cniht; we synd Moyses leorning-cnihtas.
29 We witon, đæt God spæc wiđ Moysen; nyte we, hwanon đes is.

30 Se man andswarode, and cwæþ to him, Đæt is wundorlic, đæt ge nyton hwanon he is, and he untýnde mine eagan.
31 We witon sóþlice, đæt God ne gehýrþ synfulle, ac gif hwá is Gode gecoren, and his willan wyrcþ, đone he gehýrþ.
32 Ne gehýrde we nǽfre on worulde, đæt ǽnig ontýnde đæs eagan đe wǽre blind geboren;
33 Ne mihte đes nán þing dón, gif he nǽre of Gode.
34 Hig andswaredon, and cwǽdon to him, Eall đú eart on synnum geboren, and đú lǽrst us? And hig drifon hine út.
35 Đá se Hǽlend gehýrde, đæt hig hyne drifon út; đá cwæþ he to him, đá he hine gemitte, Gelýfst đú on Godes sunu?
36 He andswarode, and cwæþ, Hwylc is, Drihten, đæt ic on hine gelýfe?

37 And se Hǽlend cwæþ to him, Đú hine gesáwe, and se đe wiđ đé spryceþ, se hit is.
38 Đá cwæþ he, Drihten, ic gelýfe. And he feoll nyđer, and ge-eađmédde hyne.
39 And se Hǽlend cwæþ to him, Ic com on đysne middan-eard, to démenne, đæt đa sceolon geseon, đe ne geseoþ, and beon blinde, đa đe geseoþ.
40 Đá đæt gehýrdon đa Pharisei, đe mid him wǽron, đá cwǽdon hig to hym, Cwyst đú synd we blinde?

41 And se Hǽlend cwæþ to him, Gif

26 Therfore thei seiden to him, What dide he to thee? how openyde he thin yȝen?

27 He answeride to hem, I seide to ȝou now, and ȝe herden; what wolen ȝe eftsoone heere? wher and ȝe wolen be maad his disciplis?

28 Therfore thei wariden† him, and seiden, Be thou his disciple; we ben disciplis of Moyses.

29 We witen, for God spak to Moyses; forsoth we witen noȝt this, of whennis he is.

30 The ilke man answeride, and seide to hem, Forsoth in this thing is wonderful, that ȝe witen not of whennis he is, and he hath opened myn yȝen.

31 Sothli we witen, for God heerith not synneris, but if ony man is worshiper of God, and doth his wille, hym he heerith.

32 Fro the world it is not herd, that ony man openyde the yȝen of a blynd born man;

33 No but this were of God, he myȝte not do ony thing.

34 Thei answeriden, and seiden to him, Thou art al boren in synnes, and techist thou vs? And thei castiden out him.

35 Jhesu herde, for thei han cast out him; and whanne he hadde founden him, he seide to him, Bileuest thou in to the sone of God?

36 He answeride, and seide, Lord, who is he, that I bileue in to him?

37 And Jhesu seide to him, And thou hast seyn him, and he it is, that spekith with thee.

38 And he seide, Lord, I bileue. And he fallinge doun, worshipide him.

39 Therfore Jhesu seide to him, I cam in to this world, in to dom, that thei that seen not, se, and thei that seen, be maad blynde.

40 And summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher and we ben blynde?

41 Jhesu seide to hem, If ȝe weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?

27 He answered them, I tolde you yerwhyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye alsoo be hys disciples?

28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciples.

29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.

30 The man answered, and sayde vnto them, This is a merveleous thynge, that ye wote nere whence he is, and yet hath he openned myne eyes.

31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.

32 Sence the worlde began was it nott herde, that eny man openned the eyes off won that was borne blind;

33 If this man were not of God, he coulde have done noo thynge.

34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.

35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sonne of God?

36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?

37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.

38 And he sayde, Lorde, I beleve. . . . . And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.

40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?

41 Jesus sayde vnto them, Yf ye were

þau habaidedeiþ frawaurhtais ; ïþ nu qiþiþ, þatei gasaiwham, eiþan frawaurhts ïzwara þairhwisiþ.

Chap. X. 1 Amen, amen, qiþa ïzwis, saei ïnn ni atgaggiþ þairh daur ïn gardan lambe, ak steigiþ alyaþro, sah hliftus ïst yah waidedya.

2 Ïþ sa ïnngaggands þairh daur, hairdeis ïst lambe.

3 Þammuh daurawards uslukiþ, yah þo lamba stibnai ïs hausyand, yah þo swesona lamba haitiþ bi namin, yah ustiuhiþ þo.

4 Yah þan þo swesona ustiuhiþ, faura ïm gaggiþ, yah þo lamba ïna laistyand ; unte kunnun stibna ïs.

5 Ïþ framaþyana ni laistyand, ak þliuhand faura ïmma ; unte ni kunnun þize framaþyane stibna.

6 Þo gayukon qaþ ïm Ïesus ; ïþ yainai ni froþuu wha was þatei rodida du ïm.

7 Þanuh qaþ aftra du ïm Ïesus, Amen, amen, qiþa ïzwis, þatei ïk ïm daur þize lambe.

8 Allai swa managai swe qemun, þiubos sind yah waidedyans, akei ni hausidedun ïm þo lamba.

9 Ïk ïm þata daur. Þairh mik yabai whas ïnngaggiþ, ganisiþ ; yah ïnngaggiþ, yah utgaggiþ, yah winya bigitiþ.

10 Þiubs ni qimiþ, nibai ei stilai, yah ufsneiþai, yah fraqistyai ; ïþ ïk qam, ei libain aigeina, yah managizo aigeina.

11 Ïk ïm hairdeis gods ; hairdeis sa goda saiwala seina lagyiþ faur lamba.

12 Ïþ asneis, yah saei nist hairdeis, þizei ni sind lamba, swesa gasaiwhiþ wulf qimandan, yah bileiþiþ þaim lambam, yah þliuhiþ ; yah sa wulfs frawilwiþ þo, yah distahyiþ þo lamba.

13 Ïþ sa asneis afþliuhiþ, unte asneis

ge blinde wǽron, nǽfde ge náne synne ; nú ge secgaþ, ðæt ge geseon, ðæt is eowre syn.

Chap. X. †1 Sóþ, ic secge eow, se ðe ne gǽþ æt ðam geate into sceapa falde, ac stýhþ elles ofer, he is þeof and sceaþa.

2 Se ðe in-gǽþ æt ðam geate, he is sceapa hyrde.

3 Ðæne se geat-weard lǽt in, and ða sceap gehýraþ his stefne, and he nemþ his ágene sceap be naman, and lǽt hig út.

4 And ðonne he his ágene sceap lǽt út, he gǽþ beforan him, and ða sceap him fyliaþ ; forðam ðe hig gecnáwaþ his stefne.

5 Ne fyliaþ hig uncúðum, ac fleoþ fram him ; forðam ðe hig ne gecneowon uncúðra stefne.

6 Ðis bigspell se Hǽlend him sǽde ; hig nyston hwæt he spræc to him.

7 Eft se Hǽlend cwæþ to him, Sóþ, ic eow secge, ic eom sceapa geat.

8 Ealle ða ðe comon, wǽron þeofas and sceaþan, ac ða sceap hig ne gehýrdon.

9 Ic eom geat. Swá hwylc swá þurh me gǽþ, byþ hál ; and gǽþ in, and út, and fint læse.

10 Þeof ne cymþ, búton ðæt he stele, and sleá, and fordó ; ic com, to ðam ðæt hig habbon líf, and habbon genóh.†

11 Ic eom gód hyrde ; gód hyrde sylþ his líf for his sceapum.

12 Se hýra, se ðe nis hyrde, and se ðe náh ða sceap, ðonne he ðone wulf gesyhþ, ðonne flyhþ he, and forlǽt ða sceap ; and se wulf nimþ, and todrífþ ða sceap.

13 Se hýra flyhþ, forðam ðe he biþ

blynde, ȝe schulden not haue synne; but now ȝe seyn, For we seen, ȝoure synne dwellith.

Chap. X. 1 Treuli, treuli, I seie to ȝou, he that cometh not in by the dore in to the fold of the scheep, but stiȝeth vp by another weye, is nyȝt thef and day thef.

2 Forsothe he that entrith by the dore, is the schepherde of the scheep.

3 To this the porter openeth, and the scheep heeren his vois, and he clepith his owne scheep by name, and ledith out hem.

4 And whanne he hath sent out his owne scheep, he goth bifore hem, and the scheep suwen him; for thei knowen his vois.

5 Sothli thei suwen not an alien, but fleen fro him; for thei han not knowen the voys of alyens.

6 Jhesu seide to hem this prouerbe; forsoth thei knewen not what he spak to hem.

7 Therfore Jhesu seide to hem eftsoone, Treuli, treuli, I seie to ȝou, for I am the dore of the scheep.

8 Alle how manye euere camen, ben nyȝt theues and day theues, but the scheep herden not hem.

9 I am the dore. If ony man schal entre by me, he schal be saued; and he schal go yn, and schal go out, and he schal fynde lesewis.

10 A nyȝt theef cometh not, no but that he stele, and sle, and leese; I cam, that thei haue lyf, and haue more plenteuously.

11 I am a good schepherde; a good schepherde ȝyueth his soule† for his scheep.

12 Forsoth a marchaunt,† and that is not schepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth† the scheep, and fleeth; and the wolf rauyschith, and disparplith† the scheep.

13 Forsoth the marchaunt fleeth, for

blynde, ye shulde have noo synne; but nowe ye saye, We se, therfore youre synne remayneth.

Chap. X. 1 Uerely, verely, I saye vnto you, whosoever entreth not in by the dore into the shepe folde, but clymeth vppe some other waye, he is a thefe and a robber.

2 He thatt goeth in by the dore, is the shepheerde of the shepe.

3 To this man the porter openneth the dore, and the shepe heare hys voyce, and he calleth hys awne shepe by name, and leadeth them out.

4 And when he hath sent forthe hys awne shepe, he goeth before them, and the shepe folowe hym; for they knowe hys voyce.

5 A straunger they will nott folowe, butt wyll flye from hym; for they knowe nott the voyce of straungers.

6 This manner of sayinge spake Jesus vnto them; and they vnderstode nott what thynges they were whych he spake vnto them.

7 Then sayde Jesus vnto them agayne, Verely, verely, I saye vnto you, thatt I am the dore of the shepe.

8 All even as many as cam before me, are theves and robbers, but the shepe did not heare them.

9 I am the dore. By me yf eny man enter in, he shalbe safe; and shall goo in, and out, and fynde pasture.

10 The thefe commeth not, but for to steale, and kyll, and destroye; I cam, that they myght have lyfe, and have yt more aboundantly.

11 I am a goode shepheerd; a goode shepheerd geveth his lyfe for his shepe.

12 An heyred servaunt, which is not the shepheerd, nether the shepe are his awne, seith the wolfe commynge, and leveth the shepe, and flyeth; and the wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ïst, yah ni kar-ïst ïna þize lambe.

14 Ïk ïm hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ïk kann attan; yah saiwala meina lagya faur·þo lamba.
16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþand ain aweþi ains hairdeis.

17 Duhþe atta mik friyoþ, unte ïk lagya saiwala meina, ei aftra nimau þo.

18 Ni whashun nimiþ þo af [mis, akei ïk lagya þo af]† mis silbin. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusn nam at attin meinamma.
19 Þanuh missaqiss aftra warþ miþ Ïudaium ïn þize waurde.

20 Qeþunuh managai ïze, Unhulþon habaiþ, yah dwalmoþ; wha þamma hauseiþ?
21 Sumaih qeþun, Þo waurda ni sind unhulþon habandins. Ïbai mag unhulþo blindaim augona uslukan?

22 Warþ þan ïnniuyiþa ïn Ïairusaulwmai, yah wintrus was.

23 Yah wharboda Ïesus ïn alh, ïn ubizwai Saulaumonis.
24 Þanuh birunnun ïna Ïudaieis, yah qeþun du ïmma, Und wha saiwala unsara hahis? yabai þu siyais Christus, qiþ unsis andaugiba.
25 Andhof Ïesus, Qaþ ïzwis, yah ni galaubeiþ; waurstwa þoei ïk tauya ïn namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeiþ, unte ni siyuþ lambe meinaize, swaswe qaþ ïzwis.
27 Lamba meina stibnai meinai hausyand, yah ïk kann þo, yah laistyand mik.
28 Yah ïk libain aiweinon giba ïm, yah ni fraqistnand aiw, yah ni frawilwiþ

ǽlhýrod, and him ne gebyraþ to ðam sceapum.
14 Ic eom gōd hyrde, and ic gecnáwe mīne sceap, and hig gecnáwaþ me.

15 Swá mīn fæder can me, ic can mīnne fæder; [and ic sylle mīn ágen líf for mīnum sceapum].†
16 And ic hæbbe ōðre sceap, ða ne synd of ðisse heorde, and hit gebyraþ ðæt ic lǽde ða, and hig gehýraþ mīne stefne; and hyt byþ án heord and án hyrde.
17 Forðam fæder me lufaþ, forðam ðe ic sylle mīne sáwle, and hig eft nime.

18 Ne nimþ hig nán man æt me, ac lǽte hig fram me sylfum. Ic hæbbe anwēald mīne sáwle to álǽtanne, and ic hæbbe anweald hig eft to nimanne. Ðis bebod ic nam æt mīnum fæder.
19 Eft wæs ungeþwǽrnes geworden betwyx ðam Iudeum for ðysum sprǣcum.
20 Manega hira cwǽdon, Deofol is on him, and he wēt; hwī hlyste ge him?

21 Sume cwǽdon, Ne synd ná ðis wódes mannes word. Cwyst ðú mæg wód man blíndra manna eagan ontýnan?†
22 Ðá wǽron templ-hálgunga on Hierusalem, and hit wæs winter.

23 And se Hǽlend eode on ðam temple, on Salomones portice.
24 Ðá bestōdon ða Iudeas hyne útan, and cwǽdon to him, Hú lange gǽlst ðú úre líf? sege us openlice, hwæðer ðú Crist sý.
25 Se Hǽlend him andswarode and cwæþ, Ic spece to eow, and ge ne gelýfaþ; ða weorc ðe ic wyrce on mīnes fæder naman, ða cýðaþ gewitnesse be me.
26 Ac ge ne gelýfaþ, forðam ðe ge ne synd of mīnum sceapum . . . .
27 Mīne sceap gehýraþ mīne stefne, and ic gecnáwe hig, and hig folgiaþ me.

28 And ic him sylle ēce líf, and hig ne forwurðaþ nǽfre, and ne nimþ hig

he is a marchaunt, and it perteyneth not to him of the scheep.
14 I am a good schepherde, and I knowe my scheep, and my scheep knowen me.
15 As my fadir hath knowun me, and I knowe the fadir; and I putte my lyf for my scheep.
16 And I haue othere scheep, that ben not of this folde, and it bihoueth me for to leede hem to, and thei schulen heere my vois; and it schal be maad o fold and o schepherde.
17 Therfore the fadir loueth me, for I putte my soule, that eftsoone I take it.

18 No man takith it fro me, but I putte it fro my silf. I haue power for to putte it, and I haue power for to take it eftsoone. This maundement I haue take of my fadir.
19 And so dissencioun was maad among the Jewis for thes wordis.

20 Forsoth manye of hem seiden, He hath a deuel, and maddith;† what heeren ȝe him?
21 Othere men seiden, Thes wordis beth not of *a man* hauynge a fend. Wher a deuel may opene the ȝen of blynde men?
22 Forsothe newe feestis of halwing of the temple ben maad in Jerusalem, and it was wyntir.
23 And Jhesu walkide in the temple, in the porche of Salomon.
24 Therfore Jewis enyyrowneden him, and seiden to him, Hou longe dost thou a wey oure soule? if thou ert Crist, scie to vs opynly.
25 Jhesu answeride to hem, I speke to ȝou, and ȝe bileuen not; the workis that I do in the name of my fadir, thes beren witnessing of me.

26 But and ȝe bileuen not, for ȝe ben not of my scheep. . . . .
27 My scheepe heeren my vois, and I knowe hem, and thei suen me.

28 And I ȝyue to hem euerelasting lyf, and thei schulen not perische in to with

he is an heyred servaunt, and careth not for the shepe.
14 I am that goode shepheerd, and knowe my shepe, and am knowen of myne.
15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.
16 And other shepe I have, which are not off this folde, them also must I bringe, and they shall heare my voyce; and there shalbe won flocke and won shepheerde.
17 Therfore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.
18 No man taketh it from me, butt I put ytt away off my sylfe. I have power to put it from me, and power I have to take it agayne. Thys commaundment have I receaved of my father.
19 Agayné there was dissencion amonge the Iewes for these sayinges.

20 And many of them sayd, He hath the devyll, and is madde; why heare ye hym?
21 Other sayde, These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?
22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.
24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs playnly.
25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witnes off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.
27 My shepe heare my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perisshe, nether

whashun þo us handau meinai.

29 Atta meins þatei fragaf mis, maizo allaim ïst; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Ïk yah atta meins ain siyu.
31 Nemun aftra stainans þai Ïudaieis, ei waurpeina ana ïna.
32 Andhof ïm Ïesus, Managa goda waurstwa ataugida ïzwis us attin meinamma, ïn wharyis þize waurstwe staineiþ mik?
33 Andhofun ïmma þai Ïudaieis, Ïn godis waurstwis ni stainyam þuk, ak ïn wayamereins, yah þatei þu, manna wisands, tauyis þuk silban du Guþa.

34 Andhof ïm Ïesus, Niu ïst gameliþ ïn witoda ïzwaramma, Ïk qaþ, Guda siyuþ?
35 Yabai yainans qaþ guda, du þaimei waurd Guþs warþ, yah ni maht ïst gatairan þata gamelido,

36 Þanei atta gaweihaida, yah ïnsandida ïn þana fairwhu, yus qiþiþ, Þatei wayameryau, unte qaþ, Sunus Guþs ïm?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;
38 Ïþ yabai tauyau, niba mis galaubyaiþ, þaim waurstwam galaubyaiþ; ei ufkunnaiþ yah galaubyaiþ, þatei ïn mis atta, yah ïk ïn ïmma.

39 Sokidedun ïna aftra gafahan, yah usïddya us handum ïze.

40 Yah galaiþ aftra ufar Ïaurdanu, ïn þana stad þarei was Ïohannes frumist daupyands, yah salida yainar.
41 Yah managai qemun at ïmma, yah qeþun, Þatei Ïohannes gatawida taikne ni ainohun; ïþ allata þatei qaþ Ïohannes bi þana, sunya was.
42 Yah galaubidedun managai du ïmma yainar.

Chap. XI. 1 Wasuh þan sums siuks,

nân man of mînre handa.

29 Dæt ðe mîn fæder me sealde, is mǽrre ðonne ǽnig ôðer þing; and ne mæg hit nân man niman of mînes fæder handa.
30 Ic and fæder synd ân.
31 Ða Iudeas námon stânas, ðæt hig woldon hyne torfian.
32 Se Hǽlend him andswarode and cwæþ, Manega gôde weorc ic eow æteowde be mînum fæder, for hwylcum ðæra weorca wylle ge me hænan?
33 Ða Iudeas him andswaredon and cwǽdon, Ne hæne we ðé for gódum weorce, ac for ðînre bysmer-spǽce, and forðam ðe ðú cart man, and wyrest ðé to Gode.
34 Se Hǽlend him andswarode and cwæþ, Hú nys hit áwriten on eowre æ, Dæt ic sǽde, Ge synd godas?
35 Gif he ða tealde godas, ðe Godes spǽc to wæs geworden, and ðæt hálige gewrit ne mæg beon áwend,

36 Ðe fæder gehálgode, and sende on middan-eard, ge secgaþ, Dæt ðú bysmer spycst, forðam ic sǽde, Ic eom Godes sunu?
37 Gif ic ne wyrce mînes fæder weorc, ne gelýfaþ me;
38 Gif ic wyrce mînes fæder weorc, and gif ge me nellaþ gelýfan, gelýfaþ ðam weorcum; ðæt ge onenáwon and gelýfon, ðæt fæder ys on me, and ic on fæder.
39 Hig smeadon wîtodlîce ymbe ðæt hig woldon hine gefón, and he eode út fram him.
40 And he fór eft ofer Iordanen, to ðære stówe ðe Iohannes wæs and ǽrest on fullode, and he wunode ðær.
41 And manega comon to him, and cwǽdon, Witodlice ne worhte Iohannes nân tácn; ealle ða þing ðe Iohannes sǽde be ðyssum, wǽron sóþe.
42 And manega gelýfdon on hyne.

Chap. XI. †1 Witodlice sum seoc

outen ende, and ony man schal not rauysche hem of myn hond.
29 That thing that my fadir 3af to me, is more than alle; therfore no man may rauysche fro my fadris hond.

30 I and the fadir ben o thing.
31 Jewis token vp stoones, for to stoone hym *to the deeth*.
32 Jhesu answeride to hem, I haue schewid to 3ou manye goode werkis of my fadir, for which werk of hem stoonen 3e me?
33 The Jewis answeriden to him, We stoonen not thee of good work, but of blasphemye, and for thou, sithen thou art a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is not writun in 3oure lawe, For I seide, 3e ben goddis?
35 If he seide hem goddis, to whiche the word of God is maad, and the scripture, which the fadir halwide, and sente in to the world, may not be vndon,
36 And 3e seyn, for I blaspheme, for I seide, I am Goddis sone?

37 If I do not the workis of my fadir, nyle 3e bileue to me;
38 Sothli if I do, thou3 3e wolen not bileue to me, bileue 3e to the workis; that 3e knowe and bileue, for the fadir is in me, and I in the fadir.

39 Therfore thei sou3ten for to take him, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, in to that place where John was first baptisinge, and he dwelte there.
41 And manye camen to him, and seiden, Forsoth John dide no signe;† forsothe alle thingis what euere John seide of this, weren sothe.
42 And many bileueden in to him.

shall eny man plucke them out off my honde.
29 My father wich gave them me, is greatter then all men; and no man is able to take them out off my fathers honde.
30 And I and my father are one.
31 Then the Iewes agayne toke vppe stones, to stone hym with all.
32 Jesus answered them, Many goode workes have I shewed you from my father, for which off them wyll ye stone me?
33 The Iewes answered hym, sayinge, For thy goode workes sake we stone the not, but for thy blasphemy, and because that thou, beinge a man, makest thy silfe God.
34 Jesus answered them, Is it not written in youre lawe, I have sayde, Ye are goddes?
35 Yf he called them goddes, vnto whom the worde of God was spoken, and the scripture can nott be broken,

36 Saye ye then to hym, whom the father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the sonne of God?
37 Yf I do not the workes off my father, beleve me not;
38 Butt . . . though ye beleue not me, yett beleve the workes; that ye maye knowe and beleve, that the father is in me, and I in hym.

39 Agayne they went aboute to take hym, but he escaped out of their hondes.

40 And went awaye agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode.
41 And many resorted vnto hym, and sayd, Jhon did no miracle; butt all thynges that Jhon spake of this man, are true.
42 And there many beleved on hym.

Chap. XI. 1 Forsothe ther was sum

Chap. XI. 1 A certayne man was

Lazarus af Beþanias, us haimai Maryins yah Marþins, swistrs ïzos.

2 Wasuh þan Marya, soei salboda Frauyan balsana, yah biswarb fotuns ïs skufta seinamma, þizozei broþar Lazarus siuks was.

3 Insandidedun þan þos swistryus ïs du ïmma, qiþandeins, Frauya, sai! þanei friyos, siuks ïst.

4 Ïþ ïs gahausyands qaþ, So siukei nist du dauþau, ak ïn hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Ïesus Marþan, yah swistar ïzos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida ïn þammei was stada twans dagans.

7 Þaþroh þan afar þata qaþ du siponyam, Gaggam ïn Ïudaian aftra.

8 Qeþun du ïmma þai siponyos, Rabbei, nu sokidedun þuk afwairþan stainam Ïudaieis, yah aftra gaggis yaind?

9 Andhof Ïesus, Niu twalif sind wheilos dagis? Yabai whas gaggiþ ïn dag, ni gastiggqiþ, unte liuhaþ þis fairwhaus gasaiwhiþ.

10 Aþþan yabai whas gaggiþ ïn naht, gastiggqiþ, unte liuhad nist in ïmma.

11 Þo qaþ, yah afar þata qiþiþ du ïm, Lazarus, friyonds unsar, gasaizlep, akei gaggam ei uswakyau ïna.

12 Þanuh qeþun þai siponyos ïs, Frauya, yabai slepiþ, hails wairþiþ.

13 Qaþuh þan Ïesus bi dauþu ïs; ïþ yainai hugidedun, þatei ïs bi slep qeþi.

14 Þanuh þan qaþ du ïm Ïesus swikunþaba, Lazarus gaswalt;

15 Yah fagino ïn ïzwara, ei galaubyaiþ, unte ni was yainar; akei gaggam du ïmma.

16 Þanuh qaþ Þomas, saei haitada Didimus, þaim gahlaibam seinaim, Gaggam yah weis, ei gaswiltaima miþ ïmma.

man wæs, genemned Lazarus of Bethania, of Marian ceastre and of Marthan, his swustra.

2 Hit wæs seó Maria, ðe smýrede Drihten mid ðære sealfe, and drígde his fét mid hyre loccum, Lazarus hyre brócðer wæs ge-yfelod.

3 His swustra sendon to him, and cwǽdon, Drihten, nú! is seoc, se ðe ðú lufast.

4 Ðá se Hǽlend ðæt gehýrde, ðá cwæþ he to him, Nys ðeos untrumnys ná for deaþe, ac for Godes wuldre, ðæt Godes sunu sīg gewuldrod þurh hyne.

5 Sóþlice se Hǽlend lufode Marthan, and hyre swustor Marian, and Lazarum hyra bróðer.

6 Witodlíce he wæs twegen dagas on ðære sylfan stówe, ðá he gehýrde, ðæt he seoc wæs.

7 Æfter ðyssum he cwæþ to his leorningcnihtum, Uton faran eft to Iudea lande.

8 His leorning-cnihtas cwǽdon to him, Láreow, nú ða Iudeas sóhton ðé ðæt hig woldon ðé hænan, and wylt ðú eft faran ðyder?

9 Se Hǽlend him andswarode and cwæþ, Hú ne synd twelf tída ðæs dæges? Gif hwá gǽþ on dæg, ne æt-spyrnþ he, forðam he gesyhþ ðyses middan-eardes leoht.

10 Gif he gǽþ on niht, he æt-spyrnþ, forðam ðe ðæt leoht nis on hyre.

11 Ðás þing he cwæþ, and syððan he cwæþ to him, Lazarus, úre freond, slǽpþ, ac ic wylle gán and áwreccan hyne of slǽpe.

12 His leorning-cnihtas cwǽdon, Drihten, gif he slǽpþ, he byþ hál.

13 Se Hǽlend hit cwæþ be his deaþe; hí wéndon sóþlice, ðæt he hyt sǽde be swefnes slǽpe.

14 Ðá cwæþ se Hǽlend openlice to him, Lazarus ys dead;

15 And ic eom bliþe for eowrum þingum, ðæt ge gelýfon, forðam ic næs ðara; ac uton gán to him.

16 Ðá cwæþ Thomas . . . . . to hys geférum, Uton gán, and sweltan mid him.

syk man, Lazarus of Bethanye, of the castel of Mary and Martha, his sistris.

2 Forsoth Mary it was, which anoyntide the Lord with oynement, and wipte his feet with hir heeris, whos brother Lazarus was syk.

3 Therfore his sistris senten to him, seyinge, Lord, lo! he whom thou louest, is syk.

4 Forsoth Jhesu heeringe seide to hem, This sicknesse is not to the deeth, but for the glorie of God, that Goddis sone be glorified bi it.

5 Sothli Jhesu louede Martha, and hir sistir Marye, and Lazarus.

6 Therfore as Jhesu herde, for he was syk, thanne sothli he dwellide in the same place tweye dayes.

7 Therof aftir thes thingis he seide to his disciplis, Go we eft in to Judee.

8 Disciplis seyen to him, Raby,† now the Jewis souȝten for to stoone thee, and eft thou gost thidur?

9 Jhesu answeride, Wher ther ben not twelue ouris of the day? If ony man schal wandre in the day, he hirtith not, for he seeth the liȝt of this world.

10 Sothli if he schal wandre in the nyȝt, he hirtith, for liȝt is not in him.

11 He seith thes thingis, and aftir thes thingis he seith to hem, Lazarus, oure frend, slepith, but I go for to reyse him fro slepe.

12 Therfore his disciplis seiden, Lord, if he slepith, he schal be saf.

13 Forsothe Jhesu hadde seid of his deeth; but thei gessiden, that he seide of the slepinge of sleep.

14 Thanne therfore Jhesu seide to hem opynli, Lazarus is deed;

15 And I enioye for ȝou, that ȝe beleue, for I was not there; but go we to him.

16 Therfore Thomas, that is seid Didymus, seide to euen disciplis, And go we, that we deye with him.

sicke, named Lazarus of Bethania, the toune off Mary, and her sister Martha.

2 It was that Mary, which annoynted Jesus with oyntment, and wept his fete with her heere, whose brother Lazarus was sicke.

3 And his sister sent vnto hym, sayinge, Lorde, behold! he whom thou lovest, is sicke.

4 When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sonne off God myght be praysed by the reason of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

8 His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stone the, and wilt thou goo thither agayne?

9 Jesus answered, Are there not twelve houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the light of this worlde.

10 Yf a man walke in the nyght, he stombleth, be cause there is no light in hym.

11 This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

12 Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

13 Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

14 Then sayde Jesus vnto them playnly, Lazarus is deed;

15 And I am gladde for youre sakes, that I was not there, be cause ye maye beleve; neverthelesse let vs goo vnto hym.

16 Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Ïesus, bigat ïna yuþan fidwor dagans habandan ïn hlaiwa.

18 Wasuh þan Beþania newha Ïairusaulwmiam, swaswe ana spaurdim fimftaihunim.

19 Yah managai Ïudaie gaqemun bi Marþan yah Maryan, ei gaþrafstidedeina ïyos bi þana broþar ïzo.

20 Ïþ Marþa sunsei hausida, þatei Ïesus qimiþ, wiþraïddya ïna ; ïþ Marya ïn garda sat.

21 Þanuh qaþ Marþa du Ïesua, Frauya, ïþ weseis her, ni þau gadauþnodedi broþar meins.

22 Akei yah nu wait, ei þiswhah þei bidyis Guþ, gibiþ þus Guþ.

23 Qaþ ïzai Ïesus, Usstandiþ broþar þeins.

24 Qaþ du ïmma Marþa, Wait, þatei usstandiþ ïn usstassai ïn þamma spedistin daga.

25 Qaþ þan Ïesus, Ïk ïm so usstass yah libains ; saei galaubeiþ du mis, þauh gaba-dauþniþ,† libaid ;

26 Yah whazuh saei libaiþ, yah galaubeiþ du mis, ni gadauþniþ aiw. Galaubeis þata ?

27 Qaþ ïmma, Yai, Frauya, ïk galaubida, þatei þu ïs Christus, sunus Guþs, sa ïn þana fairwhu qimanda.

28 Yah þata qiþandei, galaiþ, yah wopida Maryan, swistar seina, þiubyo, qiþandei, Laisarcis qam, yah haitiþ þuk.

29 Ïþ yaina, sunsei hausida, urrais sprauto, yah ïddya du ïmma.

30 Niþ-þan nauhþanuh qam Ïesus ïn weihsa, ak was nauhþanuh ïn þamma stada, þarei gamotida ïmma Marþa.

31 Ïudaieis þan þai wisandans miþ ïzai ïn garda, þrafstyandans ïya, gasaiwhandans Maryan, þatei sprauto usstoþ, yah usïddya, ïddyedunuh afar ïzai, qiþandans, Þatei gaggiþ du hlaiwa, ei greitai yainar.

32 Ïþ Marya, sunsei qam þarei was Ïesus, gasaiwhandei ïna draus ïmma du fotum, qiþandei du ïmma, Frauya, ïþ

17 Đá fór se Hǽlend, and gemétte đæt he wæs forþ-faren, and for feower dagum bebyrged.

18 Bethania ys gehende Hierusalem, ofer fýftyne furlang.

19 Manega đara Iudea comon to Marthan and to Marian, đæt hig woldon hí frḗfrian for hyra bróđor þingum.

20 Đá Martha gehýrde, đæt se Hǽlend com, đá arn heo ongean hyne ; and Maria sæt æt hám.

21 Đá cwæþ Martha to đam Hǽlende, Drihten, gif đú wǽre hér, nǽre min bróđor dead.

22 And eac ic wát nú đá, đæt God đé sylþ, swá hwæt swá đú hyne bitst.

23 Đá cwæþ se Hǽlend to hyre, Đín bróđor árist.

24 And Martha cwæþ to him, Ic wát, đæt he árist on đam ýtemestan dæge.

25 And se Hǽlend cwæþ to hyre, Ic eom ǽrýst and lif ; se đe gelýfþ on me, đeah he dead sý, he leofaþ ;

26 And ne swylt nán đara, đe leofaþ, and gelýfþ on me. Gelýfst đú dyses ?

27 Heo cwæþ to him, Witodlice, Drihten, ic gelýfe, đæt đú eart Crist, Godes sunu, đe on middan-eard come.

28 And đá heo đás þing sǽde, heo eode, and clypode, digollice, Marian, hyre swustor, đus cweđende, Hér is ure láreow, and clypaþ đé.

29 Đá heo đæt gehýrde, heo árás raðe, and com to him.

30 Đá gyt ne com se Hǽlend binnan đa ceastre, ac wæs đá gyt on đære stówe, đær Martha him ongean com.

31 Đa Iudeas đe wǽron mid hyre on húse, and hí frḗfrodon, đá hig gesáwon, đæt Maria árás, and mid ófeste út-eode hig, fyligdon hyre, đus cweđende, Heo gǽþ to his byrgene, đæt heo wépe đara.

32 Đá Maria com đar se Hǽlend wæs, and heo hine geseah, heo feoll to his fótum, and cwæþ to him Drihten, gif

17 And so Jhesu cam, and fond him hauynge now foure dayes in the graue.

18 Sothli Bethanye was bisydis Jerusalem, as fiftene furlongis.

19 Forsothe manye of Jewis camen to Marie and Martha, for to comforte hem of her brother.

20 Therfore as Martha herde, for Jhesu cam, she renneth to him; Marie forsothe sat at hom.

21 Therfore Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed.

22 But and now I woot, that what euere thingis thou schalt axe of God, God schal ȝyue to thee.

23 Jhesus seith to hir, Thi brother schal ryse aȝen.

24 Martha seith to him, I woot, for he schal ryse aȝen in the aȝenrysing in the laste day.

25 Jhesu seith to hir, I am aȝenrisyng and lyf; he that bileueth in me, ȝhe, if he schal be deed, schal lyue;

26 And ech that lyueth, and bileueth in me, schal not deie with outen ende. Bileuyst thou this thing?

27 She seith to him, Forsothe,† Lord, I haue bileuyd, for thou art Crist, the sone of quyk God, that hast come in to this world.

28 And whanne she hadde seide this thing, she wente, and clepide Marie, hir sistir, in silence,† seyinge, The maistir cometh, and clepith thee.

29 She, as she herde, roos anon, and cam to him.

30 Sothli Jhesu cam not ȝit in to the castel, but he was ȝit in that place, wher Martha hadde comen aȝens him.

31 Therfore the Jewis that weren with hir in the hous, and comfortiden hir, whanne thei siȝen Marie, for soone she roos, and wente out, sueden hir, seyinge, For she goth to the graue, for to wepe there.

32 Forsothe Marie, whanne she hadde seyn wher Jhesu was, seynge him felde to his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that he had lyne in his grave foure dayes alredy.

18 Bethani was neye vnto Jerusalem, aboute .xv. furlonges of.

19 And many of the Iewes cam to Martha and Mary, to conforte them over their brother.

20 Martha as sone as she herde, that Jesus was commynge, went and met hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus, Lorde, yff thou haddest bene her, my brother had not bene deed.

22 But neverthelesse I knowe, that whatsoever thou axest of God, God will geve it the.

23 Jesus sayde vnto her, Thy brother shall ryse agayne.

24 Martha sayde vnto hym, I knowe wele, he shall ryse agayne in the resurreccion att the last daye.

25 Jesus sayde vnto her, I am the resurreccion and lyfe; whosoever beleveth on me, ye, though he were deed, yet shall he lyve;

26 And whosoever liveth, and beleveth on me, shall never deye. Belevest thou this?

27 She sayde vnto hym, Ye, Lorde, I beleve, thatt thou arte Christ, the sonne off God, which shall come in to the worlde.

28 And as sone as she soo had sayde, she went her waye, and called her sister, secretly, sayinge, The master is come, and calleth for the.

29 She, as sone as she herde thatt, arose quickly, and cam vnto hym.

30 Jesus was not yet come into the toune, but was in the place, where Martha mett hym.

31 The Iewes then which were with her in the housse, and comforted her, when they sawe Mary, that she rose vppe hastely, and went out, folowed her, sayng, She goeth vnto the grave, to wepe there.

32 Then when Mary was come where Jesus was, and sawe hym, she fell doune at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Ïesus sunsei gasawh ïya greitandein, yah Ïudaiuns þaiei qemun miþ ïzai gretandans, ïnrauhtida ahmin, yah ïnwagida sik silban,

34 Yah qaþ, Whar lagidedun ïna? Qeþun du ïmma, Frauya, hiri yah saiwh.

35 Yah tagrida Ïesus.

36 Þaruh qeþun þai Ïudaieis, Sai! whaiwa frioda ïna.

37 Sumai þan ïze qeþun, Niu mahta sa, ïzei uslauk augona þamma blindin, gatauyan ei yah sa ni gadauþnodedi?

38 Þanuh Ïesus aftra ïnrauhtiþs ïn sis silbin, gaggiþ du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qaþ Ïesus, Afnimiþ þana stain. Qaþ du ïmma swistar þis dauþins, Marþa, Frauya, yu fuls ïst, fidurdogs auk ïst.

40 Qaþ ïzai Ïesus, Niu qaþ þus, þatei yabai galaubeis, gasaiwhis wulþu Guþs?

41 Ushofun þan þana stain þarei was. Iþ Ïesus uzuhhof augona ïup, yah qaþ, Atta, awiliudo þus, unte andhausides mis;

42 Yah þan ïk wissa, þatei sinteino mis andhauseis, akei ïn manageins þizos bistandandeins, qaþ, ei galaubyaina, þatei þu mik ïnsandides.

43 Yah þata qiþands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans handuns yah fotuns faskyam, ... yah wlits ïs auralya bibundans. Qaþ du ïm Ïesus, Andbindiþ ïna, yah letiþ gaggan.

45 Þanuh managai þize Yudaiei þai qimandans at Maryin, yah saiwhandans þatei gatawida, galaubidedun ïmma.

46 Sumaiþ-þan ïze galiþun du Farei-

Đá wǽre hér, nǽre mín brḗđor dead.

33 Đá se Hǽlend gesċah đæt heo weop, and đæt đa Iudeas weopon đe mid hyre comon, he geomrode on hýs gáste, and gedréfde hyne sylfne,

34 And cwæþ, Hwar lǽde ge hine? Hig cwǽdon to him, Drihten, gá and geseoh.

35 And se Hǽlend weop.

36 And đa Iudeas cwǽdon, Lóca nú! hú he hyne lufode.

37 Sume hí cwǽdon, Ne mihte đes, đe ontýnde blindes eagan, dón eac đæt đes nǽre dead?

38 Eft se Hǽlend geomrode on him sylfum, and com to đære byrgenc. Hit wæs án scræf, and đar wæs án stán onuppan geléd.

39 And se Hǽlend cwæþ, Dóþ áweg đone stán. Đá cwæþ Martha to him, đæs swustor đe đar dead wæs, Drihten, nú he stincþ, he wæs for feower dagum dead.

40 Se Hǽlend cwæþ to hyre, Hú ne sǽde ic đé, đæt đú gesyhst Godes wuldor, gif đú gelýfst?

41 Đá dydon hig áweg đone stán. . . . . Se Hǽlend áhóf his eagan up, and cwæþ, Fæder, ic dó þancas đé, fordam đú gehýrdest me;

42 Ic wát, đæt đú me symle gehýrst, ac ic cwæþ, for đam folce đe hér ymbútan stent, đæt hí gelýfon, đæt đú me ásendest.

43 Đá he đás þing sǽde, he clypode mycelre stefne, Lazarus, gá út.

44 And sóna stóp forþ, se đe dead wæs, gebúnden handum and fótum, ... and hys neb wæs mid swát-líne gebúnden. Đá cwæþ se Hǽlend to him, Unbindaþ hine, and lǽtaþ gán.

45 Manega đara Iudea đe comon to Marián, and gesáwon đa þing đe he dyde, gelýfdon on hine.

46 Hi sume fóron to đam Phariseon,

thou haddist be here, my brother hadde not be deed.

33 Therfore as Jhesu siȝ hir wepynge, and the Jewis that weren with hir wepinge, he made noyse in spirit, and troublide him silf,

34 And seide, Wher han ȝe putt him? Thei seyen to him, Lord, come and se.

35 And Jhesu wepte.

36 Therfore the Jewis seiden, Lo! hou he louede him.

37 Forsothe summe of hem seiden, Wher this *man* that openyd the yȝen of the born blynde, miȝte not make that and this deiede not?

38 Therfore Jhesu eft makynge noyse in him silf, cam to the graue. Forsothe ther was a denne, and a stoon was put theron.

39 Jhesu seith, Take ȝe a wey the stoon. Martha, the sistir of him that was deed, seith to him, Lord, he stynkith now, sothli he is of foure dayes.

40 Jhesus seith to hir, Wher I haue not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God?

41 Therfore thei tooken a wey the stoon. . . . . Forsothe the yȝen reysid vpward, Jhesu seide, Fadir, I do thankyngis to thee, for thou herdist me;

42 Forsoth I wiste, for thou euere heerest me, but for the peple that stondith aboute, I seide, that thei bileue, for thou hast sent me.

43 Whanne he hadde seid thes thingis, he criede with greet vois, Lazarus, come thou out.

44 And anoon he that was deed, cam forth, bounden the hondis and feet with bondis, ... and his face was boundun with a sudarie.† Jhesu seith to hem, Vnbynde ȝe him, and suffre ȝe go awey.

45 Therfore manye of the Jewis that camen to Marie and Martha, and syȝen what thingis he dide, bileueden in to him.

46 Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he groned in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Coulde not he which openned the eyes of the blynde, have made also that this man shulde not have deyed?

38 Jesus agayne gronynge in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye awaye the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes, and sayd, Father, I geve the thankes, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the people that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forthe.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, yah qeþun du ïm, þatei gatawida Ïesus.

47 Galesun þan þai auhumistans gudyans yah þai Farei . . . .

and sǽdon him, ða þing ðe se Hǽlend dyde.†

47 Witodlice ða biscopas and ða Pharisei gaderodon gemót, and cwǽdon, Hwæt dó we? forðam ðes man wyrcþ mycele tácna.

48 Gif we hine forlǽtaþ, ealle gelýfaþ on hine; and Romane cumaþ, and nimaþ úre land and úrne þeodscipe.

49 Hyra án wæs genemned Caiphas, se wæs ðá on geare biscop, and cwæþ to him, Ge nyton nánþing,

50 Ne ne geþenceaþ, ðæt us ys betere, ðæt án man swelte for folce, and eall þeod ne forwurðe.

51 Ne cwæþ he ðæt of him sylfum, ac ðá he wæs ðæt gear biscop, he witegode, ðæt se Hǽlend sceolde sweltan for ðære þeode,

52 And ná synderlice for ðære þeode, ac ðæt he wolde gesomnian togædere Godes bearn ðe todrifene wǽron.

53 Of ðam dæge hig þohton ðæt hí woldon hyne ofslean.

54 Ðá ne fór se Hǽlend ná openlice gemang ðam Iudeum; ac fór on ðæt land wið ðæt wésten, on ða burh, ðe ys genemned Effrem, and wunode ðær mid his leorning-cnihtum.

55 Iudea eastron wǽron gehende, and manega fóron of ðam lande to Hierusalem ǽr ðam eastron, ðæt hig woldon hig sylfe gehálgian.

56 Hig sóhton ðone Hǽlend, and spræcon him betwýnan, ðær hig stódon on ðam temple, and ðus cwǽdon, Hwæt wéne ge, ðæt he ne cume to freolsdæge?

57 Ða biscopas and ða Pharisei hæfdon beboden, gif hwá wiste hwar he wǽre, ðæt he hyt cýdde, ðæt hig mihton hine niman.

Chap. XII. 1 . . . . . †ïn Beþaniyin,

Chap. XII. †1 Se Hǽlend com syx dagum ǽr ðam eastron to Bethanïa,

Pharisees, and seiden to hem, what thingis he dide.

47 Therfore the bischops and Pharisees gedriden a counceil a3ens Jhesu, and seiden, What don we? for this man doth many signes.†

48 If we leeue him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen take oure place and flok.

49 Forsoth oon of hem, Cayfas by name, whanne he was bischop of that 3eer, seide to hem, 3e witen no thing,

50 Nethir thenken, for it spedith to 3ou, that o man deie for the peple, and that alle folk perische not.

51 Forsoth he seide not this thing of him silf, but whanne he was bischop of that 3eer, he prophesiede, for Jhesu was to deyinge for the folk,

52 And not oonly for the folk, but that he schulde gedere in to oon the sones of God that weren scaterid.

53 Therfore fro that day thei thou3ten for to sle him.

54 Therfore Jhesu walkide not now opynli at the Jewis; but he wente in to a cuntree bisydis the desert, in to a citee, that is seid Effrem, and there he dwelte with his disciplis.

55 Forsothe the pask of Jewis was next, and many of the cuntree sti3eden vp to Jerusalem the day bifore pask, for to halowe hem selue.

56 Therfore thei sou3ten Jhesu, and spaken to gidere, stondinge in the temple, What gessen 3e, for he cometh not to the feeste day?

57 Forsothe the bischopis and Pharisees hadden 3ouun a maundement, that if ony man knew wher he is, he schewe, that thei taken hym.

CHAP. XII. 1 Therfore Jhesu bifore sixe dayes of pask cam to Bethanye,

to the Pharises, and tolde them, what Jesus had done.

47 Then gadered the hye prestes and Pharises a counsell, and sayde, What do we? this man doeth many miracles.

48 Yf we lett hym scape thus, all men will beleve on hym; and the Romaynes shall come, and take awaye oure countre and people.

49 And won of them, named Cayphas, which was the hye prest that same yeare, sayde vnto them, Ye perceave nothynge att all,

50 Nor yett consider, that it is expedient for vs, that won man deye for the people, and nott that all the people perisshe.

51 This spake he nott of hym silfe, butt beynge hye preste that same yeare, prophesied he, that Jesus shulde deye for the people,

52 And not for the people only, but that he shulde gadder to gedder in won the children of God which were scattered abroode.

53 From that day kept they a counsell togedder for to put hym to deeth.

54 Jesus therfore walked no more openly amonge the Iewes; butt went his waye thence vnto a countre ny to a wildernes, into a cite, called Effraym, and there haunted with his disciples.

55 The Iewes ester was neye att hond, and many went out of the countre vppe to Jerusalem before the ester, to purify them selves.

56 Then sought they for Jesus, and spake bitwene them selves, as they stode in the temple, What thynke ye, seynge he commeth not to the feast?

57 The hye prestes and Pharises had geven a commaundment, that yf eny man knew where he were, he shulde shewe it, that they myght take hym.

CHAP. XII. 1 Then Jesus before sixe dayes of ester cam to Bethany, where

þarei was Lazarus sa dauþa, þanei urraisida us dauþaim Ïesus.

2 Þaruh gawaurhtedun ïmma nahtamat, yainar yah Marþa andbahtida; ïþ Lazarus was sums þize anakumbyandane miþ ïmma.

3 Ïþ Marya nam pund balsanis nardaus pistikeinis filugalaubis, yah gasalboda fotuns Ïesua, yah biswarb fotuns ïs skufta seinamma; ïþ sa gards fulls warþ daunais þizos salbonais.

4 Qaþ þan ains þize siponye ïs, Yudas Scimonis, sa Ïskariotes, ïzei skaftida sik du galewyan ïna,

5 Duwhe þata balsan ni frabauht was ïn *.t.* skatte, yah fradailiþ wesi þarbam?

6 Þatuþ-þan qaþ, ni þeei ïna þize þarbane kara wesi, ak unte þiubs was, yah arka habaida yah þata ïnnwaurpano bar.

7 Qaþ þan Ïesus, Let ïya, ïn dag gafillhis meinis fastaida þata;

8 Ïþ þans unledans sinteino habaiþ miþ ïzwis, ïþ mik ni sinteino habaiþ.

9 Fanþ þan manageins filu Ïudaie, þatei Ïesus yainar ïst; yah qemun, ni ïn Ïesuis ainis, ak ei yah Lazaru sewheina, þanei urraisida us dauþaim.

10 Munaidedunuþ-þan auk þai auhumistans gudyans ei yah Lazarau usqemeina,

11 Unte managai ïn þis garunnun Ïudaiei, yah galaubidedun Ïesua.

12 Ïftumin daga manageins filu, sei qam at dulþai, gahausyandans þatei qimiþ Ïesus in Ïairausaulwmai,

13 Nemun astans peikabagme, yah urrunnun wiþragamotyan ïmma, yah hropidedun, Osanna, þiuþida sa qimanda in namin Frauyins, þiudans Ïsraelis.

14 Bigat þan Ïesus asilu, gasat ana ïna, swaswe ïst gameliþ,

15 Ni ogs þus, dauhtar Sion; sai!

ðar Lazarus wæs dead, ðe se Hǽlend ǽwrehte.

2 Hig worhton him ðær gebeorscipe, and Martha þénode; Lazarus wæs án ðæra ðe mid him sæt.

3 María nam án púnd deorwyrþre sealfe mid ðam wyrt-gemange ðe hig nardus hátaþ, and smýrede ðæs Hǽlendes fét, and drígde mid hyre loccum; and ðæt hús wæs gefylled of ðære sealfe swæcce.

4 Đá cwæþ án his leorning-cnihta, Iudas Scarioð, ... ðe hine belǽwde,

5 Hwí ne sealde heo ðas sealfe wið þrým hundred penegum, ðæt man mihte syllan þearfum?

6 Ne cwæþ he ná ðæt, forðig ðe him gebyrode to ðam þearfum, ac forðam ðe he wæs þeóf, and hæfde scrín and bær ða þing ðe man sende.

7 Đá cwæþ se Hǽlend, Lǽt hig, ðæt heo healde ða of ðone dæg ðe man me bebyrige;

8 Ge habbaþ symle þearfan mid eow, ac ge nabbaþ me symle.

9 Micel mænigeo ðara Iudea gecneow, ðæt he wæs ðær; and hig comon, næs ná for ðæs Hǽlendes þingon synderlice, ac ðæt hig woldon geseon Lazarum, ðe he ǽwehte of deaþe.

10 Đara sacerda ealdras þohton ðæt hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ðam Iudeum for his þingon, and gelýfdon on ðone Hǽlend.

12 On morgen mycel mænigeo, ðe com to ðam freols-dæge, đá hig gehýrdon ðæt se Hǽlend com to Hierusalem,

13 Hí námon palm-treowa twígu, and eodon út ongean hine, and clypodon, Si Israhela cing hál and gebletsod, ðe com on Drihtnes naman.

14 And se Hǽlend gemétte ánne assan, and rád on-uppan ðam, swá hit áwriten ys,

15 Ne ondrǽd ðú, Siones dóhter; nú!

wher Lazarus was deed, whom Jhesu reyside.

2 Forsoth thei maden to him a sopere there, and Martha mynistride to hym; Lazarus forsothe was oon of men sittinge at the mete with him.

3 Therfore Marie took a pound of oynement spikenard,† precious, and anoyntide the feet of Jhesu, and wipte his feete with her heeris; and the hous is fillid of the sauour of oygnement.

4 Therfore Judas Scarioth, ... oon of his disciplis, that was to bitraynge hym, seide,

5 Whi this oygnement is not seeld for thre hundrid pens, and is 3ouun to nedy men?

6 Forsoth he seide this thing, not for it perteynede to him of nedy men, but for he was a theef, and he hauynge pursis baar tho thingis that weren sent.

7 Therfore Jhesu seide, Suffre 3e hir, that in to the day of my birying sche kepe that;

8 Forsothe 3e schulen euer haue pore men with 3ou, sothli 3e schulen not euere haue me.

9 Therfore myche cumpany of the Jewis knewe, that Jhesu was there; and thei camen, not oonly for Jhesu, but for to se Lazarus, whom he reysede fro deede men.

10 Forsothe the princes of prestis thou3ten for to sle Lazarus,

11 For manye of the Jewis for hym wente awei, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche cumpany, that cam to gidere at the feeste day, whanne thei hadden herd, for Jhesu cometh to Jerusalem,

13 Tooken braunchis of palmes, and camen forth a3ens him, and crieden, Osanna, blessid is he, that cometh in the name of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat on him, as it is writun,

15 The dou3tir of Syon, nyle thou

Lazarus which was deed was, whom Jesus raysed from deeth.

2 There they made him a supper, and Martha served; butt Lazarus was won of them that sate at the table with hym.

3 Then toke Mary a pounde off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer; and all the housse smelled off the savre off the oyntment.

4 Then sayde won of his disciples, named Judas Iscariot, Simons sonne, which after warde betrayed hym,

5 Why was not this oyntment solde for thre hondrede pence, and geven to the povre?

6 This sayde he, not that he cared for the pover, butt be cause he was a thefe, and kept the bagge and bare that which was geven.

7 Then sayde Jesus, Lett her alone, agaynst the daye off my buryinge she kept it;

8 The povre all wayes shall ye have with you, butt me shall ye nott all wayes have.

9 Moche people off the Iewes had knowledge, that he was there; and they cam, nott for Jesus sake only, butt that they myght se Lazarus also, whom he raysed from deeth.

10 The hye prestes held a counsell that they myght put Lazarus to deeth also,

11 Be cause that for his sake many of the Iewes went awaye, and beleved on Jesus.

12 On the morowe moche people, which cam to the feast, when they herde that Jesus shulde come to Jerusalem,

13 Toke braunches off palme trees, and went and mett hym, and cryed, Hosianna, blessed is he, that in the name of the Lorde commeth, kynge of Israhell.

14 Jesus gott a yonge asse, and sate theron, acordynge to that wich was written,

15 Feare nott, doughter of Sion; be-

þiudans þeins qimiþ, sitands ana fulin asilaus.

16 Þatuþ-þan ni kunþedun siponyos ïs frumist, ak biþe gasweraiþs was Ïesus, þanuh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun ïmma.

17 Weitwodida þan so managei, sei was miþ ïmma, þan Lazaru wopida us hlaiwa, yah urraisida ïna us dauþaim.

18 Duþþe ïddyedun gamotyan ïmma managei, unte hausidedun ei gatawidedi þo taikn.

19 Þanuh þai Fareisaieis qeþun du sis misso, Saiwhiþ, þatei ni bauaiþ waiht; sai! so manaseds afar ïmma galaiþ.

20 Wesunuþ-þan sumai þiudo, þize urrinnandane ei ïnwiteina ïn þizai dulþai.

21 Þai atïddyedun du Filippau, þamma fram Beþsaeida Galeilaie, yah bedun ïna, qiþandans, Frauya, wileima Ïesu gasaihan.

22 Gaggiþ Filippus, yah qiþiþ du Andraiïn; yah aftra Andraias yah Filippus qeþun du Ïesua.

23 Ïþ Ïesus andhof ïm, qiþands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qiþa ïzwis, nibai kaurno whaiteis gadriusando ïn airþa gaswiltiþ, silbo ainata aflifniþ; ïþ yabai gaswiltiþ, manag akran bairiþ.

25 Saei friyoþ saiwala seina, fraqisteiþ ïzai; yah saei fiaiþ saiwala seina ïn þamma fairwhau, ïn libainai aiweinon bairgiþ ïzai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei ïm ïk, þaruh sa andbahts meins wisan habaiþ. Yah yabai whas mis andbahteiþ, sweraiþ ïna atta.

27 Nu saiwala meina gadrobnoda, yah wha qiþau? Atta, nasei mik us þizai wheilai; akei duþþe qam ïn þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þan stibna us himina, Yah hauhida, yah

ðin cing cymþ, uppan assan folan sittende.

16 Ne undergéton hys leorning-enihtas ðás þing ǽrest, ac ðá se Hǽlend wæs gewuldrod, ðá gemundon hig, ðæt ðás þing wǽron áwritene be him, and ðás þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, ðá he Lazarum clypode of ðære byrgene, and hine áwehte of deaþe, cýðde gewitnesse.

18 And forðí him com seo mænigeo ongean, forðam ðe hí gehýrdon ðæt he worhte ðæt tácn.

19 Ðá Pharisei cwǽdon betwux him sylfum, We geseoþ, ðæt we nánþing ne fremiaþ; nú! wyle eall middan-eard æfter him.

20 Sume ðe wǽron hǽðene, ðe fóron ðæt hig woldon hí gebiddan on ðam freols-dæge.

21 Ðá genealǽhton to Philippe, se wæs of ðære Galileisean Bethsaida, and hí bǽdon hine, and cwǽdon, Leof, we wyllaþ geseon done Hǽlend.

22 Ðá eode Philippus, and sǽde hit Andreæ; and eft Andreas and Philippus hit sǽdon ðam Hǽlende.

23 Se Hǽlend him andswarode, and cwæþ, Seo tíd cymþ, ðæt mannes sunu byþ geswútelod.†

24 Sóþlice, ic secge eow, ðæt hwǽtene corn wunaþ ána, búton hyt fealle on eorþan and sý dead; gif hit byþ dead, hit bringþ myccelne wæstm.

25 Se ðe lufaþ his sáwle, forspilþ hig; and se ðe hataþ his sáwle on ðisum middan-earde, gehylt hí on écum lífe.

26 Gif hwá þénige me, fylige me; and mín þén biþ ðær, ðær ic eom. Gif me hwá þénaþ, mín fæder hine wurþaþ.

27 Nú mín sáwl ys gedrefed, and hwæt seege ic? Fæder, gehǽl me of ðisse tíde; ac for ðam ic eom on ðás tíd;

28 Fæder, gewuldra ðinne naman. Ðá com stefn of heofone, ðus ewedende,

drede ; lo ! thi king cometh, sittinge on the colt of a sche asse.

16 His disciplis knewen not first thes thingis, but whanne Jhesu is glorified, thanne thei recordiden,† for thes thingis weren writen of him, and thes thingis thei diden to him.

17 Therfore the cumpany baar witnessing, that was with him, whanne he clepide Lazarus fro the graue, and reyside him fro deede men.

18 Therfore and the cumpany cam metinge to him, for thei herden him to haue don this signe.

19 Therfore the Pharisees seiden to hem selue, 3e seen, for we profiten no thing ; lo ! al the world wente aftir him.

20 Forsothe ther weren summe hethen men, of hem that hadden sty3ed vp for to worschipe in the feeste day.

21 Therfore thes camen to Philip, that was of Bethsaida of Galilee, and preieden him, seyinge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew; eft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, seyinge, The our cometh, that mannis sone be clarified.

24 Treuli, treuli, I seie to 3ou, no but a corn of whete fallinge in to the erthe schal be deed, it dwellith aloone ; sothli if it schal be deed, it bringith moche fruyt.

25 He that loueth his soule,† schal leese it ; and he that hatith his soule † in this world, kepith it in to euerelasting lyf.

26 If ony man seruith to me, sue he me ; and where I am, there and my mynystre† schal be. If ony man schal mynistre to me, my fadir schal worschipe him.

27 Now my soule is troublid, and what schal I seye ? Fadir, saue me fro this our ; but for that thing I cam in to this our ;

28 Fadir, clarifie thi name. Therfore a vois cam fro heuene, seyinge, And I

holde ! thy kynge commeth, sittynge on an asses coolte.

16 These thynges vnderstode not his disciples at the fyrst, but when Jesus was gloryfied, then remembryd they, that soche thynges were written of hym, and that soche thynges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out off his grave, and raysed hym from deeth, bare recorde.

18 Therfore met hym the peple, be cause they herde that he had done soche a myracle.

19 The Pharises therfore sayde amonge them selves, Ye se, that we prevayle no thynge ; loo ! all the worlde goth after hym.

20 There were certayne grekes, amonge them which cam to praye at the feast.

21 The same cam to Philip, which was of Bethsayda a cite in Galile, and desired hym, sayinge, Syr, we wolde fayne se Jesus.

22 Philip cam, and tolde Andrew ; and agayne Andrew and Philip tolde Jesus.

23 And Jesus answered them, sayinge, The houre is come, that the sonne of man must be glorified.

24 Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and deye, it bydeth alone ; yf it deye, it brengeth forth moche frute.

25 He that loveth his life, shall destroye it ; and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

26 Yf eny man mynister vnto me, lett hym folowe me ; and where I am, there shall also my minister be. And if eny man minister vnto me, hym will my father honoure.

27 Nowe is my soule troubled, and what shall I saye ? Father, delyvre me from this houre ; but therfore cam I vnto this houre ;

28 Father, glorify thy name. Then cam there a voyce from heven, I have

aftra hauhya.

29 Managei þan sei stoþ, gahausyandei, qeþun, þeiwhon wairþau ; sumaih qeþun, aggilus du ïmma rodida.

30 Andhof Ïesus, yah qaþ, Ni ïn meina so stibna warþ, ak ïn ïzwara.

31 Nu staua ïst þizai manasedai, nu sa reiks þis fairwhaus uswairpada ut.

32 Yah ïk yabai ushauhyada af airþai, alla atþinsa du mis.

33 Þatuþ-þan qaþ, bandwyands whileikamma dauþau skulda gadauþnan.

34 Andhof ïmma so managei, Weis hausidedum ana witoda, þatei Christus siyai du aiwa ; yah whaiwa þu qiþis, Þatei skulds ïst ushauhyan sa sunus mans ? Whas ïst sa sunus mans ?

35 Qaþ þan du ïm Ïesus, Nauh leitil mel liuhaþ ïn ïzwis ïst ; gaggiþ, þande liuhaþ habaiþ, ei riqiz ïzwis ni gafahai ; yah saei gaggiþ ïn riqiza, ni wait whaþ gaggiþ.

36 Þande liuhaþ habaiþ, galaubeiþ du liuhada, ei sunyus liuhadis wairþaiþ. Þata rodida Ïesus, yah galaiþ, yah gafalh sik faura ïm.

37 Swa filu ïmma taikne gatauyandin ïn andwairþya ïze, ni galaubidedun ïmma ;

38 Ei þata waurd Esaeiïns, praufetaus, usfullnodedi, þatei qaþ, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhuliþs warþ ?

39 Duþþe ni mahtedun galaubyan, unte aftra qaþ Esaeias,

40 Gablindida ïze augona, yah gadaubida ïze hairtona, ei ni gaumidedeina augam, yah froþeina hairtin ; yah gawandidedeina, yah ganasidedyau ïns.

41 Þata qaþ Esaeias, þan sawh wulþu ïs, yah rodida bi ïna.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du ïmma, akei faura Fareisaium ni andhaihaitun,

And ic ġewuldrode, and eft ic gewuldrige.

29 Seo mænigeo ðe ðær stód, and ðæt gehýrde, sædon, ðæt hyt þunrode ; sume sædon, ðæt engel spæce wið hyne.

30 Se Hælend, him andswarode, and cwæþ, Ne com ðeos stefen for mínum þingum, ac for eowrum þingum.

31 Nú ys middan-eardes dóm, nú byþ ðyses middan-eardes ealdor út-áworpen.

32 And ġif ic beo up-áhafen fram eorþan, ic teo ealle þing to me sylfum.

33 Ðæt he sæde, and tácnode hwylcum deaþe he wolde sweltan.

34 Seo mænigeo him andswarode and cwæþ, We gehýrdon on ðære æ, ðæt Crist biþ on écnysse ; and húmeta segest ðú, Hit gebyraþ ðæt mannes sunu beo up-áhafen ? Hwæt ys ðes mannes sunu ?

35 Ðá cwæþ se Hælend, Nú gyt ys lytel leoht on eow ; gáþ, ðá hwíle ðe ge leoht habbon, ðæt þýstro eow ne befón ; se ðe gæþ on þýstrum, he nát hwyder he gæþ.

36 Ðá hwíle ðe ge leoht habbon, gelýfaþ on leoht, ðæt ge sýn leohtes bearn. Ðás þing se Hælend him sæde, and eode, and bediglode hine fram him.

37 Ðá he swá myeele tácen dyde beforan him, hí ne gelýfdon on hyne ;

38 Ðæt ðæs witegan word, Isaías, wære gefylled, ðe he cwæþ, Drihten, hwá gelýfde ðæs ðe we gehýrdon, and hwam wæs Drihtnes strenġþ geswútelod ?

39 Forði hí ne mihton gelýfan, forðam Isaías cwæþ eft,

40 He áblende hyra eagan, and áhyrde hyra heortan, ðæt hí ne geseon mid hyra eagon, and mid hyra heortan ne ongyton ; and sýn geeyrrede, and ic hig gehæle.

41 Isaías sæde ðás þing, ðá he geseah hys wuldor, and spræc be him.

42 And ðeah manega of ðam ealdron gelýfdon on hyne, ac hí hit ne cýddon for ðæra Pharisea þingum, ðe-læs hig

haue clarified, and eft I schal clarifie.

29 Therfore the cumpany that stood, and herde, seide, thundir to be maad; othere men seiden, an aungel spak to him.

30 Jhesu answeride, and seide, This vois cam not for me, but for 3ou.

31 Now is dom of the world, now the prince of this world schal be cast out.

32 And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf.

33 Sothli he seide this thing, signifiynge bi what deeth he was to deiynge.

34 The cumpany answeride to him, We han herd of the lawe, for Crist dwellith in to with outen ende; and hou seist thou, It bihoueth mannis sone for to be arerid? Who is this mannis sone?

35 Therfore Jhesu seith to hem, 3it a litil li3t is in 3ou; walke 3e, the while 3e han li3t, that derknessis catche not 3ou; and he that wandrith in derknessis, woot nere whidur he goth.

36 The while 3e han li3t, byleue 3e in to li3t, that 3e be the sones of li3t. Jhesu spak thes thingis, and wente, and hidde him fro hem.

37 Sothli whanne he hadde don so many signes† byfore hem, thei bileueden not in to him;

38 That the word of Ysaie, the prophete, schulde be fillid, which he seide, Lord, who bileuede to oure heering, and to whom is the arm of the Lord schewid?

39 Therfore thei my3ten not bileue, for eft Ysaye seide,

40 He hath blyndid her y3en, and he hath endurid† the herte of hem, that thei se not with y3en, and vndirstonde not with herte; and that thei be conuertid,† and I heele hem.

41 Ysaie seid thes thingis, whanne he sy3 the glorie of hym, and spak of him.

42 Netheles and of the princes manye bileueden in to him, but for the Farisees thei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this worlde, nowe shall the prynce off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifyinge what deeth he shulde deye.

34 The people answered hym, We have herde of the lawe, that Christ bydeth ever; and howe sayest thou then, That the sonne of man must be lifte vppe? Who is that sonne of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goeth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym silfe from them.

37 And though he hade done soo many myracles before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therfore coulde they not beleve, be cause that Esaias sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be converted, and I shulde heale them.

41 Soche thynges sayde Esaias, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagogein ni uswaurþanai waurþeina ;
43 Friyodedun auk mais hauhein manniska, þau hauhein Guþs.

44 Ïþ Ïesus hropida, yah qaþ, Saei galaubeiþ du mis, ni galaubeiþ du mis, ak du þamma sandyandin mik.
45 Yah saei saiwhiþ mik, saiwhiþ þana sandyandan mik.
46 Ïk liuhad ïn þamma fairwhau qam, ei whazuh saei galaubyai du mis, ïn riqiza ni wisai.
47 Yah yabai whas meinaim hausyai waurdam, yah galaubyai, ïk ni stoya ïna ; nih þan qam, ei stoyau manased, ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimiþ waurda meina, habaid þana stoyandan sik ; waurd þatei rodida, þata stoyiþ ïna ïn spedistin daga.

49 Unte ïk us mis silbin ni rodida, ak saei sandida mik, atta, sah mis anabusn at . . . .

man út-ádrife of hyra gesomnunge ;

43 Hí lufodon manna wuldor, swíðor ðonne Godes wuldor.

44 Se Hǽlend clypode, and cwæþ to him, Se ðe gelýfþ on me, ne gelýfþ he ná on me, ac on ðone ðe me sende.
45 And se ðe me gesyhþ, gesyhþ ðone ðe me sende.
46 Ic com to leohte on middan-eard, and nán ðara ðe gelýfþ on me, ne wunaþ on þýstrum.
47 And gif hwá gehýrþ mîne word, and ne gehylt, ne dême ic hine ; ne com ic middan-eard to dêmanne, ac ðæt ic gehǽle middan-eard.

48 Se ðe me forhigþ, and mîne word ne under-fehþ, he hæfþ hwá him dême ; seo spǽc ðe ic spæc, seo him dêmþ on ðam ýtemestan dæge.

49 Forðam ðe ic ne spece of me sylfum, ac se fæder, ðe me sende, he me bebead, hwæt ic cwede, and hwæt ic spece.
50 And ic wát, ðæt his bebod ys écc líf ; ða þing ðe ic sprece, ic sprece, swá fæder me sǽde.

Chap. XIII.† 1 Æ'r ðam easter-freolsdæge se Hǽlend wiste, ðæt his tíd com, ðæt he wolde gewîtan of ðysum middaneearde to his fæder, ðá he lufode his leorning-cnihtas ðe wǽron on middaneearde, oð ende he hig lufode.
2 And ðá Drihtnes þénung wæs gemacod, ðá fór se deofol on Iudas heortan Scariothes, . . . ðæt he hine belǽwde,

3 He wiste ðæt fæder sealde ealle þing on his handa, and ðæt he com of Gode, and cymþ to Gode,

4 He árás fram his þénunge, and léde his reaf ; and nam línen hrægel, and begyrde hyne.
5 Æfter ðam he dyde wæter on fæt,

en not be cast out of the synagoge ;

43 Forsothe thei loueden the glorie of men, more than the glorie of God.

44 Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not in to me, but in to him that sente me.

45 He that seeth me, seeth him that sente me.

46 I li3t cam in to the world, that ech *man* that bileueth in to me, dwelle not in derknessis.

47 And if ony man schal heere my wordis, and schal not kepe, I deme not him ; forsoth I cam not, that I deem the world, but that I make the world saf.

48 He that dispisith me, and takith not my wordis, hath him that schal inge him ; the word that I haue spoken, that schal deme him in the laste day.

49 For I haue no3t spokun of my silf, but the fadir, that sente me, 3af to me a maundement, what I schal seie, and what I schal speke.

50 And I woot, for his maundement is euerelasting lyf ; therfore tho thingis that I speke, as the fadir seide to me, so I speke.

Chap. XIII. 1 Forsothe bifore the feeste day of pask Jhesu witinge, for his our cometh, that he passe of this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem.

2 And the souper maad, whanne the deuel hadde sent now in to the herte *of Judas*, that Judas of Symount Scarioth schulde bitraye him,

3 He witinge for the fadur 3af alle thingis to him in to hondis, and that he wente out fro God, and goth to God,

4 Risith fro the souper, and puttith his clothis ; and whanne he hadde takun a lynnen cloth, he bifore girde him.

5 Aftirward he sente water in to a

a knowen-off it, lest they shulde be excommunicate ;

43 For they loved the prayse that is geven off men, more then the prayse that commeth of God.

44 Jesus cryed, and sayd, He that beleveth on me, beleveth nott on me, butt on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

46 I am come a light into the worlde, that whosoever beleveth on me, shulde nott byde in dareknes.

47 And yf eny man heare my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I have spoken shall iudge hym in the last daye.

49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speake.

50 And I knowe wele, that his commaundment ys lyfe everlastynge ; whatsoever I speake therfore, even as my father bade me, so I speake.

Chap. XIII. 1 Before the feast off ester when Jesus knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.

2 And when supper was ended, after that the devyll had put in the hert off Judas Iscariot, Simons sonne, to betraye him,

3 Jesus knowynge that the father had geven him all thinges into his hondes, and that he was come from God, and went to God,

4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.

5 After that poured he water into a

11
. . . . . qaþ, Ni allai hrainyai siyuþ.

12 Biþeh þan usþwoh fotuns ïze, yah nam wastyos seinos; anakumbyands aftra, qaþ du ïm, Witudu wha gatawida ïzwis?

13 Yus wopeid mik laisareis yah frauya, waila qiþiþ; ïm auk.

14 Yabai nu usþwoh ïzwis fotuns, frauya yah laisareis, yah yus skuluþ ïzwis misso þwahan fotuns;

15 Du frisahtai auk atgaf ïzwis, ei swaswe ïk gatawida ïzwis, swa yus tauyaiþ.

16 Amen, amen, qiþa ïzwis, nist skalks maiza frauyin seinamma, nih apaustaulus maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyuþ, yabai tauyiþ þata.

18 Ni bi allans ïzwis qiþa, ïk wait wharyans gawalida; ak ei usfulliþ waurþi þata gamelido, Saei matida miþ mis hlaib, ushof ana mik fairzna seina.

19 Fram himma qiþa ïzwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ þatei ïk ïm.

20 Amen, amen, qiþa ïzwis, saei andnimiþ þana þanei ïk ïnsandya, mik and-

and þwōh his leorning-cnihta fēt, and drīgde hig mid ðære līn-wæde, ðe he wæs mid begyrd.

6 Ðā com he to Simone Petre, and Petrus cwæþ to him, Drihten, scealt ðū þwean mīne fēt?

7 Se Hælend andswarode, and cwæþ to him, Ðū nāst nū, ðæt ic dō; ac ðū wāst syððan.

8 Petrus cwæþ to him, Ne þwyhst ðū næfre mīne fēt. Se Hælend him andswarode and cwæþ, Gif ic ðē ne þwea, næfst ðū nānne dǽl myd me.

9 Ðā cwæþ Simon Petrus to him, Drihten, ne þweh ðū nā mīne fēt āne, ac eac mīn heafod and mīne handa.

10 Ðā cwæþ se Hælend to him, Se ðe clǽne byþ, ne beþearf būton ðæt man his fēt þwea, ac ys eall clǽne; and ge synd sume clǽne, næs nā calle.

11 He wiste witodlice, hwā hyne sceolde belǽwan; forðam he cwæþ, Ne synd ge calle clǽne.

12 Syððan he hæfde hyra fēt āþwogene, he nam his reaf; and ðā he sæt, he cwæþ eft to him, Wite ge hwæt ic eow dyde?

13 Ge clypiaþ me lārcow and drihten, and wel ge cweðaþ; swā ic eom sōþlice.

14 Gif ic þwōh eowre fēt, [ic ðe eom cower lāreow and eower hlāford, and ge sceolon eac þwean eower ǽlc ōðres fēt;†]

15 Ic eow sealde bysne, ðæt ge dōn, swā ic eow dyde.

16 Sōþlice, ic eow secge, nys se þeowa furðra ðonne se hlāford, ne se ǽrendraca nys mǽrra ðonne se ðe hyne sende.

17 Gif ge ðās þing witon, ge beoþ eadige, gif ge hig dōþ.

18 Ne secge ic be eow eallon, ic wāt hwylce ic geceas; ac ðæt ðæt hālige gewrit sȳ gefylled, ðe cwyþ, Se ðe ytt hlāf myd me, āhefþ hys hō ongean me.

19 Nū ic eow secge, ǽrðam ðe hyt gewurðe, ðæt ge gelȳfon ðonne hyt geworden biþ, ðæt ic hit eom.

20 Sōþ, ic eow secge, se ðe underfehþ ðæne ðe ic sende, underfehþ me; and se

basyn, and bigan for to waische disciplis feet, and to wype with the lynnen cloth, with which he was bifore gird.

6 Therfore he cam to Symount Petre, and Petre seith to him, Lord, waischist thou to me the feet?

7 Jhesu answeride, and seide to him, What thingis I do, thou woost not now; forsothe thou schalt wite aftirward.

8 Petre seith to him, Thou schalt not waische to me the feet, in to with outen ende. Jhesu answeride to him, If I schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to him, Lord, not oonly my feet, but and the hondis and the heed.

10 Jhesu seide to him, He that is waischun, hath no nede no but that he waische the feet, but he is clene al; and 3e ben clene, but not alle.

11 Forsothe he wiste, who schulde bitraye him; therfore he seide, 3e ben not clene alle.

12 Therfore aftir that he waischide the feet of hem, he took his clothis; and whanne he hadde restid a3en, eft he seide to hem, 3e witen what I haue done to 3ou.

13 3e clepen me maistir and lord, and 3e seyn wel; forsoth I am.

14 Therfore if I, lord and maistir, haue waische 3oure feet, and 3e owen to waische another the totheris feet;

15 For I haue 3ouun ensaumple to 3ou, that as I haue don to 3ou, so and 3e do.

16 Treuli, treuli, I seie to 3ou, the seruaunt is not more than his lord, neither apostle is more than he that sente him.

17 If 3e witen thes thingis, 3e schulen be blessid, if 3e schulen do hem.

18 I seie not of alle 3ou, I woot whiche I haue chosun; but that the scripture be fillid, He that etith my breed, schal reyse his heele a3ens me.

19 Treuli, treuli, I seie to 3ou, bifore it be don, that whanne it schal be don, 3e bileue for I am.

20 Treuli, treuli, I seye to 3ou, he that taketh whom euere I schal sende, re-

basyn, and began to washe hys disciples fete, and to wyppe them with the towell, where with he was gyrde.

6 Then cam he to Simon Peter, and Peter sayde to him, Lorde, shalt thou wesshe my fete?

7 Jesus answered, and sayde vnto hym, What I do, thou wottest nott nowe; thou shalt knowe here after.

8 Peter sayd vnto hym, Thou shalt not wesshe my fete, whill the worlde stondeth. Jesus answered him, Yff I wasshe not thy fete, thou shalt have no part with me.

9 Simon Peter sayde vnto hym, Lorde, nott my fete only, butt also my hondes and my heed.

10 Jesus sayde to hym, He that is wesshed, nedeth not but to wesshe his fete, but is clene every whit; and ye are clene, butt nott all.

11 For he knewe his betrayer; therfore sayde he, Ye are not all clene.

12 After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde vnto them, Wot ye what I have done to you?

13 Ye call me master and lorde, and ye saye wele; for soo am I.

14 Yf I then, youre lorde and master, have wesshen youre fete, ye alsoo ought to wesshe one anothers fete;

15 For I have geven you an ensample, that ye shulde do, as I have done to you.

16 Verely, verely, I saye vnto you, the servaunt is not gretter then hys master, nether the messenger gretter then he that sent hym.

17 Yf ye vnderstonde these thynges, happy are ye, yf ye do them.

18 I speake not off you all, I knowe whom I have chosen; but that the scripture be fulfilled, He that eateth breed with me, hath lifte vppe his hele againste me.

19 Nowe tell I you, before it come, that when yt is come to passe, ye myght beleve that I am he.

20 Verely, verely, I saye vnto you, he that receaveth whomsoever I sende, re-

nimiþ; ïþ saei mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qiþands Ïesus, ïndrobnoda ahmin, yah weitwodida, yah qaþ, Amen, amen, qiþa ïzwis, þatei ains ïzwara galeweiþ mik.

22 Þanuh sewhun du sis misso þai siponyos, þagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains þize siponye ïs ïn barma Ïesuis, þanei friyoda Ïesus.

24 Bandwiduh þan þamma Seimon Paitrus, du fraihnan, Whas wesi, bi þanei qaþ?

25 Anakumbida þan yains swa ana barma Ïesuis, qaþuh ïmma, Frauya, whas ïst?

26 Andhof Ïesus, Sa ïst, þammei ïk ufdaupyands þana hlaif giba. Yah ufdaupyands þana hlaif, gaf Ïudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaiþ ïn yainana Satana. Qaþ þan du ïmma Ïesus, Þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa þize anakumbyandane, duwhe qaþ ïmma.

29 Sumai mundedun, ei unte arka habaida Ïudas, þatei qeþi ïmma Ïesus, Bugei þizei þaurbeima du dulþai, aiþþau þaim unledam ei wha gibau.

30 Biþe andnam þana hlaib yains, suns galaiþ ut; wasuh þan nahts.

31 Þan galaiþ ut, qaþ þan Ïesus, Nu gasweraids warþ sunus mans, yah Guþ hauhiþs ïst ïn ïmma.

32 Yabai nu Guþ hauhiþs ïst ïn ïmma, yah Guþ hauheiþ ïna ïn sis, yah suns hauhida ïna.

33 Barnilona, nauh leitil mel miþ ïzwis ïm; sokeiþ mik, yah, swaswe qaþ du Ïudaium, Ei þadei ïk gagga, yus ni maguþ qiman; yah ïzwis qiþa nu.

34 Anabusn niuya giba ïzwis, ei friyoþ ïzwis misso, swe ïk friyoda ïzwis, þei yah yus friyoþ misso ïzwis.

ðe underfehþ me, underfehþ ðæne ðe me sende.

21 Ðá se Hǽlend ðás þing sǽde, he wæs gedrêfed on gâste, and cýðde, and cwæþ, Sóþ, ic eow secge, ðæt eower án me belǽwþ.

22 Ðá leorning-cnihtas beheold hyra ǽlc óðerne, and him twýnode be hwam he hit sǽde.

23 Án ðæra leorning-cnihta hlinode on ðæs Hǽlendes bearme, ðæne se Hǽlend lufode.

24 Simon Petrus bîcnode to ðisum, and cwæþ to him, Hwæt ys, se ðe he hyt big segþ?

25 Witodlice ðá he hlinode ofer ðæs Hǽlendes breostum, he cwæþ to him, Drihten, hwæt ys he?

26 Se Hǽlend him andswarode and cwæþ, He ys, se ðe ic ræ̂ce bedyppedne hlâf. And ðá ðá he bedypte ðone hlâf, he sealde hyne Iudas Scarióthe . . . .

27 And ðá æfter ðam bitan, Satanas eode on hyne. Ðá cwæþ se Hǽlend to him, Dó raðe, ðæt ðú dón wylt.

28 Nyste nân ðara sittendra, to hwam he ðæt sǽde.

29 Sume wêndon, forðam Iudas hæfde scrîn, ðæt se Hǽlend hit cwæ̂de be him, Bige ða þing, ðe us þearf sý to ðam freols-dæge, oððe ðæt he sealde sum þing þearfendum mannum.

30 Ðá he nam ðæne bitan, he eode út ðar-rihte; hit wæs niht.

31 Ðá he út-eode, and se Hǽlend cwæþ, Nú ys mannes sunu geswútelod, and God ys geswútelod on him.

32 Gyf God ys geswútelod on him, and God geswútelaþ hine on hym sylfum. . . . . .

33 †Lá bearn, nú gyt ic eom gehwæ̂de tîd mid eow; ge me sêcaþ, and, swâ ic ðam Iudeum sǽde, Ge ne mágon faran, ðar ðar ic fare; and nú ic eow secge.

34 Ic eow sylle niwe bebod, ðæt ge lufion eow betwýnan, swâ ic eow lufode, ...

ceyueth me; forsothe he that receyueth me, receyueth him that sente me.

21 Whanne Jhesu hadde seid thes thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, I seie to 3ou, oon of 3ou schal bitraye me.

22 Therfore the disciplis lokiden to gidere, doutynge of whom he seide.

23 Therfore oon of his disciplis was restinge in the bosum of Jhesu, whom Jhesu louede.

24 Therfore Symount Petre bekenyde to him, and seith to him, Who is it, of which he seith?

25 And so whanne he hadde restid a3en on the brest of Jhesu, he seith to him, Lord, who is it?

26 Jhesu answeride, He it is, to whom I schal dresse breed dipped yn. And whanne he had dippid yn breed, he 3af to Judas of Symount Scariot.

27 And aftir the morsel, thanne Sathanas entride in to him. And Jhesu seith to him, What thing thou dost, do thou sunnere.

28 Forsoth no man sittinge at the mete wiste this thing, to what thing he seide to him.

29 Forsothe summe gessiden, for Judas hadde pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schulde 3yue sum thing to nedy men.

30 Therfore whanne he hadde take the morsel, he wente out a non; forsoth it was ny3t.

31 Therfore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is clarified in him.

32 If God is clarified in him, and God schal clarifye him in him silf, and a non he schal clarifie him.

33 Litil sones, 3it a litil I am with 3ou; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come; and to 3ou I seie now.

34 I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I louede 3ou, that and 3e loue to gedere.

ceaveth me; and he that receaveth me, receaveth hym that sent me.

21 When Jesus had thus sayde, he was troubled in his sprete, and testified, sayinge, Verely, verely, I saye vnto you, that won off you shall betraye me.

22 Then the disciples loked won on another, doutinge of whom he spake.

23 There was one of his disciples which leaned on Jesus besome, whom Jesus loved.

24 To hym beckened Simon Peter, that he shulde axe who it was, off whome he spake?

25 He then as he leaned on Jesus brest, sayde vnto hym, Lorde, who ys it?

26 Jesus answered, He yt ys, to whom I geve a soppe when I have dept hit. And he wet a soppe, and gave ytt to Judas Iscarioth Simons sonne.

27 And after the soppe, Satan entred into hym. Then sayde Jesus vnto hym, Thatt thou dost, do quycly.

28 That wist noo man at the table, for what intent he spake vnto hym.

29 Some off them thought, be cause Judas had the bagge, thatt Jesus had sayd vnto hym, By those thynges, that we have nede of against the feast, or that he shulde geve some thynge to the povre.

30 As sone then as he had receaved the soppe, he went immediatly out; and it was nyght.

31 When he was gone out, Jesus sayde, Nowe is the sone of man glorified, and God is glorified by hym.

32 Yf God be glorified by him, God shall also glorify him in him sylfe, and shall strayght waye glorify hym.

33 Deare children, yet a lytell whyle am I with you; ye shall seke me, and, as I sayde vnto the Iewes, Whither I goo, thither can ye nott come; alsoo to you saye I nowe.

34 A newe commaundment geve I vnto you, that ye love to gedder, as I have loved you, that even soo ye love one another.

35 Bi þamma ufkunnanda allai, þei meinai siponyos siyuþ, yabai friaþwa habaid miþ ïzwis misso.

36 Þanuh qaþ du ïmma Seimon Paitrus, Frauya, whad gaggis? Andhafyands Ïesus qaþ, Þadei ïk gagga, ni magt mik nu laistyan, ïþ biþe laisteis.

37 Þaruh Paitrus qaþ du ïmma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof Ïesus, Saiwala þeina faur mik lagyis? Amen, amen, qiþa þus, þei hana ni hrukeiþ, unte þu mik afaikis kunnan þrim sinþam.

Chap. XIV. 1 . . . . . Ni ïndrobnai ïzwar hairto; . . . . galaubeiþ du Guþa, yah du mis galaubeiþ.

2 Ïn garda attins meinis saliþwos managos sind; aþþan niba weseina, aiþþau qeþyau du ïzwis, gagga manwyan stad ïzwis.

3 Yah þan yabai gagga, manwya ïzwis stad, aftra qima, yah franima ïzwis du mis silbin, ei þarei ïm ïk, þaruh siyuþ yah yus.

4 Yah þadei ïk gagga, kunnuþ, yah þana wig kunnuþ.

5 Þaruh qaþ ïmma Þomas, Frauya, ni witum whaþ gaggis, yah whaiwa magum þana wig kunnan?

6 Qaþ ïmma Ïesus, Ïk ïm sa wigs, yah sunya, yah libains; ainshun ni qimiþ at attin, niba þairh mik.

7 Ïþ kunþedeiþ mik, aiþþau kunþedeiþ yah attan meinana; yah þan fram himma kunnuþ ïna, yah gasaiwhiþ ïna.

8 Ïþ Filippus qaþuh du ïmma, Frauya, augei unsis þana attan, þatuh ganah unsis.

9 Þaruh qaþ ïmma Ïesus, Swalaud melis miþ ïzwis was, yah ni ufkunþes mik? Filippu, saei gasawh mik, gasawh attan. Yah whaiwa þu qiþis, Augei unsis þana attan?

35 Be ðam onenáwaþ ealle men, ðæt ge synd mîne leorning-cnihtas, gif ge habbaþ lufe eow betwýnan.

36 Simon Petrus cwæþ to him, Drihten, hwyder gǽst ðú? Se Hǽlend him andswarode and cwæþ, Ne miht ðú me fylian, ðyder ic nú fare, ðú færst eft ǽfter me.

37 Petrus cwæþ to him, Hwí ne mæg ic ðé nú fylian? Ic sylle mîn líf for ðé.

38 Se Hǽlend him andswarode and cwæþ, Ðîn líf ðú sylst for me? Sóþ, ic ðé secge, ne eráwþ se cocc, ǽr ðú wiðsæcst me þríwa.

Chap. XIV. †1 And he cwæþ to his leorning-cnihtum, Ne sý eower heorte gedréfed; . . . ge gelýfaþ on God, and gelýfaþ on me.

2 On mînes fæder húse synd manega eardung-stówa; ne sǽde ic eow, hyt ys lytles wana, ðæt ic fare and wylle eow eardung-stówe gegearwian.

3 And gif ic fare, and eow eardung-stówe gegearwige, eft ic cume, and nime eow to me sylfum, ðæt ge sýn, ðær ic eom.

4 And ge witon, hwyder ic fare, and ge cunnon ðone weg.

5 Thomas cwæþ to him, Drihten, we nyton hwyder ðú færst, and hú máge we ðone weg cunnan?

6 Se Hǽlend cwæþ to him, Ic eom weg, and sóþfæstnys, and líf; ne cymþ nán to fæder, búton þurh me.

7 Gif ge cúðon me, witodlice ge cúðon mînne fæder; and heonon-forþ ge hyne geenáwaþ, and ge hine geséwon.

8 Philippus cwæþ to him, Drihten, ætýw us ðone fæder, and we habbaþ genóh.

9 Se Hǽlend cwæþ to him, Philippus, swá lange tíd ic wæs mid eow, and ge ne gecneowon me? Se ðe me gesyhþ, gesyhþ mînne fæder. Húmeta cwyst ðú, Æt-ýw us ðinne fæder?

35 In this thing alle men schulen knowe, for ȝe ben my disciplis, if ȝe schulen haue loue to gidere.

36 Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist not sue me now, but thou schalt sue aftirward.

37 Petre seith to him, Whi may I not sue thee now? I schal putte my soule† for thee.

38 Jhesu answeride, Thou schalt putte thi soule† for me? Treuli, treuli. I seie to thee, the koc schal not crowe, til thou schalt denye me thries.

Chap. XIV. 1 And he seith to his disciplis, Be not ȝoure herte disturblid, nether drede it; ȝe bileuen in to God, and bileue ȝe in to me.

2 In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde seid to ȝou, for I go for to make redy to ȝou a place.

3 And if I schal go, and schal make redy to ȝou a place, eftsoone I schal come, and I schal take ȝou to my silf, that where I am, and ȝe be.

4 And whidur I go, ȝe witen, and ȝe witen the wey.

5 Thomas seith to him, Lord, we witen not whidur thou goist, and hou mown we wite the weye?

6 Jhesu seith to him, I am weye, treuthe, and lyf; no man cometh to the fadir, no but by me.

7 If ȝe hadden knowen me, sothli ȝe hadden knowen and my fadir; and aftirward ȝe schulen knowe him, and ȝe han seyn him.

8 Philip seith to him, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme I am with ȝou, and han ȝe not knowun me? Philip, he that seeth me, seeth and the fadir. Hou seist thou, Schewe to vs the fadir?

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me nowe, thou shalt folowe me afterwardes.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the nowe? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the cocke shall nott crowe, till thou have denyed me thryse.

Chap. XIV. 1 And he sayde vnto hys disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3 . . . . . I will come agayne, and receve you even vnto myselfe, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the father, but by me.

7 Yf ye had knowen me, ye had knowen my father alsoo; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galaubeis, þatei ïk ïn attin, yah atta ïn mis ïst? Þo waurda þoei ïk rodya ïzwis af mis silbin ni rodya; ak atta saei ïn mis ïst, sa tauyiþ þo waurstwa.

11 Galaubeiþ mis, þatei ïk ïn attin, yah atta ïn mis. Ïþ yabai ni, ïn þize waurstwe galaubeiþ mis.

12 Amen, amen, qiþa ïzwis, saei galaubeid mis, þo waurstwa þoei ïk tauya yah ïs tauyiþ; yah maizona þaim tauyiþ, unte ïk du attin gagga.

13 Yah þatei wha bidyiþ ïn namin meinamma, þata tauya, ei hauhyaidau atta ïn sunau.

14 Yabai whis bidyiþ mik ïn namin meinamma, ïk tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ïk bidya attan, yah anþarana parakletu gibiþ ïzwis, ei siyai miþ ïzwis du aiwa,

17 Ahma sunyos; þanei so manasciþs ni mag niman, unte ni saiwhiþ ïna, nih kann ïna. Ïþ yus kunnuþ ïna, unte ïs miþ ïzwis wisiþ, yah ïn ïzwis ïst.

18 Ni leta ïzwis widuwairnans, qima at ïzwis.

19 Nauh leitil, yah so manasciþs mik ni þanasciþs saiwhiþ; ïþ yus saiwhiþ mik, þatei ïk liba, yah yus libaiþ.

20 Ïn yainamma daga ufkunnaiþ yus, þatei ïk ïn attin meinamma, yah yus ïn mis, yah ïk ïn ïzwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ïst saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ïk friyo ïna, yah gabairhtya ïmma mik silban.

22 Þaruh qaþ ïmma Ïudas, ni sa Ïskaryotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, ïþ þizai manasedai ni?

23 Andhof Ïesus, yah qaþ du ïmma, Yabai whas mik friyoþ, yah waurd mein fastaiþ; yah atta meins friyoþ ïna, yah

10 Ne gelŷfst đú đæt ic eom on fæder, and fæder ys on me? Đa word đe ic to eow sprece ne sprece ic hí of me sylfum; se fæder đe wunaþ on me, he wyrcþ đa weorc.

11 Ne gelŷfe ge, đæt ic eom on fæder, and fæder ys on me? Gelŷfaþ for đam weorcum.

12 Sóþ, ic eow secge, se đe gelŷfþ on me, he wyrcþ đa weorc đe ic wyrce; and he wyrcþ máran đonne đa synd, forđam đe ic fare to fæder.

13 And ic dó, swá hwæt swá ge biddaþ on mínum naman, đæt fæder síg gewuldrod on suna.

14 Gif ge hwæt me biddaþ on mínum naman, đæt ic dó.†

15 Gif ge me lufiaþ, healdaþ míne bebodu.

16 And ic bidde fæder, and he sylþ eow óđerne frêfriend, đæt beo æfre mid eow,

17 Sóþfæstnysse gást; đe đes middaneard ne mæg underfón, he ne can hyne, forđam đe he ne gesyhþ hyne. Ge hyne cunnon, forđam đe he wunaþ mid eow, and biþ on eow.

18 Ne láte ic eow steop-cíld, ic cume to eow.

19 Nú gyt ys án lytel fyrst, and middaneard me ne gesyhþ; ge me geseoþ, forđam ic lybbe, and ge lybbaþ.

20 On đam dæge ge geenáwaþ, đæt ic eom on mínum fæder, and ge synd on me, and ic eom on eow.

21 Se đe hæfþ míne bebodu, and hylt đa, he ys đe me lufaþ; mín fæder lufaþ đæne đe me lufaþ, and ic lufige hyne, and geswútelige him me sylfne.

22 Iudas cwæþ to him, næs ná se Scarioth, Drihten, hwæt ys geworden, đæt đú wylt đé sylfne geswútelian us, næs middan-earde?

23 Se Hǽlend andswarode, and cwæþ to him,† Gif hwá me lufaþ, he hylt míne spræce; and mín fæder lufaþ hine, and

10 Bilcuest not thou, for I *am* in the fadir, and the fadir is in me? I speke not of my silf the wordis that I speke to 3ou; sothli the fadir dwellinge in me, he doith the workis.

11 Beleue 3e not, for I *am* in the fadir, and the fadir is in me? Ellis bileue 3e for thilke workis.

12 Treuli, treuli, I seie to 3ou, he that bileueth in to me, and he schal do the workis that I do; and he schal do more workis than thes, for I go to the fadir.

13 And what euere thing 3e schulen axe the fadir in my name, I schal do this thing, that the fadir be glorified in the sone.

14 If 3e schulen axe ony thing in my name, I schal do it.

15 If 3e louen me, kepe 3e my comaundementis.

16 And I schal preie the fadir, and he schal 3yue to 3ou another coumfortour,

17 The spirit of treuthe, that he dwelle with 3ou into with outen ende; which *spirit* the world may not take, for it seeth not him, neither woot him. Forsothe 3e schulen knowe him, for he schal dwelle at 3ou, and he schal be in 3ou.

18 I schal not leeue 3ou fadirlees, I schal come to 3ou.

19 3it a litil, and the world seeth not me now; forsoth 3e schulen se me, for I lyue, and 3e schulen lyue.

20 In that day 3e schulen knowe, for I am in my fadir, and 3ee in me, and I in 3ou.

21 He that hath my comaundementis, and kepith hem, he it is that loueth me; sothli he that loueth me, schal be loued of my fadir, and I schal loue him, and I schal schewe to him my silf.

22 Judas seith to him, not he of Scarioth, Lord, what is don, for thou art to schewe to vs thi silf, and not to the world?

23 Jhesus answeride, and seide to him, If ony man loueth me, he schal kepe my word; and my fadir schal loue him, and

10 Believest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleve that I am in the father, and the father in me. Att the leest beleve me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleueth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thynge in my name, I will do it.

15 Yf ye love me, kepe my commaundmentes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye byde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot receave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that hath my commaundmentes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs, and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my sayinges; my father also will love

du ïmma galeiþos, yah saliþwos at ïmma gatauyos.

24 Ïþ saei ni frioþ mik, þo waurda meina ni fastaiþ; yah þata waurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida ïzwis, at ïzwis wisands;

26 Aþþan sa parakletus, Ahma sa Weiha, þanei sandeiþ atta ïn namin meinamma, sa ïzwis laiseiþ allata, yah gamaudeiþ ïzwis allis, þatei qaþ du ïzwis.

27 Gawairþi bileiþa ïzwis, gawairþi mein giba ïzwis; ni swaswe so manaseþs gibiþ, ïk giba ïzwis; ni ïndrobnaina ïzwara hairtona, nih faurhtyaina.

28 Hausideduþ, ei ïk qaþ ïzwis, Galeiþa, yah qima at ïzwis. Yabai friyodedeiþ mik, aiþþau yus faginodedeiþ, ei ïk gagga du attin, unte atta meins maiza mis ïst.

29 Yah nu qaþ ïzwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Þanaseiþs filu ni maþlya miþ ïzwis; qimiþ saei þizai manasedai reikinoþ, yah in mis ni þigitiþ waiht.

31 Ak ei ufkunnai so manaseþs, þatei ïk friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisiþ, gaggam þaþro.

Chap. XV. 1 Ïk ïm weinatriu þata sunyeino, yah atta meins waurstwya ïst.

2 All taine ïn mis unbairandane akran goþ, usnimiþ ïta; yah all akran bairandane, gabraineiþ ïta, ei managizo akrau bairaina.

3 Yu yus hrainyai siyuþ, ïn þis waurdis þatei rodida du ïzwis.

4 Wisaiþ ïn mis, yah ïk ïn ïzwis; swe sa weinatains ni mag akran bairan af sis silbin, niba ïst ana weinatriwa, swah nih yus, niba ïn mis siyuþ.

we cumaþ to him, and we wyrcaþ eardung-stôwa mid him.

24 Se ðe me ne lufaþ, ne hylt he mînc spræca; and nis hyt mîn spræc, ðe ge gehŷrdon, ac ðæs fæder, ðe me sende.

25 Ðás þing ic eow sæde, ðá ic mid eow wunode;

26 Se Hálga Frôfre Gâst, ðe fæder sent on mînum naman, eow lærþ ealle þing, and he lærþ eow ealle ða þing, ðe ic eow secge.

27 Ic læfe eow sibbe, ic sylle eow mîne sibbe; ne sylle ic eow sibbe, swá middaneard sylþ; ne sŷ eower heorte gedréfed, ne ne forhtige ge.

28 Ge gehŷrdon, ðæt ic eow sæde, Ic gá, and ic cume to eow. Witodlice gif ge me lufedon, ge geblissodon, forðam ðe ic fare to fæder, forðam fæder ys mára ðonne ic.

29 And nú ic eow sæde, ærðam ðe hit gewurðe, ðæt ge gelŷfon, ðonne hit geworden biþ.

30 Ne sprece ic nú ná fela wiđ eow; ðysses middan-eardes ealdor cymþ, and he næfþ nán þing on me.

31 Ac ðæt middan-eard oncnáwe, ðæt ic lufige fæder, and ic dó, swá fæder me bebead. Árisaþ, uton gán heonon.

Chap. XV. †1 Ic eom sóþ wîn-eard, and min fæder ys eorþ-tilia.

2 He déþ ælc twig áweg on me, ðe blæda ne byrþ; and he feormaþ ælc ðara, ðe blæda byrþ, ðæt hyt bere blæda ðe swiðor.

3 Nú ge synd clæne, for ðære spræce ðe ic to eow spræc.

4 Wuniaþ on me, and ic on eow; swá twig ne mæg blæda beran him sylf, búton hit wunige on wîn-earde, swá ge ne mágon eác, búton ge wunion on me.

we schulen come to him, and we schulen make dwellinge at him.

24 He that loueth me not, kepith not my wordis; and the word which ȝe han herd, is not myn, but his that sente me, the fadris.

25 Thes thingis I haue spokun to ȝou, dwellinge at ȝou;

26 Forsoth the Hooly Gost, coumfortour, whom the fadir schal sende in my name, he schal teche ȝou alle thingis, and schal schewe† to ȝou alle thingis, what euer thingis I schal seye to ȝou.

27 Pees I leeue to ȝou, my pees I ȝyue to ȝou; not as the world ȝyueth, I ȝyue to ȝou; be not ȝoure herte disturblid, neither drede it.

28 ȝe han herd, for I seide to ȝou, I go, and come to ȝou. If ȝe louedyn me, forsoth ȝe schulden haue ioye, for I go to the fadir, for the fadir is more than I.

29 And now I haue seid to ȝou, bifore it be don, that whanne it schal be don, ȝe bileue.

30 Now I schal not speke many thingis to ȝou; forsoth the prince of this world cometh, and he hath not ony thing in me.

31 But that the world knowe, for I loue the fadir, and as the fadir ȝaf comaundement to me, so I do. Ryse ȝe, go we hennis.

Chap. XV. 1 I am a verri vyne, and my fadir is an erthe tilier.

2 Ech syoun† not berynge fruit in me, he schal do awey it; and ech that berith fruit, he schal purge it, that it more bere fruit.

3 Now ȝe ben clene, for the word that I haue spokun to ȝou.

4 Dwell ȝe in me, and I in ȝou; as a braunche may not make fruit of him silf, no but it schal dwelle in the vyne, so nether ȝe, no but ȝe schulen dwelle in me.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This have I spoken vnto you, beynge yett present with you;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoever I have tolde you.

27 Peace I leve with you, my peace I geve vnto you; nott as the worlde geveth, geve I vnto you; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me commaundment, even soo do I. Ryse, lett vs goo hence.

Chap. XV. 1 I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye; and every braunche that beareth frute, will he pourge, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I have spoken vnto you.

4 Byde in me, and I in you; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 Ïk ïm þata weinatriu, ïþ yus weinatainos. Saei wisiþ ïn mis, yah ïk ïn ïmma, sa bairiþ akran manag, þatei ïnuh mik ni maguþ tauyan ni waiht.

6 Niba saei wisiþ ïn mis, uswairpada ut swe weinatains, yah gaþaursniþ; yah galisada, yah ïn fon galagyand, yah ïnbranyada.

7 Aþþan yabai siyuþ ïn mis, yah waurda meina ïn ïzwis sind, þatawhah þei wileiþ, bidyiþ, yah wairþiþ ïzwis.

8 Ïn þamma hauhiþs ïst atta meins, ei akran manag bairaiþ, yah wairþaiþ meinai siponyos.

9 Swaswe friyoda mik atta, swah ïk friyoda ïzwis; wisaiþ ïn friaþwai meinai.

10 Yabai anabusnins meinos fastaid, siyuþ ïn friaþwai meinai; swaswe ïk anabusnins attins meinis fastaida, yah wisa ïn friaþwai ïs.

11 Þata rodida ïzwis, ei faheþs meina ïn ïzwis siyai, yah faheds ïzwara usfullyaidau.

12 Þata ïst anabusns meina, ei friyoþ ïzwis misso, swaswe ïk friyoda ïzwis.

13 Maizein þizai friaþwai manna ni habaiþ, ei whas saiwala seina lagyiþ faur friyonds seinans.

14 Yus friyonds meinai siyuþ, yabai tauyiþ, þatei ïk anabiuda ïzwis.

15 Þanaseiþs ïzwis ni qiþa skalkans, unte skalks ni wait, wha tauyiþ ïs frauya; ïþ ïk ïzwis qaþ friyonds, unte all þatei hausida at attin meinamma, gakannida ïzwis.

16 Ni yus mik gawalideduþ, ak ïk gawalida ïzwis; . . . ei yus sniwaiþ, yah akran bairaiþ, yah akran ïzwar du aiwa siyai; ei þatawhah þei bidyaiþ attan ïn namin meinamma, gibiþ ïzwis.

17 Þata anabiuda ïzwis, ei friyoþ ïzwis misso.

18 Yabai so manaseds ïzwis fiyai, kunneiþ, ei mik fruman ïzwis fiyaida.

19 Yabai þis fairwhaus weseiþ, aiþþau

5 Ic eom wīn-eard, and ge synd twigu. Se ðe wunaþ on me, and ic on him, se byrþ mycle blǽda, forðam ge ne mágon nán þing dón bútan me.

6 Gif hwá ne wunaþ on me, he byþ áworpen út swá twig, and fordrúwaþ; and hig gaderiaþ ða, and dóþ on fýr, and hig forbyrnaþ.†

7 Gyf ge wuniaþ on me, and mīne word wuniaþ on eow, biddaþ, swá hwæt swá ge wyllon, and hyt byþ eower.

8 On ðam ys mīn fæder geswútelod, ðæt ge beron mycele blǽda, and beon mīne leorning-cnihtas.

9 And ic lufode eow, swá fæder lufode me; wuniaþ on mīnre lufe.

10 Gif ge mīne bebodu gehealdaþ, ge wuniaþ on mīnre lufe; swá ic geheold mīnes fæder bebodu, and ic wunige on hys lufe.

11 Ðás þing ic eow sǽde, ðæt mīn gefea sý on eow, and eower gefea sý gefulled.†

12 Ðis ys nýn bebod, ðæt ge lufion eow gemǽnelice, swá ic eow lufode.

13 Næfþ nán man máran lufe ðonne ðeos ys, ðæt hwá sylle his líf for his freondum.

14 Ge synd mīne frýnd, gif ge dóþ ða þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forðam se þeowa nát, hwæt se hláford déþ; ic tealde eow to freondum, forðam ic cýðde eow, ealle ða þing ðe ic gehýrde æt mīnum fæder.

16 Ne gecure ge me, ac ic geceas eow; and ic sette eow, ðæt ge gán, and blǽda beron, and eowre blǽda gelǽston; ðæt fæder sylle eow, swá hwæt swá ge biddaþ on mīnum naman.†

17 Ðás þing ic eow beode, ðæt ge lufion eow gemǽnelice.

18 Gif middan-eard eow hataþ, witaþ, ðæt he hatede me ǽr eow.

19 Gif ge of middan-earde wǽron,

5 I am a vyne, 3e *ben* the braunchis. He that dwellith in me, and I in him, this berith moche fruit, for with outen me 3e mown no thing do.

6 If ony man schal not dwelle in me, he schal be sent out as a braunche, and schal wexe drye; and thei schulen gadere him, and thei schulen sende him in to the fier, and he brenneth.

7 If 3e schulen dwelle in me, and my wordis schulen dwelle in 3ou, what euere thing 3e schulen wilne, 3e schulen axe, and it schal be do to 3ou.

8 In this thing my fadir is clarified, that 3e brynge moost fruyt, and 3e be maad my disciplis.

9 As my fadir louede me, and I louyde 3ou; dwelle 3e in my loue.

10 If 3e schulen kepe my comaundementis, 3e schulen dwelle in my loue; as and I haue kept the comaundementis of my fadir, and I dwelle in his loue.

11 Thes thingis I spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fillid.

12 This is my comaundement, that 3e loue to gidere, as I louede 3ou.

13 No man hath more loue than this, that ony man putte his soule† for his frendis.

14 3e ben my frendis, if 3e schulen do tho thingis, that I comaunde to 3ou.

15 Now I schal not seye 3ou seruauntis, for the seruaunt woot not, what his lord schal do; forsothe I haue seid 3ou frendis, for alle thingis what euere I herde of my fadir, I haue maad knowun to 3ou.

16 3e han not chosun me, but I chees 3ou; and I haue put 3ou, that 3e go, and brynge fruit, and 3oure fruit dwelle; that what euere thing 3e schulen axe the fadir in my name, he 3yue to 3ou.

17 Thes thingis I comaunde to 3ou, that 3e loue to gidere.

18 If the world hatith 3ou, wite 3e, for it hadde me in hate first than 3ou.

19 If 3e hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothynge.

6 Yff a man byde nott in me, he ys cast forthe as a braunche, and is wydered; and men gadder them, and cast them into the fyre, and they burne.

7 Yff ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe geven you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciples.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my commaundmentes, ye shall byde in my love; even as I have kept my fathers commaundmentes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundment, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I commaunde you.

15 Hence forth call I you nott servauntes, for the servaunt knoweth nott, what hys lorde doeth; butt you have I called frendes, for all thynges that I have herde of my father, I have openned to you.

16 Ye have not chosen me, but I have chosen you; and ordeyned you, that ye goo, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This commaunde I you, that ye love to gedder.

18 Yf the worlde hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manaseds swesans friyodedi; aþþan unte us þamma fairwhau ni siyuþ, ak ïk gawalida ïzwis us þamma fairwhau, duþþe fiyaid ïzwis so manaseþs.

20 Gamuneiþ þis waurdis, þatei ïk qaþ du ïzwis, Nist skalks maiza frauyin seinamma. Yabai mik wrekun, yah ïzwis wrikand; yabai mein waurd fastaidedeina, yah ïzwar fastaina.

21 Ak þata allata tauyand ïzwis ïn namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyau du ïm, frawaurht ni habaidedeina; ïþ nu ïnilons ni haband bi frawaurht seina.

23 Saei mik fiyaiþ, yah attan meinana fiyaiþ.

24 Ïþ þo waurstwa ni gatawidedyau ïn ïm, þoei anþar ainshun ni gatawida, frawaurht ni habaidedeina; ïþ nu yah gasewhun mik, yah fiyaidedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido ïn witoda ïze, Ei fiyaidedun mik arwyo.

26 Aþþan þan qimiþ parakletus, þanei ïk ïnsandya ïzwis fram attin, ahman sunyos, ïzei fram attin urrinniþ, sa weitwodeiþ bi mik;

27 Yah þan yus weitwodeiþ, unte fram fruma miþ mis siyuþ.

Chap. XVI. 1 Þata rodida ïzwis, ei ni afmarzyaindau.

2 Us gaqumþim dreiband ïzwis, akei qimiþ wheila, ei sawhazuh ïzei usqimiþ ïzwis, þuggkeiþ hunsla salyan Guþa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida ïzwis, ei biþe qimai so wheila ïze, gamuneiþ þize, þatei ïk qaþ ïzwis. Ïþ þata ïzwis fram fruma ni

middan-eard lufode ðæt his wæs; forðam ðe ge ne synd of middan-earde, ac ic eow geceas of middan-earde, forðī middan-eard eow hataþ.

20 Gemunaþ mīnre spræce, ðe ic eow sǽde, Nis se þeowa mǽrra ðonne his hlāford. Gif hī me ehton, hī wyllaþ ehtan eower; gif hī mīne spræce heoldon, hī healdaþ eac eowre.

21 Ac ealle ðās þing hī dōþ eow for mīnum naman, forðam ðe hī ne cunnon ðone ðe me sende.

22 Gif ic ne come, and to him ne spræce, næfdon hig nāne synne; nū hī nabbaþ nāne lāde be hyra synne.

23 Se ðe me hataþ, hataþ mīnne fæder.

24 Gif ic nāne weorc ne worhte on him, ðe nān ōðer ne worhte, næfdon hī nāne synne; nū hī gesāwon, and hī hatedon ǽgðer ge me ge mīnne fæder.

25 Ac ðæt seo spræc sȳ gefylled, ðe on hyra æ āwriten ys, Ðæt hī hatedon me būtan gewyrhtum.†

26 Ðonne se frēfriend cymþ, ðe ic eow sende fram fæder, sōþfæstnysse gāst, ðe cymþ fram fæder, he cȳþ gewitnesse be me;

27 And ge cȳðaþ gewitnesse, forðam ge wǽron fram fruman mid me.

Chap. XVI. 1 Ðās þing ic eow sǽde, ðæt ge ne swicion.

2 Hī dōþ eow of gesomnungum, ac seo tid cymþ, ðæt ælc ðe eow ofslyhþ, wēnþ ðæt he þénige Gode.

3 And ðās þing hig dōþ, forðam ðe hī ne cūdon mīnne fæder, ne me.

4 Ac ðās þing ic eow sǽde, ðæt ge gemunon, ðonne hyra tīd cymþ, ðæt ic hit eow sǽde. Ne sǽde ic eow ðis

world schulde loue that thing that was his; but for 3e ben not of the world, but I chees 3ou fro the world, therfore the world hatith 3ou.

20 Haue 3e mynde of my word, which I seide to 3ou, The seruaunt is not more than his lord. If thei han pursuwed me, and thei schulen pursue 3ou; if thei han kept my word, and thei schulen kepe 3oure.

21 But thei schulen do to 3ou alle thes thingis for my name, for thei witen not him that sente me.

22 If I hadde not come, and hadde not spoke to hem, thei schulden not haue synne; forsoth now thei han not excusacioun of her synne.

23 He that hatith me, hatith and my fadir.

24 If I hadde not don werkis in hem, whiche non othir man dide, thei schulden not haue synne; forsoth now and thei han seyn, and hatid me and my fadir.

25 But that the word be fillid, that is writun in the lawe of hem, For thei hadden me in hate with outen cause.†

26 Forsoth whanne the cumfortour schal come, which I schal sende to 3ou fro the fadir, a spirit of treuthe, the whiche procedith† of the fadir, he schal bere witnessing of me;

27 And 3e schulen bere witnessing, for 3e ben with me fro the bigynnyng.

Chap. XVI. 1 Thes thingis I haue spokun to 3ou, that 3e ben not sclaundrid.

2 Thei schulen make 3ou with oute synagogis, but the our cometh, that ech man that sleeth 3ou, deme him silf for to 3yue sacrifice to God.

3 And thei schulen do to 3ou thes thingis, for thei han not knowe the fadir, nethir me.

4 But thes thingis I spak to 3ou, that whanne the our of hem schal come, 3e naue mynde, for I seide to 3ou. I seide

worlde wolde love his awne; be cause ye are not of the worlde, but I have chosen you out of the worlde, therfore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The servaunte is not gretter then his lorde. Yf they have persecuted me, so will they persecute you; yff they have kept my sayinge, so will they kepe youres.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they shulde have no synne; butt nowe have they nothynge to cloke theyr synne with all.

23 He that hateth me, hateth my father.

24 Iff I had nott done workes amonge them, which none other man did, they shulde be with oute synne; but nowe have they sene, and yet have hated bothe me and my father.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the father, wich is the sprete of verite, which proceadeth off the father, he shall testifie off me;

27 And ye shall beare witnes also, because ye have bene with me from the begynnynge.

Chap. XVI. 1 These thynges have I sayde vnto you, be cause ye shulde nott be hurte in youre fayth.

2 They shall excomunicat you, ye the tyme shall come, thatt whosoever killeth you, will thynke that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the father, nether yet me.

4 These thynges have I tolde you, that when that houre is come, ye shulde remember them, that I tolde you so.

qaþ, unte miþ ïzwis was.

5 Ïþ nu gagga du þamma sandyandin mik, yah ainshun us ïzwis ni fraihniþ mik, Whaþ gaggis?
6 Akei unte þata rodida ïzwis, gauriþa gadaubida ïzwar hairto.

7 Akei ïk sunya ïzwis qiþa, batizo ïst ïzwis, ei ïk galeiþau; unte yabai ïk ni galeiþa, parakletus ni qimiþ at ïzwis; aþþan yabai gagga, sandya ïna du ïzwis.

8 Yah qimands ïs, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.
9 Bi frawaurht raihtis þata, þatei ni galaubyand du mis;
10 Ïþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwhiþ mik;
11 Ïþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan ïzwis, akei ni maguþ frabairan nu.

13 Ïþ þan qimiþ yains ahma sunyos, briggiþ ïzwis ïn allai sunyai; nih þan rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ; yah þata anawairþo gateihiþ ïzwis.

14 Yains mik hauheiþ, unte us meinamma nimiþ, yah gateihiþ ïzwis.
15 All, þatei aih atta, mein ïst; duhþe qaþ, þatei us meinamma nimiþ, yah gateihiþ ïzwis.

16 Leitil nauh, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, unte ïk gagga du attin.
17 Þaruh qeþun us þaim siponyam du sis misso, Wha ïst þata þatei qiþiþ unsis, Leitil, ei ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ïk gagga du attin?
18 Qeþunuh þata, Wha siyai, þatei qiþiþ, Leitil? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic wæs mid eow.†

5 Nú ic fare to ðam ðe me sende, and eower nân ne âcsaþ me, Hwyder ic fare?

6 Ac forðam ðe ic spræc ðâs þing to eow, unrôtnys gefylde eowre heortan.

7 Ac ic eow seege sôþfæstnysse, eow fremaþ, ðæt ic fare; gif ic ne fare, ne cymþ se frêfriend to eow; witodlice gif ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þŷwþ ðysne middan-eard be synne, and be rihtwîsnesse, and be dôme.
9 Be synne, forðam hî ne gelŷfdon on me;
10 Be rihtwîsnesse, forðam ic fare to fæder, and ge me ne geseoþ;

11 Be dôme, forðam ðyses middan-cardes ealdor ys gedêmed.

12 Gyt ic hæbbe eow fela to secgenne, ac ge hyt ne mâgon nú âcuman.

13 Ðonne ðære sôþfæstnysse gâst cymþ, he lærþ eow ealle sôþfæstnysse; ne spryceþ he of him sylfum, ac he spryceþ ða þing ðe he gehŷrþ; and cŷþ eow ða þing ðe towearde synd.

14 He me geswûtelaþ, forðam he nimþ of minum, and cŷþ eow.
15 Ealle ða þing, ðe mîn fæder hæfþ, synd mîne; fordig ic ewæþ, ðæt he nimþ of minum, and cŷþ eow.†

16 Nú ymbe âne lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ, forðam ðe ic fare to fæder.
17 Ða ewædon hys leorning-cnihtas him betwŷnan, Hwæt ys ðæt he us segþ, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, and ge me geseoþ, and ðæt ic fare to fæder?
18 Hig ewædon witodlice, Hwæt ys, ðæt he cwyþ, Ymbe lytel? we nyton hwæt he spryceþ.

not to 3ou thes thingis fro the bigynnyng, for I was with 3ou.

5 And now I go to him that sente me, and no man of 3ou askith me, Whidur thou goist?

6 But for I haue spokyn to 3ou thes thingis, sorwe† hath fulfillid 3oure herte.

7 But I seie to 3ou treuthe, it spedith to 3ou, that I go; sothli if I schal not go a wey, the coumfortour schal not come to 3ou; forsoth if I schal go a wey, I schal sende hym to 3ou.

8 And whanne he schal come, he schal repreue the world of synne, and of ri3tfulnesse, and of dom.

9 Forsothe of synne, for thei han not bileuyd in to me;

10 Forsothe of ri3tfulnesse, for I go to the fadir, and now 3e schulen not se me;

11 Forsothe of dom, for the prince of this world is now demyd.

12 3it I haue many thingis for to seie to 3ou, but 3e mown not bere now.

13 Sotheli whanne the ilke spirit of treuthe schal come, he schal teche 3ou al treuthe; sothli he schal not speke of him self, but what euere thingis he schal heere, he schal speke; and he schal telle to 3ou the thingis that ben to comynge.

14 He schal clarifie me, for of myne he schal take, and schal telle to 3ou.

15 Alle thingis, what euere thingis the fadir hath, ben myne; therfore I seide to 3ou, for of myne he schal take, and schal telle to 3ou.

16 A litil, and now 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fadir.

17 Therfore summe of his disciplis seiden to gidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fader?

18 Therfore thei seiden, What is this, that he seith to vs, A litel? we witen not what he spekith.

These thynges sayde I not vnto you at the begynnynge, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou?

6 But be cause I have sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthelesse I tell you the trueth, it is expedient for you, that I goo a waye; for yf I goo nott awaye, that comforter will nott come vnto you; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alredy.

12 I have yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wons come, I meane the sprete of verite, he will leade you into all trueth; he shall nott speake of hym silfe, but whatsoever he shall heare, that shall he speake; and he will shewe you thynges to come.

14 He shall glorify me, for he shall receave of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne; therfore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me; and agayne after awhyle, ye shall se me, and that I goo to my father?

18 They sayde therfore, What is this, that he sayth, After a while? we cannot tell what he saith.

19 Ïþ Ïesus wissuh, þatei wildedun ïna fraihnan, yah qaþ ïm, Bi þata sokeiþ miþ ïzwis misso, þatei qaþ, Leitil, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik.

20 Amen, amen, qiþa ïzwis, þei greitiþ yah gaunoþ yus, ïþ manaseþs faginoþ; yus saurgandans wairþiþ, akei so saurga ïzwara du fahedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila ïzos; ïþ biþe gabauran ïst barn, ni þanaseiþs ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna ïn fairwhau.

22 Yah þan yus auk nu saurga habaiþ, ïþ aftra saiwha ïzwis, yah faginoþ ïzwar hairto, yah þo fahed ïzwara ni ainshun nimiþ af ïzwis.

23 Yah ïn yainamma daga mik ni fraihniþ waihtais; amen, amen, qiþa ïzwis, þatei þiswhah þei bidyiþ attan ïn namin meinamma, gibiþ ïzwis.

24 Und hita ni beduþ ni waihtais ïn namin meinamma; bidyaiþ, yah nimiþ, ei faheþs ïzwara siyai usfullida.

25 Þata ïn gayukom rodida ïzwis; akei qimiþ wheila, þanuh ïzwis ni þanasciþs ïn gayukom rodya, ak andaugiba bi attan gateiha ïzwis.

26 Ïn yainamma daga ïn namin meinamma bidyiþ; yah ni qiþa ïzwis, þei ïk bidyau attan bi ïzwis;

27 Ak silba atta friyoþ ïzwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ïk fram Guþa urrann.

28 Uzuhïddya fram attin, yah atïddya ïn þana fairwhu; aftra bileiþa þamma fairwhau, yah gagga du attin.

29 Þaruh qeþun þai siponyos ïs, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qiþis.

30 Nu witum, ei þu kant alla; yah ni þarft, ei þuk whas fraihnai. Bi þamma galaubyam, þatei þu fram Guþa urraut.

31 Andhof ïm Ïesus, Nu galaubeiþ.

19 Se Hǽlend wiste, ðæt hi woldon hyne ácsian, and he cwæþ to him, Be ðam ge smeageaþ betwýnan eow, forðam ic sǽde, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ.

20 Sóþ, ic eow secge, ðæt ge heofiaþ and wépaþ, middan-eard geblissaþ; and ge beoþ unrôte, ac eower unrótnys byþ gewend to gefeán.

21 Ðænne wíf cenþ, heo hæfþ unrótnysse, forðam ðe hyre tíd com; ðonne heo cenþ cnapan, ne geman heo ðære hefinysse, for gefeán, forðam man byþ ácenned on middan-eard.

22 And wítodlice ge habbaþ nú unrótnysse, eft ic eow geseo, and eower heorte geblissaþ, and nán man ne nimþ eowerne gefeán fram eow.

23 And on ðam dæge ge ne biddaþ me nánes þinges;† sóþ, ic eow secge, gif ge hwæt biddaþ minne fæder on mínum naman, he hyt sylþ eow.

24 Oð ðis ne bǽde ge nán þing on mínum naman; biddaþ, and ge underfóþ, ðæt eower gefeá sý full.

25 Ðás þing ic eow sǽde on bigspellum; seo tíd cymþ, ðonne ic eow ne sprece on bigspellum, ac ic cýðe eow openlice be mínum fæder.

26 On ðam dæge ge biddaþ on mínum naman; and ic eow ne secge, forðam ic bidde minne fæder be eow;

27 Wítodlice se fæder eow lufaþ, forðam ðe ge lufedon me, and gelýfdon, ðæt ic com of Gode.

28 Ic fór fram fæder, and com on middan-eard; eft ic forlǽte middan-eard, and fare to fæder.

29 His leorning-cnihtas cwǽdon to him, Nú! ðú sprycst openlice, and ne segst nán bigspell.

30 Nú we witon, ðæt ðú wást ealle þing; and ðé nis nán þearf, ðæt ænig ðé ácsige. On ðysum we gelýfaþ, ðæt ðú come of Gode.

31 Se Hǽlend him andswarode and cwæþ, Nú ge gelýfaþ.

19 Forsothe Jhesu knew, for thei wolden axe him, and he seide to hem, Of this thing ȝe seken a mong ȝou, for I seide, A litil, and ȝe schulen not se me; and eft a litel, and ȝe schulen se me.

20 Treuli, treuli, I seye to ȝou, for ȝe schulen morne and wepe, forsothe the world schal enioye; forsothe ȝe schulen be sorwful, but ȝoure sorwe schal turne in to ioye.

21 Sothly a womman whanne sche berith child, hath sorwe, for hir our cometh; forsothe whanne sche hath borun a sone, now sche thenkith not on the pressure,† for ioye, for a man is borun in to the world.

22 And therfore ȝe han now sorwe, sothli eft I schal se ȝou, and ȝoure herte schal enioye, and no man schal take fro ȝou ȝoure ioye.

23 And in that day ȝe schulen not axe me ony thing; treuli, treuli, I seie to ȝou, if ȝe schulen axe the fadir ony thing in my name, he schal ȝyue to ȝou.

24 Til now ȝe axiden not ony thing in my name; axe ȝe, and ȝe schulen take, that ȝoure ioye be ful.

25 I haue spokun to ȝou thes thingis in prouerbis;† the our cometh, whanne now I schal not speke to ȝou in prouerbis, but opynly of my fadir I schal telle to ȝou.

26 In that day ȝe schulen axe in my name; and I seie not to ȝou, for I schal preye the fadir for ȝou;

27 Forsothe he the fadir loueth ȝou, for ȝe han loued me, and han bileuyd, for I wente out fro God.

28 I wente out fro the fadir, and I cam in to the world; eftsoones I leeue the world, and I go to the fadir.

29 His disciplis seyen to him, Lo! now thou spekist opynli, and thou seist no prouerbe.

30 Now we witen, for thou wost alle thingis; and it is no nede to thee, that ony man axe thee. In this thing we bileuen, for thou wentist out fro God.

31 Jhesu answeride to hem, Now ȝe bileuen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquyre of bitwene youre selves, that I sayd, After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce; ye shall sorowe, but youre sorowe shalbe tourned to ioye.

21 A woman when she traveyleth, hath sorowe, be cause her houre is come; but as sone as she is delivered off her chylde, she remembreth no moare her anguysshe, for ioye, that a man is borne in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you.

23 And in that daye shall ye axe me no question; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name; axe, and ye shall receave it, that youre ioye maye be full.

25 These thinges have I spoken vnto you in proverbes; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name; and I saye not vnto you, that I will speake vnto my father for you;

27 For my father hym silfe loveth you, be cause ye have loved me, and beleved, that I cam out from God.

28 I went out from the father, and cam into the worlde; I leve the worlde agayne, and go to the father.

29 His disciples sayd vnto hym, Loo! nowe speakest thou playnly, and thou vsest no proverbe.

30 Nowe knowe we, that thou vnderstondest all thinges; and nedest not, that eny man shulde axe the eny question. Therfore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimiþ wheila, yah nu qam, ei distahyada, wharyizuh du seina, yah mik ainana bileiþiþ; yah ni ïm ains, unte atta miþ mis ïst.

33 Þata rodida ïzwis, þei ïn mis gawairþi aigeiþ; ïn þamma fairwhau aglons habaid, akei þrafsteiþ ïzwis, ïk gayiukaida þana fairwhu.

32 Nú! com tíd, and cymþ, ðæt ge tofaron, ǽghwylc to his ágenum, and forlǽton me ánne; and ic ne com ána forðam mín fæder is mid me.

33 Ðás þing ic eow sǽde, ðæt ge habbon sibbe on me; ge habbaþ hefigne byrðene on middan-earde, ac getrúwiaþ ic ofer-swíðde middan-eard.

Chap. XVII. 1 Þata rodida Ïesus, uzuhhof augona seina du himina, yah qaþ, Atta, qam wheila, hauhei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgaft ïmma waldufni allaize leike, ei all þatei atgaft ïmma, gibai ïm libain aiweinon.

3 Soh þan ïst so aiweino libains, ei kunneina þuk ainana sunya Guþ, yah þanei ïnsandides, Ïesu Christu.

4 Ïk þuk hauhida ana airþai, waurstw ustauh, þatei atgaft mis du waurkyan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulþau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairhtida þeinata namo mannam, þanzei atgaft mis us þamma fairwhau; þeinai wesun, yah mis atgaft ïns, yah þata waurd þeinata gafastaidedun.

7 Nu ufkunþa, ei alla þoei atgaft mis, at þus sind.

8 Unte þo waurda þoei atgaft mis, atgaf ïm; yah eis nemun bi sunyai, þatei fram þus urrann; yah galaubidedun, þatei þu mik ïnsandides.

9 Ïk bi ïns bidya, ni bi þo manaseþ bidya, ak bi þans, þanzei atgaft mis, unte þeinai sind.

10 Yah meina alla þeina sind, yah þeina meina; yah hauhiþs ïm ïn þaim.

11 Ni þanaseiþs ïm ïn þamma fairwhau,

Chap. XVII. †1 Ðás þing se Hǽlend spræc, and áhóf up his eagan to heofenum, and cwæþ, Fæder, tíd ys cumen; geswútela ðínne sunu, ðæt ðin sunu geswútelige ðé.

2 And swá ðú him sealdest anweald ǽlces mannes, ðæt he sylle ǽce líf eallum ðam, ðe ðú him sealdest.

3 Ðis ys sóþlice ece líf, ðæt hí oncnáwon ðæt ðú eart án sóþ God, and se ðe ðú sendest, Hǽlend Crist.

4 Ic ðé geswútelode ofer eorþan, ic geendode ðæt weorc, ðæt ðú me sealdest to dónne.

5 And nú, ðú fæder, gebeorhta me mid ðé sylfum, ðære beorhtnysse ðe ic hæfde myd ðé, ǽrðam ðe middan-eard wǽre.

6 Ic geswútelode ðínne naman ðam mannum, ðe ðú me sealdest of middan-earde; hig wǽron ðíne, and ðú hí sealdest me, and hí geheoldon ðíne spræce.

7 Nú hí gecneowon, ðæt ealle ða þing ðe ðú me sealdest, synd of ðé.

8 Forðam ic sealde him ða word, ðe ðú sealdest me; and hig underfengon, and oncneowon sóþlice, ðæt ic com of ðé; and hig gelýfdon, ðæt ðú me sendest.

9 Ic bidde for hig, ne bidde ic for middan-earde, ac for ða, ðe ðú me sealdest, forðam hí synd ðíne.

10 And ealle míne synd ðíne, and ðíne synd míne; and ic eom geswútelod on him.†

11 And nú ic ne eom† on middan-

32 Lo! the our cometh, and now it cometh, that ȝe be disparplid,† ech in to his owne thingis, and leeue me aloone; and I am not aloone, for the fadir is with me.

33 Thes thingis I haue spokun to ȝou, that ȝe haue pees in me; in the world ȝe schulen haue pressing,† but triste ȝe, I haue ouercome the world.

32 Beholde! the houre draweth nye, and ys alredy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes have I spoken vnto you, that in me ye myght have peace; in the worlde shall ye have tribulacion, but be of good cheare, I have overcome the worlde.

Chap. XVII. 1 Jhesu spak thes thingis, and the yȝen lift vp in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast ȝouun to him power of ech fleisch,† that al thing that thou hast ȝouun to hym, he ȝyue to hem euerlasting lyf.

3 Forsothe this is euerlasting lyf, that thei knowe thee aloone verry God, and whom thou sentist, Jhesu Crist.

4 I haue clarifyed thee on erthe, I haue endid the werk, that thou hast ȝouun to me, that I do.

5 And now, fadir, clarifie thou me at thi silf, with clerenesse that I hadde at thee, bifore the world was maad.

6 I haue schewid thi name to the men, whiche thou hast ȝouun to me of the world; thei weren thine, and thou hast ȝouun hem to me, and thei han kept thi word.

7 And now thei han knowun, for alle thingis that thou hast ȝouun to me, ben of thee.

8 For the wordis that thou hast ȝouun to me, I ȝaf to hem; and thei han takun, and han knowun verili, for I wente out fro thee; and thei bileuyden, for thou sentist me.

9 I preie for hem, not for the world, but for hem, that thou hast ȝouun to me, for thei ben thine.

10 And alle myne thingis ben thine, and thin thingis ben myne; and I am clarified in hem.

11 And now I am not in the world,

Chap. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sonne, that thy sonne maye glorify the.

2 As thou hast geven hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geven him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I have gloryfied the on the erth, I have fynyssheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I have declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geven them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geven me, are of the.

8 For I have geven vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geven me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorifyed in them.

11 And now am I no moare in the

ïþ þai ïn þamma fairwhau sind, yah ïk du þus gagga. Atta weiha, fastai ïns ïn namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ ïm ïn þamma fairwhau, ïk fastaida ïns ïn namin þeinamma; þanzei atgaft mis, gafastaida, yah ainshun us ïm ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfulliþ waurþi.

13 Iþ nu du þus gagga, yah þata rodya ïn manasedai, ei habaina faïed meina usfullida ïn sis.

14 Ïk atgaf ïm waurd þeinata, yah so manaseþs fiyaida ïns; unte ni sind us þamma fairwhau, swaswe ïk us þamma fairwhau ni ïm.

15 Ni bidya, ei usnimais ïns us þamma fairwhau, ak ei bairgais ïm faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe ïk us þamma fairwhau ni ïm.

17 Weihai ïns ïn sunyai; waurd þeinata sunya ïst.

18 Swaswe mik ïnsandides ïn manaseþ, swah ïk ïnsandida ïns ïn þo manased.

19 Yah fram ïm ïk weiha mik silban, ei siyaina yah eis weihai ïn sunyai.

20 Aþþan ni bi þans bidya ainans, ak bi þans galaubyandans þairh waurda ïze du mis;

21 Ei allai ain siyaina, swaswe þu, atta, ïn mis, yah ïk ïn þus, ei yah þai ïn uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik ïnsandides.

22 Yah ïk wulþu þanei gaft mis, gaf ïm, ei siyaina ain, swaswe wit ain siyu;

23 Ïk ïn ïm, yah þu ïn mis, ei siyaina ustauhanai du ainamma; yah kunnei so manaseþs, þatei þu mik ïnsandides, yah friyodes ïns, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei ïm ïk, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hï synd on middan-earde, and ic cume to ðé.† Hálega† fæder, heald on ðínum naman, ðæt ðú me sealdest, ðæt hï sýn án, swá wyt synd.†

12 Ðá ic wæs mid him, ic heold hï on ðínum naman; ic heold ða ðe ðú me sealdest, and ne forwearþ hyra nán, bútoh forspillednysse bearn, ðæt ðæt hálige gewrit sý gefylled.

13 Nú ic cume to ðé, and ðís þing ic sprece on middan-earde, ðæt hï habbon mínne gefean gefylledne on him sylfum.

14 Ic sealde him ðíne spræce, and middan-eard hï hæfde on hatunge; fordam hï ne synd of middan-earde, swá ic eac ne eom of middan-earde.

15 Ne bidde ic, ðæt ðú hï nyme of middan-earde, ac ðæt ðú hï gehealde of yfele.

16 Ne synd hï of middan-earde, swá ic ne eom of middan-earde.

17 Gehálga him sóþfæstnysse; ðín spræc ys sóþfæstnys.

18 Swá ðú me sendest on middan-eard, ic sende hï on middan-eard.

19 And for hig ic hálgige me sylfne, ðæt hig sýn eac gehálgode on sóþfæstnysse.

20 Witodlice ne gebidde ic for hï áne, ac eác for ða ðe gyt sceolon gelýfan þurh hyra word on me;

21 Ðæt ealle sýn án, swá ðú, fæder, eart on me, and ic on ðé, ðæt hig sýn eác án on unc; ðæt middan-eard gelýfe, ðæt ðú me sendest.

22 And ic sealde him ða beorhtnysse, ðe ðú me sealdest, ðæt hï sýn án, swá wyt sýn án;

23 Ic eom on him, and ðú eart on me, ðæt hï sýn ge-endode on án; ðæt middan-eard oncnáwe, ðæt ðú me sendest, and lufodest hig, swá ðú me lufodest.

24 Fæder, ic wylle ðæt ða ðe ðú me sealdest, sýn mid me ðar ic eom, ðæt hig geseon mínne beorhtnysse, ðe ðú me sealdest; fordam ðú lufodest me ær

and thes ben in the world, and I come to thee. Hooli fadir, kepe hem in thy name, whiche thou hast ȝouun to me, that thei be oon, as and we.

12 Whanne I was with hem, I kepte hem in thi name; whiche thou hast ȝouun to me, I kepte, and no man of hem perischide, no but the sone of perdicioun,† thát the scripture be fillid.

13 Forsothe now I come to thee, and I speke thes thingis in the world, that thei haue my ioye fillid in hem silf.

14 I ȝaf to hem thi word, and the world haddle hem in hate; for thei ben not of the world, as and I am not of the world.

15 I preie not, that thou take a wey hem fro the world, but that thou kepe hem fro yuel.

16 Thei ben not of the world, as and I am not of the world.

17 Halwe thou hem in treuthe; thi word is treuthe.

18 As thou sentist me in to the world, and I sente hem in to the world.

19 And I halwe my silf for hem, that and thei be halwid in treuthe.

20 Sotheli I preie not oonli for hem, but and for hem that ben to bileuynge in to me bi the word of hem;

21 That alle thei be oon, as thou, fadir, in me, and I in thee, that and thei in vs be oon; that the world bileue, for thou hast sent me.

22 And I haue ȝouun to hem the clerenesse, that thou hast ȝouun to me, that thei be oon, as and we ben oon;

23 I in hem, and thou in me, that thei be endid in oon; and that the world knowe, that thou sentist me, and hast louyd hem, as thou hast louyd and me.

24 Fadir, I wole that and thei whiche thou hast ȝouun to me, be with me where I am, that thei se my clernesse, that thou hast ȝouun to me; for thou

worlde, but they are in the worlde, and I come to the. Wholy father, kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name; those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioye full in them.

14 I have geven them thy doctryne, and the worlde hath hated them; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth; thy sayinge is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachynge;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geven them, that they maye be wone, as we are wone;

23 I am in them, and thou arte in me, that they maye be made perfecte in won; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory, which thou hast geven me; for thou hast loved me

fairwhaus.

25 Atta garaihta, yah so manaseþs þuk ni ufkunþa, ïþ ïk þuk kunþa, yah þai ufkunþedun, þatei þu mik ïnsandides.

26 Yah gakannida ïm namo þeinata, yah kannya; ei friaþwa þoei friyodes mik, ïn ïm siyai, yah ïk ïn ïm.

middan-eard geset wǽre.

25 Lá rihtwisa fæder, middan-eard đé ne gecneow, witodlice ic đé gecneow, and hí oncneowon, đæt đú me sendest.

26 And ic him cýđde đinne naman, and gyt wylle cýđan; đæt seo lufu đe đú me lufodest, sý on him, and ic eom on him.

Chap. XVIII. 1 Þata qiþands Ïesus, usïddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, ïn þanei galaiþ Ïesus, yah siponyos ïs.

2 Wissuh þan yah Ïudas, sa galewyands ïna, þana stad, þatei ufta gaïddya Ïesus yainar miþ siponyam seinaim.

3 Ïþ Ïudas nam hansa, yah þize gudyane yah Fareisaie andbahtans, ïddyuh yaindwairþs miþ skeimam, yah haizam, yah wepnam.

4 Ïþ Ïesus witands alla þoei qemun ana ïna, usgaggands ut, qaþ ïm, Whana sokeiþ?

5 Andhafyandans ïmma qeþun, Ïesu þana Nazoraiu. Þaruh qaþ ïm Ïesus, Ïk ïm. Stoþuh þan yah Ïudas, sa lewyands ïna, miþ ïm.

6 Þaruh swe qaþ ïm, Þatei ïk ïm, galiþun ïbukai, yah gadrusun dalaþ.

7 Þaþroh þan ïns aftra frah, Whana sokeiþ? Ïþ eis qeþun, Ïesu þana Nazoraiu.

8 Andhof Ïesus, qaþ ïzwis, þatei ïk ïm; yabai nu mik sokeiþ, letiþ þans gaggan.

9 Ei usfullnodedi þata waurd þatei qaþ, Ei þanzei atgaf mis, ni fraqistida ïze ainummehun.

10 Ïþ Seimon Paitrus habands hairu, uslauk ïna, yah sloh þis auhumistins gudyins skalk, yah afmaimait ïmma auso taihswo. Sah þan haitans was namin Malkus.

Chap. XVIII. †1 Đá se Hǽlend đás þing cwæþ, đá eode he . . . . ofer đa burnan Cedron, đær wæs án wyrt-tún, in to đam he eode, and his leorningcnihtas.

2 Witodlice Iudas, đe hyne belǽwde, wiste đa stówe, forđam đe se Hǽlend oft-rædlice com đyder mid his leorningcnihtum.

3 Đá underféng Iudas đæt folc, and đa þegnas æt đam bisceopum and æt đam Phariseon, and com đyder mid leohtfatum, and mid blásum, and mid wǽpnum.

4 Witodlice se Hǽlend wiste ealle đa þing đe him towearde wǽron, he eode đá forþ, and cwæþ to him, Hwæne séce ge?

5 Hig andswarodon him and cwǽdon, Đone Nazareniscan Hǽlend. Se Hǽlend cwæþ, Ic hit eom. Sóþlice Iudas đe hine belǽwde, stód mid him.

6 Đá he openlice sǽde, Ic hit eom, đá eodon hig underbæc, and feollon on đa eorþan.

7 Eft he hí ácsode, Hwæne séce ge? Hí cwǽdon, Đone Nazareniscan Hǽlend.

8 Se Hǽlend him andswarode, Ic sǽde eow, đæt ic hit eom; gif ge witodlice me sécaþ, lǽtaþ đás faran.

9 Đæt seo spræc wǽre gefylled đe he cwæþ, Đæt ic nánne đæra ne forspille, đe đú me sealdest.

10 Witodlice Simon Petrus áteah his sweord, and slóh đæs bisceopes þeowan, and ácearf him of đæt swýdre eare. Đæs þeowan nama wæs Malchus.

louedist me bifor the makinge of the world.

25 Riȝtful fadir, the world knew not thee, forsothe I knew thee, and thes knowen, for thou sentist me.

26 And I haue maad thi name knowe to hem, and schal make knowe; that the loue by which thou hast loued me, be in hem, and I in hem.

before the makynge of the worlde.

25 O righteous father, the very worlde hath nott knowen the, butt I have knowen the, and these have knowen, that thou hast sent me.

26 And I have declared vnto them thy name, and will declare it; that the love wher with thou lovedst me, be in them, and that I be in them.

Chap. XVIII. 1 Whanne Jhesu hadde seid thes thingis, he wente out with his disciplis ouer the strond of Cedron, where was a ȝerd,† in to which he entride, and his disciplis.

2 Sothli and Judas, that bitraiede him, wiste the place, for ofte Jhesu cam to gidere thidur with his disciplis.

3 Therfore whanne Judas hadde takun a cumpany of kniȝtis, and of the bischopis and Pharisees mynystris, he cam with lanternis, and brondis, and armys.

4 And so Jhesu witinge alle thingis that weren to comynge on him, wente forth, and seith to hem, Whom seken ȝe?

5 Thei answeriden to him, Jhesu of Nazareth. Jhesu seith to hem, I am. Forsoth and Judas that bitrayede hym, stood with hem.

6 Therfore as he seide to hem, I am, thei wenten a bak, and felden doun in to erthe.

7 Eft he axide hem, Whom seken ȝe? Forsoth thei seiden, Jhesu Nazaren.

8 He answeride to hem, I seide to ȝou, for I am; therfore if ȝe seken me, suffre ȝe thes to go a wey.

9 That the word which he seide schulde be fillid, For I loste not ony of hem, whiche thou hast ȝouun to me.

10 Forsothe Symount Petre hauynge a swerd, drouȝ it out, and smot the seruaunt of the bischop, and kitte of his litil riȝt eere. Forsothe the name of the seruaunt was Malkus.

Chap. XVIII. 1 When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, with his disciples.

2 Judas also, wich betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thither with lanterns, and fyerbrondes, and wepens.

4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.

6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.

7 He axed them agayne, Whome seke ye? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto you, I am he; iff ye seke me, lett these goo theyr waye.

9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.

10 Simon Peter had a swearde, and drue hym out, and smote the hye prestes servaunt, and cut off his right eare. The servauntes name was Malchas.

11 Þaruh qaþ Ïesus du Paitrau, Lagei þana hairu ïn fodr ; stikl þanei gaf mis atta, niu drigkau þana ?

12 Þaruh hansa, yah sa þusundifaþs, yah andbahtos Ïudaie, undgripun Ïesu, yah gabundun ïna,

13 Yah gatauhun ïna du Annin frumist ; sa was auk swaihra Kayafin, saei was auhumists weiha þis ataþnyis.

14 Wasuh þan Kayafa, saei garaginoda Ïudaium, þatei batizo ïst ainana mannan fraqistyan faur managein.

15 Þaruh laistida Ïesu Seimon Paitrus, yah anþar siponeis ; sah þan siponeis was kunþs þamma gudyin. Yah miþïnngalaiþ miþ Ïesua, ïn rohsn þis gudyins ;

16 Ïþ Paitrus stoþ at daurom uta. Þaruh usïddya ut sa siponeis anþar, saei was kunþs þamma gudyin, yah qaþ daurawardai, yah attauh ïnn Paitru.

17 Þaruh qaþ yaina þiwi, so daurawardo, du Paitrau, Ïbai yah þu þize siponye ïs þis mans ? Ïþ ïs qaþ, Ni ïm.

18 Þaruh stoþun skalkos yah andbahtos haurya waurkyandans, unte kald was, yah warmidedun sik ; yah þan was miþ ïm Paitrus, standands yah warmyands sik.

19 Ïþ sa auhumista gudya frah Ïesu bi siponyans ïs, yah bi laisein ïs.

20 Andhof ïmma Ïesus, Ïk andaugyo rodida manasedai ; ïk sinteino laisida ïn gaqumþai, yah ïn gudhusa, þarei sinteino Ïudaieis gaqimand, yah þiubyo ni rodida waiht.

21 Whis mik fraihnis ? fraihn þans hausyandans, wha rodidedyau du ïm ; sai ! þai witun, þatei qaþ ïk.

22 Ïþ þata qiþandin ïmma, sums andbahte standands, gaf slah lofin Ïesua, qaþuh, Swau andhafyis þamma reikistin gudyin ?

23 Andhof Ïesus, Yabai ubilaba rodida, weitwodei bi þata ubil ; aiþþau yabai

11 Đá cwæþ se Hǽlend to Petre, Dō đin sweord on his scǽþe ; đone calic đe mīn fæder me sealde, ne drince ic hine ?

12 Đæt folc, and se ealdor, and đæra Iudea þegnas, námon done Hǽlend, and būndon hine,

13 And lǽddon hine ǽrest to Annan : se wæs Caiphas sweor, and se Caiphas wæs đæs geares bisceop.

14 Witodlice Caiphas dihte đam Iudeōn, and cwæþ, đæt hyt betere wǽre đæt án man swulte for folce.

15 Simon Petrus fyligde đam Hǽlende, and ōđer leorning-cniht ; se ōđer leorning-cniht wæs đam bisceope cūþ. And he eode in mid đam Hǽlende, on đæs bisceopes cafer-tún ;

16 Petrus stōd æt đære dura đær ūte. Đá eode se leorning-cniht út, đe wæs đæs bisceopes cūđa, and cwæþ to đære dure-þȳnene, and lǽdde Petrum in.

17 Đá cwæþ seo duru-þȳnen to Petre, Cwyst đú, eart đú of đyses leorningcnihtum ? Đá cwæþ he, Nic, ne eom ic.

18 Đa þeowas and đa þegnas stōdon æt đam glēdon, and wyrmdon hig, forđam hit was ceald ; witodlice Petrus stōd mid him, and wyrmde hyne.

19 Se bisceop ácsode đone Hǽlend ymbe his leorning-cnihtas, and ymbe his lāre.

20 Đá andswarode se Hǽlend and cwæþ, Ic spræc openlice to middanearde ; and ic lǽrde symle on gesamnunge, and on temple, đær ealle Iudeas togædere comon, and ic ne spræc nán þing digelice.

21 Hwi ácsast đú me ? ácsa đa đe gehȳrdon, hwæt ic to him spræce ; hi witon, đa þing đe ic him sǽde.

22 Đá he đis cwæþ, đá slōh án đæra þegna đe đar stōdon, done Hǽlend mid his handa, and cwæþ, Andswarast đú swā đam bisceope ?

23 Se Hǽlend andswarode him and cwæþ, Gif ic yfele spræce, cȳþ ge-

11 Therfore Jhesu seide to Petre, Sende thou the swerd in to the schethe ; wolt thou not, that I drynke thilke cuppe, that my fadir 3af to me ?

12 Therfore the cumpany of kny3tis, and the tribune, and the mynystris of Jewis, token Jhesu, and bounden him,

13 And ledden him first to Annas ; sothli he was fadir of Cayphas wyf, that was bischop of that 3eer.

14 Sothli it was Cayphas, that 3af counceil to the Jewis, that it spedith o man for to deie for the peple.

15 Therfore Symount Petre suede Jhesu, and another disciple ; forsoth thilke disciple was knowun to the bischop. And he entride yn with Jhesu, in to the halle of the bischop ;

16 Sothly Petre stood at the dore withoute forth. Therfore the tothir disciple, that was knowun to the bischop, wente out, and seide to the womman kepinge the dore, and ledde yn Petre.

17 Therfore the handmayde, kepere of the dore, seide to Petre, Wher and thou art of the disciplis of this man ? He seide, I am not.

18 Forsoth the seruauntis and mynystris stooden at the colis, for it was coold, and thei warmyden hem ; sothli and Petre was with hem, stondinge and warmynge him.

19 Therfore the bischop axide Jhesu of his disciplis, and of his teching.

20 Jhesu answeride to him, I haue spokun opynly to the world ; I tau3te euere in the synagoge, and in the temple, whidur alle the Jewis camen to gidere, and in priuy I spak no thing.

21 What axist thou me ? axe hem that herden, what I haue spokun to hem ; lo ! thei witen, what thingis I haue seyd.

22 Whanne he hadde seid thes thingis, oon of the mynystris stondinge ny3, 3af a boffat to Jhesu, seyinge, Answerist thou so to the byschop ?

23 Jhesu answeride to him, If I haue spokun yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vppe thy swearde into the sheath ; shall I not drynke of the cuppe, which my father had geven me ?

12 Then the company, and the captayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst ; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yeare.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the people.

15 Simon Peter folowed Jesus, and another disciple ; that disciple was knowen of the hye preste. And went in with Jesus, into the pallys off the hye preste ;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was knowen vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples ? He sayde, I am nott.

18 The servauntes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves ; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde ; I ever taught in the sinagoge, and in the temple, whither all the Iewes resorted, and in secrete have I sayde nothynge.

21 Why axest thou me ? axe them whiche herde me, what I sayde vnto them ; beholde ! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, sayinge, Answrest thou the hye preste soo ?

23 Jesus answered hym, Yf I have evyll spoken, beare witnes of the evyll ;

waila, duwhe mik slahis ?

24 Þanuh ïnsandida ïna Annas gabundanana du Kayafin, þamma maistin gudyin.

25 Ïþ Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du ïmma, Niu yah þu þize siponye þis ïs ? Ïþ ïs afaiaik, yah qaþ, Ne, ni ïm.

26 Qaþ sums þize skalke þis maistins gudyins, sah niþyis was, þammei afmaimait Paitrus auso, Niu þuk sawh ïk ïn aurtigarda miþ ïmma ?

27 Þaruh aftra afaiaik Paitrus, yah suns hana hrukida.

28 Ïþ eis tauhun Ïesu fram Kayafin, ïn praitoriaun ; þanuh was maurgins, ïþ eis ni ïddyedun ïn praitoria, ei ni bisaulnodedeina, ak matidedeina pascha.

29 Þaruh atïddya ut Peilatus du ïm, yah qaþ, Who wrohe bairiþ ana þana mannan ?

30 Andhofun, yah qeþun du ïmma, Nih wesi sa ubiltoyis, ni þau weis atgebeima þus ïna.

31 Þaruh qaþ ïm Peilatus, Nimiþ ïna yus, yah bi witoda ïzwaramma, stoyiþ ïna. Ïþ eis qeþunuh du ïmma Ïudaieis, Unsis ni skuld ïst usqiman manne ainummehun ;

32 Ei waurd Frauyins usfullnodedi, þatei qaþ, bandwyands whileikamma dauþau skulda gaswiltan.

33 Galaiþ ïn praitauria aftra Peilatus, yah wopida Ïesu, qaþuh ïmma, Þu ïs þiudans Ïudaie ?

34 Andhof Ïesus, Abu þus silbin þu þata qiþis, þau anþarai þus qeþun bi mik ?

35 Andhof Peilatus, Waitei ïk Ïudaius ïm ? So þiuda þeina yah gudyans anafulhun þuk mis ; wha gatawides ?

36 Andhof Ïesus, Þiudangardi meina nist us þamma fairwhau ; ïþ us þamma fairwhau wesi meina þiudangardi, aiþþau andbahtos meinai usdaudidedeina, ei ni

witnesse be yfele ; gif ic wel spræce, hwi beatst ðú me ?

24 Ðá sende Annas hine to . . ðam bisceope, gebúndenne.

25 And Symon Petrus stód and wyrmde hyne ; ðá cwǽdon hí to him, Cwyst ðú, eart ðú of his leorning-cnihtum ? He wið-sóc, and cwæþ, Ic ne eom.

26 Ðá cwæþ án ðæs bisceopes þeowena, hys cúða, ðæs eare slóh Petrus of, Hú ne geseah ic ðé on ðam wyrt-túne mid hym ?

27 Petrus ðá eft wið-sóc, and sóna se cocc creow.

28 Ðá gelǽddon hí done Hǽlend to Caiphan, on ðæt dóm-ern ; hit wæs ðá morgen, and hí sylfe ne eodon in to ðam dóm-erne, ðæt hyg nǽron besmítene, ac ðæt hí ǽton hyra eastron.

29 Ðá eode Pilatus út to him, and cwæþ, Hwylce wróhte bringe ge ongean ðysne man ?

30 Hig andswaredon, and cwǽdon to him, Gif he nǽre yfel-dǽde, ne sealde we hine ðé.

31 Ðá cwæþ Pilatus to him, Nimaþ hine, and démaþ him, be eowre ǽ. Ðá cwǽdon ða Iudeas to him, Us nis álýfed ðæt we ǽnigne man ofslean ;

32 Ðæt ðæs Hǽlendes spræc wǽre gefylled, ðe he cwæþ, ðá he geswútelode hwylcon deaþe he swulte.

33 Ðá eode Pilatus eft in to ðam dómerne, and clypode done Hǽlend, and cwæþ to him, Eart ðú Iudea cining ?

34 Ðá andswarode se Hǽlend him, and cwæþ, Cwyst ðú dis of ðé sylfum, hwæðer ðe hyt ðé óðre sǽdon ?

35 Pilatus him andswarode and cwæþ, Cwyst ðú, eom ic Iudeisc ? Ðin þeod and dine bisceopas ðé sealdon me ; hwæt dydest ðú ?

36 Ðá cwæþ se Hǽlend, Mín ríce nys of ðysum middan-earde ; gif mín ríce wǽre of ðysum middan-earde, witodlice mine þegnas fuhton, ðæt ic nǽre geseald

yuel; sothli if wel, whi smytist thou me?

24 And Annas sente him boundun to Cayfas, the bischop.

25 Forsothe Symount Petre was stondynge and warmynge him; therfore thei seiden to him, Wher and thou art his disciple? He denyede, and seyde, I am not.

26 Oon of the bischopis seruauntis, cosyn of hym, whos litel eere Petre kittide of, seyde, Wher I syȝ not thee in the gardyn with hym?

27 Therfore eft Petre denyede, and a noon the koc crew.

28 Therfore thei leden Jhesu to Cayfas, in to the moot halle; sothli it was morwetyde, and thai entriden not in to the moot halle, that thei schulden not be defoylid, but that thei schulden ete paske.

29 Therfore Pilat wente out with oute forth to hem, and seide, What accusing brynge ȝe aȝens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoer, we hadden not bitakun hym to thee.

31 Therfore Pilat seith to hem, Take ȝe him, and deme ȝe him, vp ȝoure lawe. Therfore thei seyden to him, It is not leefful to vs for to slee ony man;

32 That the word of Jhesu schulde be fillid, which he seide, signyfiynge bi what deeth he was to deiynge.

33 Therfore eft Pilate entride in to the moot halle, and clepide Jhesu, and seide to him, Ert thou king of Jewis?

34 Jhesu answeride, and seide to him, Seist thou this thing of thi silf, ether othere seiden to thee of me?

35 Pilat answeride, Wher I am a Jew? Thi folk and bischopis bytokun thee to me; what hast thou don?

36 Jhesu answeride, My kyngdom is not of this world; if my kyngdom were of this world, sothly my mynystris schulden stryue, that I schulde not be

yf I have well spoken, why smytest thou me?

24 Annas sent hym bounde vnto Cayphas, the hye preste.

25 Simon Peter stode and warmed hym silfe; and they sayde vnto hym, Arte not thou also won of his disciples? He denyed itt, and sayde, I am not.

26 Won of the servauntes of the hye preste, his cosyn, whose eare Peter smote of, sayde vnto hym, Did not I se the in the garden with hym?

27 Peter denyed it agayne, and immediatly the cocke crewe.

28 Then ledd they Jesus from Cayphas, into the housse of iudgement; hit was in the mornynge, and they them selves went not into the iudgement housse, lest they shulde be defyled, butt that they myght eate pascha.

29 Pilate then went oute vnto them, and sayde, What accusacion brynge ye agaynste this man?

30 They answered, and sayd vnto hym, Iff he were nott an evyll doar, we wolde not have delyvered hym vnto the.

31 Then sayd Pilate vnto them, Take hym vnto you, and iudge hym, after youre awne lawe. The Iewes sayde vnto hym, It is nott lawfull for vs to putt eny man to deeth;

32 That the wordes of Jesus myght be fulfilled, which he spake, signifyinge what deeth he shulde deye.

33 Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd vnto him, Arte thou kynge of the Iewes?

34 Jesus answered, Sayst thou that off thy sylfe, or did other tell ytt the of me?

35 Pilate answered, Am I a Iewe? Thyne awne nacion and hye prestes have delivered the vnto me; what hast thou done?

36 Jesus answered, My kyngdome is not of this worlde; yff my kyngdome were of this worlde, then wolde my ministers suerly fight, that I shulde not be

galewiþs wesyau Ïudaium ; ïþ nu þiudangardi meina nist þaþro.

37 Þaruh qaþ ïmma Peilatus, An nuh þiudans ïs þu? Andhafyands Ïesus [qaþ],† Þu qiþis, ei þiudans ïm ïk. Ïk du þammagabaurans ïm, yah du þamma qam ïn þamma fairwhau, ei weitwodyau sunyai. Whazuh saei ïst sunyos, hauseiþ stibnos meinaizos.

38 Þanuh qaþ ïmma Peilatus, Wha ïst so sunya? Yah þata qiþands, galaiþ ut du Ïudaium, yah qaþ ïm, Ïk ainohun fairino ni bigita ïn þamma.

39 Ïþ ïst biuhti ïzwis, ei ainana ïzwis fraletau ïn pascha ; wileidu nu ei fraletau ïzwis þana þiudan Ïudaie?

40 Ïþ eis hropidedun aftra allai, qiþandans, Ne þana, ak Barabban. Sah þan was sa Barabba waidedya.

Chap. XIX. 1 Þanuh þan nam Peilatus Ïesu, yah usblaggw.

2 Yah þai gadrauhteis uswundun wippya us þaurnum, yah galagidedun ïmma ana haubid, yah wastyai paurpurodai gawasidedun ïna,

3 . . . Yah qeþun, Hails, þiudans Ïudaie. Yah gebun ïmma slahins lofin.

4 Atïddya aftra ut Peilatus, yah qaþ ïm, Sai! attiuha ïzwis ïna ut, ei witeiþ, þatei ïn ïmma ni ainohun fairino bigat.

5 Þaruh usïddya ut Ïesus, bairands þana þaurneinan waiþ, yah þo paurpurodon wastya. Yah qaþ ïm, Sa ïst sa manna!

6 Þaruh biþe sewhun ïna þai maistans gudyans yah andbahtos, hropidedun, qiþandans, Ushramei, ushramei ïna. Qaþ ïm Peilatus, Nimiþ ïna yus, yah hramyiþ, ïþ ïk fairina ïn ïmma ni bigita.

7 Andhofun ïmma Ïudaieis, Weis witoþ aihum, yah bi þamma witoda unsaramma skal gaswiltan, unte sik silban Guþs sunu gatawida.

8 Biþe gahausida Peilatus þata waurd, mais ohta sis.

Iudeum ; nis mîn rîce of ðysum middanearde.

37 Ðâ cwæþ Pilatus to him, Eart ðû witodlice cyning? Se Hælend him andswarode and cwæþ, Ðû hit segst, ðæt ic eom cyng. On ðam ic eom geboren, and to ðam ic com on middan-eard, ðæt ic cŷðe sōþfæstnysse. Æ'lc ðæra ðe ys on sóþfæstnysse, gehŷrþ mîne stefne.

38 Ðâ cwæþ Pilatus to him, Hwæt ys sóþfæstnys? And ðâ he ðis cwæþ, ðâ eode he eft út to ðam Iudeum, and cwæþ to him, Ne fúnde ic nánne gylt on ðysum men.

39 Hit ys eower gewuna, ðæt ic forgife eow ánne man on eastron ; wylle ge ðæt ic forgife eow Iudea cyning?

40 Hig clypedon ealle, and cwǽdon, Ná ðisne, ac Barraban. Witodlice Barrabas wæs þeof.

Chap. XIX. 1 Ðâ nam Pilatus ðone Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnenne cyne-helm, and ásetton hyne on his heáfod, and scrŷddon hyne mid purpuran reafe,

3 And hí comon to hym, and cwǽdon, Hál beo ðú, Iudea cyning. And hí plætton hyne mid hyra handum.

4 Ðâ eode Pilatus eft út, and cwæþ, Nú! ic hyne lǽde hider út to eow, ðæt ge ongyton, ðæt ic ne fúnde nánne gylt on him.

5 Ðâ eode se Hælend út, and bær þyrnenne cyne-helm, and purpuran reaf. And sǽde him, Hér is man!

6 Witodlice ðâ ða bisceopas and ða þegnas hine gesáwon, ðâ clypodon hig, and cwǽdon, Hóh hyne, hóh hyne. Ðâ cwæþ Pilatus to him, Nime ge hyne, and hóþ, ic ne fúnde nánne gylt on him.

7 Ða Iudeas him andswaredon and cwǽdon, We habbaþ æ, and be úre æ he sceal sweltan, forðam ðe he cwæþ ðæt he wǽre Godes sunu.

8 Ðâ Pilatus gehŷrde ðas spræce, ðâ ondréd he him ðæs ðe swîðor.

takun to the Jewis; now forsothe my kyngdom is not of hennis.†

37 And so Pilat seide to him, Therfore art thou kyng? Jhesu answeride, Thou seidist, for I am a kyng. To this thing I am born, and to this I cam in to the world, that I bere witnessing to treuthe. Ech that is of treuthe, heerith my voys.

38 Pilat seith to him, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, I fynde no cause in him.

39 Forsoth it is a custom to 3ou, that I delyuer oon to 3ou in pask; therfore wolen 3e I schal dismytte to 3ou the kyng of Jewis?

40 Therfore thei cryeden eft alle, seyinge, Not this, but Barabas. Forsothe Barabas was a theef.

Chap. XIX. 1 Therfore Pilat took thanne Jhesu, and scourgide.

2 And knyȝtis foldinge a crowne of thornes, puttiden on his heed, and diden aboute him a cloth of purpur,

3 And camen to him, and seiden, Heyl, kyng of Jewis. And thei ȝauen to hym boffatis.

4 Eft Pilat wente out, and seide to hem, Lo! I lede him to ȝou with oute forth, that ȝe knowe, for I fynde no cause in him.

5 Therfore Jhesu wente out, beringe a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo! the man.

6 Therfore whanne the bischopis and mynystris hadde seyn him, thei crieden, seyinge, Crucifie, crucifie him. Pilate seith to hem, Take ȝe him, and crucifie ȝe, sothli I fynde no cause in him.

7 The Jewis answeriden to him, We han a lawe, and vpon the lawe he owith to deie, for he made him Goddis sone.

8 Therfore whanne Pilat hadde herd this word, he dredde more.

delyvered to the Iewes; but nowe is my kingdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kynge then? Jesus answered, Thou sayst, that I am a kynge. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loosse at ester; will ye that I loose vnto you the kynge of the Iewes?

40 Then cryed they all againe, sayinge, Not him, but Barrabas. Barrabas was a robber.

Chap. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers wonde a croune off thornes, and put it on hys heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kynge off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde! I brynge him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearynge a croune of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde! the man.

6 When the hye prestes and ministers sawe him, they cryed, sayinge, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the sonne of God.

8 When Pilate herde that sayinge, he was the moare afrayde.

9 Yah galaiþ ïn praitauria aftra, yah qaþ du Ïesua, Whaþro ïs þu? Ïþ Ïesus andawaurdi ni gaf ïmma.

10 Þaruh qaþ ïmma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Ïesus, Ni aihtedeis waldufnye ainhun ana mik, nih wesi þus atgiban ïupaþro; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ïna; ïþ Ïudaieis hropidedun, qiþandans, Yabai þana fraletis, ni ïs friyonds Kaisara; sawhazuh ïzei þiudan sik silban tauyiþ, andstandiþ Kaisara.

13 Þanuh Peilatus, hausyands þize . .

9 And eode eft in to ðam dóm-erne, and cwæþ to ðam Hǽlende, Hwanon eart ðú? Witodlice se Hǽlend him ne sealde náne andsware.

10 Ðá cwæþ Pilatus to him, Hwí ne sprycst ðú wið me? Nást ðú, ðæt ic hæbbe mihte ðé to hónne, and ic hæbbe mihte ðé to forlǽtenne?

11 Se Hǽlend him andswarode, Nǽfdest ðú náne mihte ongean me, búton hyt wǽre ðé ufan geseald; forðam se hæfþ máran synne, se ðe me ðé sealde.

12 And syððan sóhte Pilatus hú he hyne forlǽte; ðá Iudeas clypodon, and cwǽdon, Gif ðú hine forlǽtst, ne eart ðú ðæs Caseres freond; ǽlc ðæra ðe hyne to cynge déþ, ys ðæs Caseres wiðer-saca.

13 Ðá Pilatus, ðás spræce gehýrde, ðá lǽdde he út ðone Hǽlend, and sæt ætfóran ðam dóm-setle on ðære stówe, ðe is genemned Lithostratos, and on Ebreisc Gabbatha.

14 Hit wæs ðá eastra gegearcung-dæg, and hyt wæs seo syxte tíd. Ðá cwæþ he to ðam Iudeum, Hér ys eower cyning!

15 Hí clypodon ealle, and cwǽdon, Nim hyne, nim hyne; and hóh. Ðá cwæþ Pilatus, Sceal ic hón eowerne cyning? Him andswaredon ða biscopas and cwǽdon, Næbbe we nánne cyning búton Casere.

16 Ðá sealde he hyne him, to áhónne. Ðá námon hí ðone Hǽlend, and tugon hine út.

17 And he sylf bær his róde mid him on ða stówe, ðe ys genemned Heafodpannan stów, and on Ebreisc Golgotha;

18 Dær hí hyne áhéngon, and twegen óðre mid him, on twá healfa, and ðone Hǽlend on middan.

19 Witodlice Pilatus wrát ofer-gewrit, and sette ofer his róde; dær wæs on gewriten, ÐIS YS SE NAZARENISCA HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudea rǽddon ðis gewrit, forðam ðe seo stów wæs gehende

9 And he wente in to the moot halle eft, and seyde to hym, Of whennus art thou? Forsothe Jhesu 3af not answere to him.

10 Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for to crucifie thee, and I haue power for to delyuere thee?

11 Jhesu answeride, Thou schuldist not haue ony power a3ens me, no but it were 3ouuen to thee fro aboue; therfore he that bitook me to thee, hath the more synne.

12 Theroff† Pilat sou3te for to delyuere Jhesu; forsothe the Jewis crieden, seyinge, If thou leeuyst this *man*, thou ert not frend of Cesar; for ech man that makith him silf kyng, a3en seith Cesar.

13 Therfore Pilat, whanne he hadde herd thes wordis, ledde Jhesu forth, and saat for domesman in a place, that is seide Licostratos, in Ebrew forsothe Golgatha.†

14 Forsoth it was the makinge redy† of pask, as the sixte our.† And he seith to the Jewis, Loo! 3oure kyng.

15 Forsoth thei cryeden, seyinge, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie 3oure kyng? The bischopis answeriden, We han no kyng no but Cesar.

16 Therfore thanne Pilat bitook him to hem, that he schulde be crucifyed. Forsothe thei token Jhesu, and ledden out.

17 And he berynge to him silf a eros wente out in to that place, that is seid of Caluarie, in Ebrew Golgatha;

18 Where thei crucifieden him, and othere tweye with him, on this syde and on that syde, forsothe Jhesu the myddil.

19 Forsothe and Pilat wroot a title, and puttide on the eross; sothli it was writun, Jhesu Nazaren, kyng of Jewis.

20 Therfore manye of the Jewis radden this title, for the place where Jhesu was

9 And went agayne in to the iudgment housse, and sayde vnto Jesus, Whence arte thou? Jesus gave hym none answere.

10 Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou nott, that I have power to crucify the, and have power to loose the?

11 Jesus answered, Thou coudest have no power att all agaynst me, except it were geven vnto the from above; therfore he that delivered me vnto the, is moare in synne.

12 And from thence forthe sought Pilate meanes to loose hym; but the Iewes eryed, sayinge, Yf thou lett hym goo, thou arte not Cesars frende; whosoever maketh himsilfe a kynge, is agaynst Cesar.

13 When Pilate herde that sayinge, he brought Jesus forthe, and sate doune to geve sentence in a place, called the Pavement, butt in the Hebrue tonge Gabbatha.

14 Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes, Beholde! youre kynge.

15 They eryed, Awaye with hym, awaye with hym; crucify hym. Pilate sayde vnto them, Shall I crucify youre kynge? The hye prestes answered, We have noo kynge but Cesar.

16 Then delivered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye.

17 And he bare his crosse and went forthe into a place, called the place off deed menns sculles, which is named in Hebrue Golgatha;

18 Where they crucified hym, and with hym two other, on ether syde won, and Jesus in the myddes.

19 Pilate wrote his title, and put it on the crosse; the wrytynge was, Jesus off Nazareth, kynge off the Iewes.

20 This tytle reed many off the Iewes, for the place where Jesus was crucified,

dære ceastre, dær se Hælend wæs áhang-
en, hit wæs áwriten Ebreiscum stafum
and Greciscum, and Leden stafum.
21 Đá cwædon đa bisceopas to Pilate
Ne writ đú Iudea cyning, ac đæt h
cwæde, Ic eom Iudea cyning.

22 Đá cwæþ Pilatus, Ic wrât, đæt ic
wrât.
23 Đá đa cempan hine áhéngon, h
námon his reaf, and worhton feowe
dælas, ælcum cempan ánne dæl, and
tunecan. Seo tunece wæs unásiwod
and wæs eall áwefen.

24 Đá cwædon hí him betweonan, Ne
slite we hý, ac uton hleotan, hwylce
úre heo sý; đæt đæt hálige gewrit sý
gefylled, đe đus cwyþ, Hí to dældon
him mine reaf, and ofer mîne reaf h
wurpon hlot. Witodlice đus dydon đa
cempan.
25 Đá stódon wið đa róde dæs Hæl-
endes móder, and his móder swuster,
Maria Cleophe, and Maria Magdalenisce.

26 Đá se Hælend geseah his móder,
and done leorning-cniht standende, đe
he lufode, đá cwæþ he to his méder,
Wif, hér! ys đin sunu.
27 Eft he cwæþ to đam leorning-cnihte,
Hér! ys đin móder. And of dære tíde
se leorning-cniht hi nam to him.
28 Æfter đyson, đá se Hælend wiste
đæt ealle þing wæron ge-endode, đæt
đæt hálige gewrit wære gefylled, đá
cwæþ he, Me þyrst.
29 Đá stód án fæt full ecedes. Hí
bewúndon áne spingan mid ysopo seo
wæs full ecedes, and setton to his múþe.

30 Đá se Hælend onfóng dæs ecedes,
đá cwæþ he, Hyt ys ge-endod. And he
áhylde his heafod, and ágeaf his gást.

31 Đá Iudeas bædon Pilatum, đæt man
forbræce hyra sceancan, and léte hi
nyđer, forđam đe hit wæs gegearcung-
dæg, đæt đa lichaman ne wunodon on
róde on reste-dæge, se dæg wæs mære
reste-dæg.

crucifiede, was nyȝ the citee, and it was writen in Ebrew, Greek, and Latyn.

21 Therfore the bischops of Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seyde, I am kyng of Jewis.

22 Pilat answeride, That that I haue writen, I haue writen.

23 Therfore the knyȝtis whanne thei hadden crucified him, token his clothis, and maden foure partis, to ech knyȝt a part, and a coote. Forsothe the coote was with out seem, and aboue wounn bi al.

24 Therfore thei seiden to gidere, Kitte we not it, but leye we lott, whos it is; that the scripture be fillid, seyinge, Thei partiden my clothis to hem, and in to my cloth thei senten lott. And sothli knyȝtis diden thes thingis.

25 Forsothe bisydis the cross of Jhesu stooden his modir, and Marie Cleaphe, the sister of his modir, and Marie Maudeleyn.

26 Therfore whanne Jhesu hadde seyn the modir, and the disciple stondinge, whom he louede, he seith to his modir, Womman, lo! thi sone.

27 Aftirward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hire in to his *thingis*.

28 Aftirward Jhesu witinge, for now alle thingis ben endid, that the scripture schulde be fillid, he seith, I thirste.

29 Sothli a vessel was putt ful of vynegre. Thei forsothe puttinge aboue with ysope the spounge ful of vynegre, offriden to his mouth.

30 Therfore whanne Jhesu hadde take vynegre, he seide, It is endid. And the heed bowid doun, he bitook the spirit.

31 Therfore for it was the makynge redy of pask, that the bodies schulde not dwelle in the cross in the saboth, for that day of saboth was greet, the Jewis preieden Pilat, that the hupis of hem schulden be brokun, and takun awey.

was neye to the cite, and it was written in Hebrue, Greke, and Latyn.

21 Then sayde the hye prestes off the Iewes to Pilate, Wryte nott kynge off the Iewes, butt that he sayde, I am kynge of the Iewes.

22 Pilate answered, What I have written, that have I written.

23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vppon thorowe and thorowe.

24 And they sayde won to another, Lett vs nott devyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.

26 When Jesus sawe his mother, and the disciple stondynge, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.

27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.

28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde, I thyrst.

29 There stode a vessell full off veneger by. They filled a sponge with venegre, and wonde it about with ysoppe, and put it to his mougth.

30 As sone as Jesus had receaved of the venegre, he sayd, It is fynnesshed. And bowed his heed, and gave vppe the goost.

31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remayne apon the crosse on the saboth daye, for that saboth daye was an hye daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Đá comon ða cempan, and bræcon
ærest ðæs sceancan . . . ., ðe mid him
áhangen wæs.

33 Đá hí to ðam Hælende comon, and
gesáwon ðæt he dead wæs, ne bræcon
hí ná his sceancan;
34 Ac án ðæra cempena ge-openode
his sîdan mid spére, and hrædlîce ðar
fleów blód út and wæter.

35 And se ðe hit geseah, cýðde ge-
witnesse, and his gewitnes is sóþ; and
he wát ðæt he sóþ sæde, ðæt ge ge-
lýfon.
36 Đás þing wæron gewordene, ðæt
ðæt gewrit wære gefylled, Ne forbræce
ge nán bán on him.
37 [And eft óðer gewrit segþ],† Hí ge-
seoþ on hwæne hig on-fæstnodon.

38 Witodlîce [æfter ðam]† Iosep fram
Arimathéa bæd Pilatus, ðæt he móste
niman ðæs Hælendes lichaman, forðam
ðe he wæs ðæs Hælendes leorning-
cniht, ðis he dyde dearnunga, for ðære
Iudea ege. And Pilatus him lýfde. Đá
com he, and nam ðæs Hælendes lic-
haman.
39 And Nichodemus com ðyder, se ðe
ærest com to ðam Hælende on niht
and brohte wyrt-gemang and alewan
swylce hund-teontig boxa.

40 Hig námon ðæs Hælendes lichaman
and bewúndon hine mid linenum clâðe
mid wyrt-gemangum, swá Iudea þeaw
ys to bebyrgenne.
41 Witodlîce ðar wæs wyrt-tún, on
ðære stówe ðar se Hælend áhangen
wæs, and on ðam wyrt-túne wæs niwe
byrgen, on ðære đá gyt nán man næs
áléd.
42 Sóþlîce ðar hig lédon done Hælend
for ðam ðæra Iudea gearcung wæs wið
ða byrgene.

Chap. XX. †1 Witodlîce on ánum
reste-dæge, seo Magdalenisce Maria com
on mergen, ær hit leoht wære, to ðære

32 Therfore knyȝtis camen, and sothly thei braken the thiȝes of the firste, and of the tothir, that was crucified with him.

33 Forsothe whanne thei hadden come to Jhesu, as thei syȝen him deed thanne, thei braken not his thiȝes;

34 But oon of the knyȝtis openyde his syde with a sper, and a noon bloot and watir wente out.

35 And he that syȝ, bar witnessing, and his witnessing is trewe; and he woot for he seith trewe thingis, that ȝe bileue.

36 Forsothe thes thingis ben don, that the scripture schulde be filled, ȝe schulen not breke† a boon of him.

37 And eft anothir scripture seith, Thei schulen se in to whom they piȝten thorw.

38 Sotheli aftir thes thingis Joseph of Armathi preiede Pilat, that he schulde take awey the body of Jhesu, for that he was a disciple of Jhesu, forsothe priuey, for the drede of Jewis. And Pilat suffride. Therfore he cam, and took awey the body of Jhesu.

39 Sothli and Nycodeme cam, that hadde come first to Jhesu in the nyȝt, beringe a medlynge of myrre and aloes, as an hundrid pound.

40 Therfore thei token the body of Jhesu, and bounden it in lynnen clothis with oynementis, as it is custom to Jewis for to birye.

41 Sothli in the place wher he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which not ȝit ony man was put.

42 Therfore there for the makynge redy of Jewis, for the graue was nyȝ, thei puttiden Jhesu.

Chap. XX. 1 Forsothe in the oon of the saboth,† Mary Mawdeleyn cam erly, whanne derknessis weren ȝit, at

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alredy, they brake not his legges;

34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.

35 And he that sawe it, bare recorde, and his recorde is true; and he knoweth that he sayth true, that ye myght beleve also.

36 These thinges were done, that the scripture shulde be fulfilled, Ye shall not breake a boone of him.

37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.

38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddy off Jesus. And Pilate gave him licence. . . . . .

39 And there cam also Nicodemus, which att the begynnynge cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounde wayght.

40 Then toke they the body of Jesu, and wonde it in lynnen clothes with those confeccions, as the manner of the Iewes is to bury.

41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulcre, wherin was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulcre was nye at honde.

Chap. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet darcke, vnto the sepul-

byrgene. And heo geseah ðæt se stán áweg ánumen wæs fram ðære byrgene.

2 Ðá arn heo, and com to Simone Petre, and to ðam ôðrum leorning-cnihte, ðe se Hælend lufode, and heo cwæþ to him, Hí námon Drihten of byrgene, and we nyton, hwar hí hyne lédon.

3 Petrus eode út, and se ôðer leorning-cniht, and comon to ðære byrgene.

4 Witodlice hig twegen urnon ætgædere, and se ôðer leorning-cniht fór-arn Petrus fórne, and com raðor to ðære byrgene.

5 And ðá he nyðer-ábeah, he geseah ða lin-wæda licgan, and ne eode ðeah in.

6 Witodlice Simon Petrus com æfter him, and eode into ðære byrgene, and he geseah lin-wæda licgan,

7 And ðæt swát-lin ðe wæs uppan his heafde, ne læg hyt ná mid ðam lin-wædum, ac on-sundron gefealden on ánre stówe.

8 Ðá eode eac in se leorning-cniht, ðe ærest com to ðære byrgene, and geseah, and gelýfde.

9 Witodlice ðá git hí ne cúðon hálige gewrit, ðæt hit gebyrede ðæt he sceolde fram deaþe árisan.

10 Ðá fóron eft ða leorning-cnihtas to ðam ôðrum.†

11 Witodlice Maria stód ðar úte æt ðære byrgene and weop. And ðá heo weop, heo ábeah nyðer, and beseah innan ða byrgene.

12 And geseah twegen englas sittan mid hwítum reafe, ánne æt ðam heafdum and ôðerne æt ðam fótum, ðær ðæs Hælendes líc álêd wæs.

13 Hí cwædon to hyre, Wíf, hwí wépst ðú? Ðá cwæþ heo to hym, Forðam hí námon mínne Drihten, and ic nát, hwar hí hine lédon.

14 Ðá heo ðás þing sæde, ðá bewende heo hí on-bæc, and geseah hwar se Hælend stód, and heo nyste ðæt hyt se Hælend wæs.

15 Ðá cwæþ se Hælend to hyre, Wíf, hwí wépst ðú? hwæne sécst ðú? Heo wénde ðæt hit se wyrt-weard wære, and

the graue. And she syȝ the stoon turned aȝen fro the graue.

2 Therfore she ran, and cam to Symount Petre, and to a nothir disciple, whom Jhesu louyde, and seith to hem, Thei han take the Lord fro the graue, and we witen not, where thei han put him.

3 Therfore Petre wente out, and thilke othere disciple, and thei camen to the graue.

4 Forsoth thei tweyne runnen to gidere, and thilke other disciple ran bifore sunner than Petre, and cam first to the graue.

5 And whanne he hadde ynbowyd him, he syȝ the scheetis putt, nethelees he entride not.

6 Therfore Symount Petre cam suynge hym, and he entride in to the graue, and he syȝ the scheetis putt,

7 And the sudarie that was on his heed, not putt with the scheetis, but by it silf wlappid in to o place.

8 Therfore thanne and thilke disciple that cam first to the graue, entride, and syȝ, and bileuede.

9 Forsothe thei wisten not the scripture, for it bihofte him for to ryse aȝen fro deede men.

10 Therfore the disciplis wenten eft to hem selue.

11 Forsoth Marie stood at the graue withoute forth wepynge. Therfore while she wepte, sche bowide hir, and biheld forth in to the graue.

12 And she syȝ twey angelis sittynge in whyt, oon at the heed and oon at the feet, wher the body of Jhesu was putt.

13 Thei seyn to hir, Womman, what wepist thou? She seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt him.

14 Whanne she hadde seid thes thingis, she was turnyd a bak, and syȝ Jhesu stondinge, and wiste not for it was Jhesu.

15 Jhesu seith to hir, Womman, what wepist thou? whom sekist thou? She gessinge for he was a gardener, seith

ere. And sawe the stone rowled awaye from the toumbe.

2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the toumbe, and we cannot tell, where they have layde hym.

3 Peter went forth, and that other disciple, and cam vnto the sepulcre.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulcre.

5 And he stouped doune, and sawe the lynnen clothes, yet went he not in.

6 Then cam Simon Peter folowynge hym, and went into the sepulcre, and sawe the lynnen clothes lye,

7 And the napkyn that was aboute hys heed, nott lyinge wyth the lynnen clothes, but wrapped togedder in a place by yt sylfe.

8 Then went in also that other disciple whych cam fyrst to the sepulcre, and he sawe, and beleved.

9 For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth.

10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out att the sepulcre wepynge. As she wept, she bowed her sylfe into the sepulcre,

12 And sawe two angels clothed in whyte sittyng, the one att the heed and the other at the fete, where they had layde the body of Jesus.

13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.

14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus.

15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She supoosynge that he had bene the gar-

cwæþ to him, Leof, gif đú hine name, sege me, hwar đú hine lédest, and ic hine nime.

16 Đá cwæþ se Hǽlend to hyre, Maria. Heo bewende hí and cwæþ to him, Rabboni, đæt ys gecweden, láreow.

17 Đá cwæþ se Hǽlend to hyre, Ne æt-hrín đú mín, nú gyt ic ne ástáh to mínum fæder; gang to mínum bróđrum, and sege him, Ic ástige to mínum fæder and to eowrum fæder, and to mínum Gode and to eowrum Gode.

18 Đá com seo Magdalenisce Maríá, and cýđde đam leorning-cnihtum and cwæþ, Ic geseah Drihten, and đás þing he me sǽde.†

19 Đá hit wæs ǽfen, on ánon đæra reste-daga, and đa dura wǽron belocene, đær đa leorning-cnihtas wǽron gegaderode, for đæra Iudea ege, se Hǽlend com, and stód to-middes hyra, and cwæþ to him, Sig sibb mid eow.

20 And đá he đæt cwæþ, he æt-ýwde him his handa and his sídan; đa leorning-cnihtas wǽron blíþe, đá hí hæfdon Drihten gesewen.

21 He cwæþ eft to him, Sig sibb mid eow; swá swá fæder me sende, ic sende eow.

22 Đá he đæt cwæþ, đá bleow he on hí, and cwæþ to him, Underfóþ Háligne Gást;

23 Đæra synna đe ge forgyfaþ, hí beoþ him forgyfene; and đara đe ge healdaþ, hig beoþ gehealdene.

24 Witodlice Thomas, án of đam twelfum, đe ys gecweden Didimus, đæt ys, Gelýcost, on úre geþeode, he næs mid him, đá se Hǽlend com.

25 Đá cwǽdon đa óđre leorning-cnihtas to him, We gesáwon Drihten. Đá cwæþ he to him, Ne gelýfe ic, búton ic geseo đæra nægla fæstnunge on his handa, and ic dó mínne finger on đæra nægla stede, and dó míne hand to his sídan.

26 And eft æfter eahta dagum his leorning-cnihtas wǽron inne, and Thomas mid him. Se Hǽlend com, belocenum

to him, Sire, if thou hast takun him vp, seye to me, where thou hast put him, and I schal take him awey.

16 Jhesu seith to hir, Marie. She conuertid seith to him, Rabbony, that is seid, maistir.

17 Jhesu seith to hir, Nyle thou touche me, for I haue not ȝit styȝed to my fadir; forsothe go to my britheren, and seye to hem, I styc to my fadir and ȝoure fadir, to my God and ȝoure God.

18 Mary Mawdeleyn cam, tellinge to disciplis, For I syȝ the Lord, and thes thingis he seide to me.

19 Therfore whanne euentid was in that day, oon of the sabotis, and the ȝatis weren schitt, where disciplis weren gederid, for the drede of Jewis, Jhesu cam, and stood in the myddel of hem, and seide to hem, Pees to ȝou.

20 And whanne he hadde seid this thing, he schewide to hem hondis and the syde; therfore the disciplis ioyeden, the Lord seyn.

21 Therfore he seith to hem eft, Pees to ȝou; as the fadir sente me, and I sende ȝou.

22 Whanne he hadde seid thes thingis, he blew ynne, and seide, Take ȝe the Hooly Gost;

23 Whos synnes ȝe schulen forȝyue, thei ben forȝouun; and whos synnes ȝe schulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue, that is seid Didymus, ... was not with hem, whanne Jhesu cam.

25 Therfore othere disciplis seiden, We han seyn the Lord. Forsothe he seide to hem, No but I schal se in his hondis the ficching of naylis, and schal sende my fyngris in to places of naylis, and I schal sende myn honde in to his syde, I schal not bileue.

26 And aftir eiȝte dayes eft his disciplis weren with ynne, and Thomas with hem. Jhesu cam, the ȝatis schitt,

dener, sayde vnto hym, Syr, if thou have borne him hence, tell me, where thou hast layde him, and I will take hym awaye.

16 Jesus sayde vnto her, Mary. She turned her sylfe and sayde vnto hym, Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me not, for I have nott yet ascended to my father; butt goo to my brothren, and saye vnto them, I ascende vnto my father and youre father, my God and youre God.

18 Mary Magdalene cam, and tolde the disciples, That she had sene the Lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt, where the disciples were assembled to gedder, for feare of the Iewes, cam Jesus, and stode in the myddes, and sayd to them, Peace be with you.

20 And when he had so sayde, he shewed vnto them his hondes and his fete and his syde; then were the disciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace be with you; as my father sent me, even so sende I you.

22 When he had sayde that, he bluwe on them, and sayde vnto them, Receave the Holy Goost;

23 Whosoevers synnes ye remyt, they are remitted vnto them; and whosoevers synnes ye retayne, they are retayned.

24 Thomas, one off the twelve, called Didimus, ... was not with them, when Jesus cam.

25 The other disciples sayd vnto hym, We have sene the Lorde. And he sayde vnto them, Except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleve.

26 And after viij dayes agayne the disciples were with in, and Thomas was with them. Jesus cam, when the dores

durum, and stōd to-middes him, and cwæþ, Sīg eow sibb.

27 Syððan he sæde Thome, Dō ðinne finger hider, and geseoh mīne handa, and nim ðine hand, and dō on mīne sīdan, and ne beo ðū ungeleafful, ac geleafful.

28 Thomas andswarode, and cwæþ to him, Ðū eart mīn God and mīn Drihten.

29 Se Hælend cwæþ to him, Ðū gelȳfdest, forðam ðū me gesāwe; ða synd eadige, ðe ne gesāwon, and gelȳfdon.

30 Witodlīce manege ōðre tācen se Hælend worhte on his leorning-cnihta gesyhþe, ðe ne synd on ðysse bēc āwritene.

31 Witodlīce ðās þing synd āwritene, ðæt ge gelȳfon, ðæt se Hælend ys Crist, Godes sunu, and ðæt ge habbon ēce līf ðonne ge gelȳfaþ on his naman.

Chap. XXI. †1 Eft æfter ðam se Hælend hine geswūtelode ðus . . . æt ðære Tiberiādiscan sæ. . . . .

2 Simon Petrus, and Thomas, ðe ys gecweden Gelīcost, wǣron ætgædere, and Nathanahel, se wæs of Chanaā Galileæ, and Zebedeus suna, and ōðre twegen ðæra leorning-cnihta.

3 Ðā cwæþ Simon Petrus to him, Ic wylle gān on fixoþ. Ðā cwǣdon hī to him, And we wyllaþ gān mid ðē. And hī eodon ūt, and eodon on scip. And ne fēngon nān þing on ðære nihte.

4 Witodlīce on ǣrne mergen, se Hælend stōd on ðam strande; ne gecneowon ðeah ða leorning-cnihtas, ðæt hit se Hælend wæs.

5 Ðā cwæþ se Hælend to him, Cnapan, cweðe ge, hæbbe ge sufol? Hig andswarodon him and cwǣdon, Nese.

6 He cwæþ to him, Lǣtaþ ðæt nett on ða swīðran healfe ðæs rēwettes, and ge gemētaþ. Hig lēton witodlīce, and ne mihton hit āteon, for ðæra fixa mænigeo.

7 Witodlīce se leorning-cniht, ðe se

and stood in the myddel, and seide, Pees to ȝou.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn hondis, and bryng to thin hond, and send in to my syde, and nyle thou be vnbileueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesu seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that syȝen not, and han bileuyd.

30 Forsothe and Jhesus dide manye othere signes in the syȝt of his disciplis, whiche ben not writun in this book.

31 Forsothe thes ben writun, that ȝe bileue, for Jhesu is Crist, the sone of God, and that ȝe bileuynge haue lyf in his name.

Chap. XXI. 1 Aftirward Jhesu eft schewide him to his disciplis, at the see of Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, and Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweye othere of his disciplis.

3 Symount Petre seith to hem, I go for to fysche. Thei seyn to him, And we comen with thee. And thei ȝeden out, and stiȝeden in to a boot. And in that niȝt thei token nothing.

4 Forsoth the morwe maad, Jhesu stood in the brynke; nethelees the disciplis knewen not, for it was Jhesu.

5 Therfore Jhesu seith to hem, Children, wher ȝe han ony soupynge thing? Thei answeriden, Nay.

6 He seide to hem, Send ȝe the nett in to the riȝthalf of the rowyng, and ȝe schulen fynde. Therfore thei senten the nett, and now thei myȝten not drawe it, for multitude of fyschis.

7 Therfore thilke disciple, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therfore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciples, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in belevynge myght have life thorewe his name.

Chap. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galile, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshynge. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thynge.

4 When the mornynge was nowe come, Jesus stode on the shore; neverthelesse the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the disciple, whom Jesus

Hælend lufode, cwæþ to Petre, Hit ys Drihten. Đá Petrus gehýrde đæt hit Drihten wæs, đá dyde he on his tunecan, and begyrde hine, witodlice he wæs ær nacod, and scét innan sæ.

8 Đa óđre leorning-cnihtas reowon đær-to, hí wæron unfeor fram lande, swylce hit wære twá hund elna, and tugon hyra fisc-nett.

9 Đá hig on land eodon, hí gesáwon licgan gléda, and fisc đar on fýr, and hláf.

10 Đá cwæþ se Hælend to him, Bringaþ đa fixas, đe ge nú gefengon.

11 Simon Petrus eode up, and téh his nett on land, micelra fixa full, đæra wæs hund-teontig and þreo and fiftig; and đá hyra swá fæla wæs, næs đæt nett tobrocen.

12 Đá cwæþ se Hælend to him, Gáþ hyder, and etaþ. And nán đæra đe đar sæt, ne dorste hine ácsian, Hwæt he wære, hí wiston đæt hit wæs Drihten.

13 And se Hælend com, and nam hláf, and eac fisc, and sealde him.

14 On đysum wæs se Hælend þríwa geswútelod his leorning-cnihtum, đá he árás of deaþe.

15 Đá hí æton, †đá cwæþ se Hælend to Simon Petre, Simon Iohannis, lufast đú me swíđor đonne đás? He cwæþ to him, Gea, Drihten, đú wást đæt ic đé lufige. He cwæþ to him, Heald mine lamb.

16 He cwæþ eft to him, Simon Iohannis, lufast đú me? He cwæþ to him, Gea, Drihten, đú wást đæt ic đé lufige. Đá cwæþ he to him, Heald mine lamb.

17 He cwæþ þriddan síđe to him, Simon Iohannis, lufast đú me? Đá wæs Petrus sárig, forđam đe he cwæþ þriddan síde to him, Lufast đú me, and he cwæþ to him, Drihten, đú wást ealle þing; đú wást đæt ic đé lufige. Đá cwæþ he to him, Heald mine sceap.

18 Sóþ, ic secge đé, đá đú gingra wære, đú gyrdest đé, and codest đær đú woldest; witodlice đonne đú ealdest, đú strecst đine handa, and óđer đé gyrt,

louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd for it was the Lord, girte him with a coote, sothli he was nakid, and sente him in to the see.

8 Sothli othere disciplis camen by boot, for thei weren not fer fro the lond, but as two hundrid cubitis, drawynge the nett of fischis.

9 Therfore as thei camen doun in to the lond, thei syȝen colis put, and a fysch put aboue, and breed.

10 Jhesu seith to hym, Brynge ȝe of the fischis, whiche ȝe han taken now.

11 Symount Petre stiȝede vp, and drowȝ the nett in to the lond, ful of grete fischis, an hundrid fyfti and thre; and whanne thei weren so greete, the nett is not brokun.

12 Jhesu seith to hem, Come ȝe, ete ȝe. And no man of the sittinge at mete durste axe him, Who art thou, witinge for it is the Lord.

13 And Jhesu cam, and took breed, and ȝaf to hem, and the fysch also.

14 Now this thridde day Jhesu is schewid to his disciplis, whanne he hadde rise aȝen fro deed *men*.

15 Therfore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don?* He seith to hym, ȝhe, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, ȝhe, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis; thou wost for I loue thee. Jhesu seith to him, Feede thou my scheep.

18 Treuli, treuli, I seie to thee, whanne thou were ȝongere, thou girdedist thee, and wandridest where thou woldist; sothli whanne thou schalt wexe eldere,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisshes.

9 As sone as they were come to londe, they sawe hoot coles layde, and fisshe layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisshes, which ye have nowe caught.

11 Simon Peter stepped forthe, and drewe the nett to londe, full of greate fisshes, an hondred and .liij. and for all there were so many, yet was not the net broken.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fisshe lykwyse.

14 And this is nowe the thyrde tyme that Jesus apered to his disciples, after that he was rysen agayne from deeth.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, lovest thou me more then these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, lovest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my shepe.

17 He sayde vnto hym the thyrde tyme, Simon Joanna, lovest thou me? Peter sorowed, because he sayde the thyrde tyme, Lovest thou me, and sayde vnto hym, Lorde, thou knowest all thynge; thou knowest that I love the. Jesus sayde vnto hym, Fede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou gerdedst thy silfe, and walkedst whither thow woldest; but when thou arte olde, thou shalt

and lǽt ðyder ðe ðú nelt.

19 Ðæt he witodlice sǽde, and tácnode hwylcon deaþe he wolde God geswútelian. †And ðá he ðæt sǽde, ðá cwæþ he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá geseah he ðæt se leorning-cniht him fyligde, ðe se Hǽlend lufode, se ðe hlinode on gebeorscype ofer his breost, and cwæþ, Drihten, hwæt ys, se ðe ðé belǽwþ?

21 Witodlice ðá Petrus ðysne geseah, ðá cwæþ he to ðam Hǽlende, Drihten, hwæt sceal ðes?

22 Ðá cwæþ se Hǽlend to him, Ic wylle ðæt he wunige ðus oð ic cume, hwæt to ðé? fylig ðú me.

23 Witodlice ðeos spræc com út gemang bróðrum, ðæt se leorning-cniht ne swylt. And ne cwæþ se Hǽlend to him, ne swylt he, ac, Ðus ic wylle ðæt he wunige oð ic cume, hwæt to ðé?

24 Ðis ys se leorning-cniht, ðe cýþ gewitnesse be ðyson, and wrát ðás þing; and we witon, ðæt hys gewitnes ys sóþ.

25 Witodlice óðre manega þing synd ðe se Hǽlend worhte, gif ða ealle á-writene wǽron, ic wéne ne mihte ðes middan-eard ealle ða béc befón. Amen.

thou schalt holde forth thin hondis, and anothir schal girde thee, and leede thee whidir thou wolt not.

19 Sothli he seide this thing, signyfyinge by what deeth he was to glorifiynge God. And whanne he hadde seid thes thingis, he seith to him, Sue thou me.

20 Petre conuertid sy3 thilke disciple, whom Jhesu louede, and which restide in the souper on his brest, and he seide *to hym*, Lord, who is it, that schal bitraye thee?

21 Therfore whanne Petre hadde seyn this *disciple*, he seith to Jhesu, Lord, what forsothe this?

22 Jhesu seith to him, So I wole him dwelle til I come, what to thee? sue thou me.

23 Therfore this word wente out a mong britheren, for thilke disciple deyeth not. And Jhesu seide not to him, for he deieth not, but, So I wole him dwelle til I come, what to thee?

24 This is thilke disciple, that berith witnessing of thes thingis, and wroot thes thingis; and we witen, for his witnessing is trewe.

25 Forsothe there ben and manye othere syngnes† that Jhesu dide, whiche if thei ben writun by eche by hem silue, I deme neither the world him silf to mowe take tho bookis, that ben to be writun.

Here endith the gospel of John.

stretche forthe thy hondes, and a nother shall gyrde the, and leade the whither thou woldest not.

19 That spake he, signifyinge by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowynge, which also lened on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayinge a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testifieth off these thynges, and wrote these thynges; and we knowe, thatt hys testymony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainct Jhon.

NOTES ON

THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo þairh Marku anastodeiþ *Evangelium secundum Marcum incipit.* From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news.* Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gōd *good,* and spell *a narration, news,* that is Gōdspell, our present Gospel. The writers of the Gospels were then styled Gōdspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist,* or *bringer of glad tidings.*

Matt. i. 21. The Gothic text is based upon the Codex Argenteus, as given in —"Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicæ fragmenta, quæ iterum recognita adnotationibusque *instructa per lineas singulas ad fidem codicis,* additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguæ Gothicæ docens, et in schola Cathedrali adjunctus. Upsaliæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857."

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in the Ambrosian Library at Milan, containing ch. xxv. 38–46: xxvi. 1–3, 65–75: and xxvii. 1;—Part of St. Paul's Epistle to the Romans from the Codex Carolinus, in the Library of Wolfenbüttel in the Duchy of Brunswick;—and the Skeireins, i. e. Ἑρμηνεία, Interpretatio, or *Commentary* of part of St. John's Gospel, from the MSS. in the Vatican and Ambrosian Libraries. They are printed in an inexpensive form,—an 8vo. pamphlet of 48 pages,—with this Title,—"Fragmenta Gothica Selecta, ad fidem codicum Ambrosianorum Carolini Vaticani. Edidit Andreas Uppström, Upsaliæ, C. A. Leffler, Reg. Acad. Typographus MDCCCLXI." In his preface, he defends himself from some severe strictures, which his laborious and valuable work does not appear to have deserved.

Where our text differs from Dr. Uppström's, a small † is placed after the word or clause in the text, referring to these notes for the reason of the alteration, or for the source of the addition. The indefatigable and learned Massmann has made up some of the verses of the lost chapters of St. Matthew by quotations from other sources. These verses are given from the other Gospels, in the text of Upps. on the plan of Professor Massmann's most useful and comprehensive "Ulfilas. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache: Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massmann. 8vo. Stuttgart, 1857."

Matt. i. 21. Taken partly, from Lk. i. 31. For Ïesu, see Note on Mt. vii. 28.

iii. 3. Partly, from Lk. iii. 4; Mk. i. 3.—**7, 8.** Partly, from Lk. iii. 7, 8.—**9.** Partly, from Lk. iii. 8 Mass.—**10.** Exactly, from Lk. iii. 9, the text of Upps. which agrees with Mass.—**11.** Partly, from Lk. iii. 16: Mk. i. 8: Skeireins 4to. Mass. p. 14, and 42: Upps. 4to. p. 1: 8vo. p. 25. The words within square brackets [ ] are added here and in other places to complete the sense. See Mass. Ulfilas, p. 38.

iv. 4. Partly, from Lk. iv. 4 Mass.—**5.** Partly, from Lk. iv. 9.—**6.** Exactly, from Lk. iv. 9–11.—**7.** Exactly, from the last clause of Lk. iv. 12.—**10.** Partly, from Lk. iv. 8.—**17.** Partly, from Mk. i. 15 Mass.—**18.** From Mk. i. 16.—**19.** From Mk. i. 17.—**20, 21.** Partly, from Mk. i. 18, 19, 20 Mass.—**22.** Partly, from Mk. i. 20.

v. 3. From Lk. vi. 20 Mass.—**8.** Exactly, from Skeireins Mass. 4to. p. 26, col. 2, and p. 48, col. 2; also Upps. 4to. p. 1: 8vo. p. 37, 20–23: also Cast. Mai. p. 24.—Palimpsests. As Cast. Mai. the contraction for Count Castiglione and Angelo Mai, will be quoted hereafter, it may be noticed, that they have published Ulphilæ, in Ambrosianis *palimpsestis*, specimen (*see Note on ch.* vii. 28). Mai had discovered in the Ambrosian Library at Milan, in 1817, parts of the Gothic translation of the Scriptures, under more recent writing. These are called *Palimpsests* or *rescripts*, because they were παλίμψηστοι *cleaned again* (from παλίν *again*, and ψάω *to scour, clean*); that is, the original writing was washed off the parchment, that it might be used for a new manuscript. The first writing could seldom be entirely obliterated, and it could, therefore, be often read under, and on the side of the later writing. Facsimiles are given by Cast. Mai. They recovered under other writing, not only this 8th verse of Matt. v., but other parts of Scripture, see note on Matt. i. 21, p. 570. —**13.** See Lk. xiv. 34; Mk. ix. 50 Mass. —**15.** Here the Codex Argenteus begins, and continues to ch. vi. 32, where another chasm occurs in the MS. indicated by a blank space in the Gothic column. Upps. p. 2 and 4.—**15***e*. The small italic letter after the number of the verse, indicates the word referred to in the verse. The first word of the verse is denoted by *a*, the second by *b*, and the fifth by *e*. Thus, 15*e* denote verse 15, and *e* the fifth word of that verse, or liuteiþ. Arg. has liuteiþ, evidently a mistake for liuhteiþ; see liuhtyai in the next verse.—**29***i*. Arg. has usstagg, but it ought to be usstigg.—**43***ij*. Arg. has fiais fiand for fiyais fiyand.

vi. 24*y*. Mammonin—In the margin of the Codex Argenteus, against this word, Upps. was the first to notice faihuþra[ina] which Junius Glos. says, "videtur mihi composita ex faihu *opes, divitiæ;* et þreihan *premere, comprimere, elidere, affligere;* propter multiplices illas curas, quæ acquirendas acquisitasque opes comitantur," p. 244. Faihuþraina is from Lk. xvi. 9. The A.S. translates δουλεύειν μαμωνᾷ *servire mamonæ*, by woruld-welan *worldly weal.*

vii. 28*e*. ĪS in Arg. is a contraction for ïesus. Dr. Marshall, in the Gothic and Anglo-Saxon Gospels of 1665, was the first to suggest this true reading, in a note on Mt. xi. 16, p. 405. Dr. Marshall's suggestion was verified by Cast. Mai in 1819. Esdras ii. 36, where the word was first found written in full: thus ns rakal ïesus us garda Ïesuis, τῷ οἴκῳ Ἰησοῦ *de domo Iesu.* They then add, in a note, "Ita codex explicatis omnibus litteris ïesus, quum alibi sit īs. Ergo nunc omnino definitur controversia num legendum sit ïesus an ïalsus, de qua jampridem egerant Ihreus *in Ulphila illustr.* ad Marc. i. 45. Gordonus *in specimine animadv. critic.* et Knittelius in Commentario ad Ulphil. p. 321." *Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen*, conjunctis *curis ejusdem Maii et Caroli Octavii*

Castillionœi editum, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

Matt. ix. 15*t*. Arg. atgagggand for atgaggand.

xi. 10. Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—**15***c*. From 15*c*. to 23*q*. Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

xxv. 38–46. From Cast. Mai, p. 8, 9 : Arg. p. 13 : Upps. Frag. Goth. p. 1, 2.

xxvi. 1–3, 65–69. Cast. Mai, p. 10, 11 : Arg. p. 14 : Upps. Frag. Goth. p. 2, 3.—**70–75**. Arg. : Upps. p. 14 : Frag. p. 3, 4 : Cast. Mai, p. 10–12.

xxvii. 1. Cast. Mai, p. 10–13 : Arg. p. 14 : Upps. Frag. Goth. p. 3, 4.—**51***e*. Arg. diskritnoda for disskritnoda, as in the last word of this verse.

Mark x. 39*y*. [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—**42***j*. [þaiei] w. in Arg. See last note and reference.

Luke vii. 32*t*. Arg. yan-ni evidently for yah-ni.

ix. 50*o*. Ni ainshun auk ïst manne, saei ni gawaurkyai maht ïn namin meinamma, *Literally and in the order of the words*,—Nullus etiam est hominum, qui non faciat potentiam [virtutem, miracula] in nomine meo. This passage is not found in the Greek MSS. but in some Latin versions. It is in the parallel passage of St. Mark ix. 39, where the Vulgate has—"Nemo est enim, qui faciat virtutem in nomine meo."

xiv. 31*ij*.—Gabelentz and Löbe, p. 133, note to 31*ij*, assert that—du wiganna of Arg. "Sine dubio falsum, pro du wigana *ad bellum*, qui est dativus vocis wigans *bellum*." Upps. thinks the reading of Arg. may be retained; it is, therefore, adopted in our text. Though his remarks are too long for insertion, we give the following quotation, and refer to his note for particulars. "Quid si Codicis lectio ipsa per se proba est, dummodo probe explicetur? Nos verbum pro verbo reddimus : *aut quis rex iens ruere contra alium regem ad movendum* l. *quatiendum* l. *pellendum* sc. eum, *nœ*. l. *profecto, nonne sedens antea cogitat* . . . . ? Upps. p. 74, note on line 6, 7.

xv. 22*i*. Arg. bringiþ, for briggiþ.—**23***b*. Arg. bringandans, for briggandans.

John i. 29*a–j*. Taken from Skeireins, 4to. p. 4, line 3–6; and p. 37, line 14, 15 : Upps. Frag. Goth. 8vo. p. 15, 10–13.

iii. 3*a–m*. From Skeireins, p. 7, 20–25; and p. 39, 10–12 : Upps. Frag. Goth. p. 21, 4–10.—**4***a–p*. Skeir. p. 8, 11–17; and p. 39, 18–21 : also p. 8, 25–p. 9, 7; and p. 40, 4–6 : Upps. Frag. Goth. p. 20, 2–8 : also p. 20, 16–23.—**5***a–q*. Skeir. p. 9, 16–22; and p. 40, 11–13 : Upps. Frag. Goth. p. 21, 4–10.—**23***a–h*. Skeir. p. 11, 1–4; and p. 41, 1–2 : Upps. Frag. Goth. p. 22, 14–17.—**24***a–h*. Skeir. p. 11, 4–7; and p. 41, 3–4 : Upps. Frag. Goth. p. 22, 17–20.—**25***a–k*. Skeir. p. 11, 24–25. and p. 12, 1–3; and p. 41, 12–13 : Upps. Frag. Goth. p. 23, 12–16.—**26***a–r*. Skeir. p. 15, 10–17; and p. 43, 5–7 :

Upps. Frag. Goth. p. 26, 19–25, &c. 29*a–e*, 30*a–f*. Skeir. p. 15, 1–4; and 43, 1, 2: Upps. Frag. Goth. p. 26, 10–13.—31*a–f*. Skeir. p. 16, 20, 21; and p. 43, 21: Upps. Frag. Goth. p. 27, 29–30.—31*g–j*. Skeir. p. 17, 16–17; and 44, 9: Upps. Frag. Goth. p. 28, 20, 21.—31*k–m*. Skeir. p. 17, 6; and p. 44, 11: Upps. Frag. Goth. p. 28, 23.—32*a–m*. Skeir. p. 17, 20–24; and p. 44, 11–14: Upps. Frag. Goth. p. 28, 24–28.

v. 21*a–o*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 2–7.—22*a–k*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 16–19.—23*a–g*. Skeir. p. 21, 18–20; and p. 46: Upps. Arg. p. 19; and Frag. Goth. p. 32, 12–14.—35*a–o*. Skeir. p. 23, 17–22; and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 34, 19–20, and p. 35, 1–4.—36*a–dd*. Skeir. p. 23, &c. and p. 47: Upps. Arg. p. 19; Frag. Goth. p. 35, 5–15.—37*a–i*. Skeir. p. 25, 9–12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 36, 16–19.—37*j–r*. Skeir. p. 26; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 12–14.—38*a–p*. Skeir. p. 26, 7–12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 15–20.—45*a–o*. With *a* the Codex Arg. begins again, and is perfect to ch. viii, except the omission of v. 39 ch. vi: part of v. 29, and v. 53 ch. vii.

vii. 41*i*. Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18*f–k*. Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.

Ni whashun nimþ þo af
[mis, akei ïk lagya þo af]
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25*no*. The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32.—Mass. alters the text to þauhyabai gadauþniþ, in Greek κἂν ἀποθάνῃ, and the Vulgate *etiam si mortuus fuit*.

xii. 1*a*. From Arg. fol. 75, 1.

xviii. 37*l*. [qaþ] is omitted in Arg.

NOTES ON

THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Gōdspell is derived from gōd *good,* and spell *narration, message, tidings.* It has exactly the same meaning as the Greek *εὐαγγέλιον,* from *εὖ well, good,* and *ἀγγέλλω to bear a message, to bring tidings or news.*

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ descriptus." A reference is made to it, in the following notes, by **B.**, which is the first letter of **Bene't**, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. Ii. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ scriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in B and H. They could not be retained in the body of our Anglo-Saxon Text, as they stand in C, without deranging the parallel order of the verses, and the loss of much space. An obelisk † is, therefore, placed in the Text, where the Rubrics begin, referring to the chapter and verse, where they will be found in the following notes.

Matt. i. 18*a*. Ðys Gōdspel gebyraþ on myde-wyntres mæsse-æfen. C. *That is, the Rubric of the Cambridge MS.* Ii 2. 11, *in the University Library.*—25*fg.* [oð ðæt] from Rushw.

ii. 1*a*. Ðys sceal on twelftan dæg. C.—10*h*. hig C.—13*a*. Ðys Gōdspel sceal on cīlda [MS. cylda] mæsse-dæg. C.—19*a*. Ðys sceal on twelftan æfen. C.

iii. 1*a*. Ðys sceal on Wōdnes dæg, on ðære þryddan wucan ær Myddan wyntra. C.—13*a*. Ðys sceal on Wōdnes dæg ofer twelftan dæg. C.

iv. 1*a*. Ðis Gōdspel sceal on hālgan dæg. C.—3*e*. costnind B. for costniend, or for costnigend of C.—12*a*. Ðis sceal on Frīge dæg ofer twelftan dæg. C.—15*a–l*. This verse is from the Rushw. It is not in B. C. H. O. nor in the Royal MS. Brit. Museum I. A XIV; but it is found in the Lindisfarne MS. as well as in the Rushworth.—18*a*. Ðis Gōdspel sceal on Andreas mæsse-dæg. C.—23*a*. Ðis sceal on Frīge dæg, on ðære þryddan wucan ofer twelftan dæg. C.

v. 1*a*. Ðis Gōdspel gebyraþ to ealra hālgena mæssan. C.—4. Tyndale translated from the Greek, and has the same order of the verses, as our English version. The Anglo-Saxon and Wycliffe, following the Vulgate, have transposed the verses 4 and 5. The verses retain

the original order of each version; but, for facility of reference, the verses are numbered to agree with Tyndale, and our authorised version.—4*b*. B. has synt from v. 3 to 14, and in most other places, but synd is the regular form, and it is adopted from C.—17*a*. Đis Gódspel sceal on đone óđerne Wódnes dæg ofer Pentecosten. C.—20*a*. Đis Gódspel sceal on đone feorþan Sunnan dæg ofer Pentecosten. C.—25*a*. Đis Gódspel sceal on Wódnes dæg, on đære þryddan wucan ofer Pentecosten. C.—31*a*. Đis sceal on Wódnes dæg, on đære XVI. wucan ofer Pentecosten. C.—38*ab*. Ge gehýrdon C, p. 15, 10: gehýrdon ge B.—42*i*. wylle C: omitted by B. and O.—43*a*. Đis sceal on Wódnes dæg, on đære syxteoþan wucan ofer Pentecosten; and on Frige dæg innan đære eys-wucan. C.

vi. 7*f*. nellon C: nellen O, Rl: nelle B, H.—11*ab*. Urne ge B, O.—16*a*. Đys gebyraþ to caput jejunii [capud ieiunii MS. p. 17.] on Wódnes dæg. C.—24*a*. Đys sceal on đone syxteoþan Sunnan dæg ofer Pentecosten. C.

vii. 1*a*. Đys sceal on đone feorþan Sunnan dæg ofer Pentecosten. C.—7*a*. Đys Gódspel sceal to Gang-dagon. C.—15*a*. Đys Gódspel gebyraþ on đære nygoþan wucan ofer Pentecosten. C.—28*a*. Đys sceal on đone þryddan Sunnan dæg ofer Epiphanian. C.

viii. 1*d*. Hælend C: Hælnd B.—14*a*. Đis gebyraþ on Frige dæg, on đære twá and twentugoþan wucan ofer Pentecosten. C.—19*a*. Đis sceal on Wódnes dæg, on đære feorþan wucan ofer twelftan dæg. C.—23*a*. Đis sceal on đone feorþan Sunnan dæg, ofer twelftan dæg. C.

ix. 1*a*. Đis Gódspel sceal on Sunnan dæg, on đære twentugoþan wucan ofer Pentecosten. C.—3*abc*. Đa cwædon sume. C: Đá cwædon hig. B.—9*a*. Đis Gódspel sceal on Sce. Matheus mæsse-æfen. C.—14*a*. Đis sceal on Frige dæg, on đære óđre Easter-wucan. C.—14*h*. C: đuss B.—15*ii–kk* on đam dagum from Vetus Italica.—17*jj*. Đis sceal on Sunnan dæg, on đære fif and twentugoþan wucan ofer Pentecosten. C.—18*b*. he C: he w. B.—25*h*. eode C. p. 28, 18, O, Rl: geode B, H.—27*a*. Đis sceal on Wódnes dæg, on đære xiii. wucan ofer Pentecosten. C.

x. 16*a*. Đis Gódspel sceal to manegra Martyra mæsse-dæge. C.—19*cd*. hig and C: w. B.—26*f*. Đys Gódspel gebyraþ to ánes Confessores mæsse-dæge. C.—31*i*. spearwan C: spearuan B.—37*a*. Đys Gódspel gebyraþ to ánes Martyres mæsse-dæge. C.

xi. 2*a*. Đys gebyraþ on đære ærran [arran C] wucan ær Myda-wyntra. C.—7*v*. westen C, p. 35, 21: wesđen B.—20*a*. Đys Gódspel gebyraþ on Frige dæg, on đære þrytteoþan wucan ofer Pentecosten. C.—25*a*. Đys sceal on Wódnes dæg, on đære syxtan wucan ofer Pentecosten. C.

xii. 1*a*. Đys sceal on Frige [Fryge C] dæg, on đære eahtoþan wucan ofer Pentecosten. C.—14*a*. Đys sceal on Wódnes dæg, on đære xiiii. wucan ofer Pentecosten. C.—22*a*. Đys sceal on đone þryddan Sunnan dæg innan Lenct. C.—30*a*. Đys sceal on Wódnes dæg, on đære twelftan wucan ofer Pentecosten. C.—38*a*. Đys sceal on Wódnes dæg, on đære forman Leneten wucan. C.—49*k–q* taken from Mk. iii. 34*j–q*.

xiii. 3*m*. sædere B, O, Rl: sawere C: sæwere H.—43*l–r*. C, O: w. B, H, Rl.—44*a*. Đys Gódspel sceal to Sca. Agnan mæssan. C.

xiv. 9*o*, &c. w. B, C, O, H, Rl.—22*a*. Đys Gódspel sceal in octabas Petri et Pauli. C.—31*d*. and the clause w. B, C, O, H, Rl.

xv. 1*a*. Đys Gódspel gebyraþ on đone þryddan Wódnes dæg innan Lenctene. C.—3*f*. cwæþ C: w. B, O, H, Rl.—8*g*. w. B, C, O, H, Rl.—15*ef*. and cwæþ C, H: w. B. O, Rl.—19*j*. stala C: stale O, B, H: w. Rl.—21*a*. Đys Gódspel gebyraþ on đone forman Þunres dæg innan Lenctene. C.—32*a*. Đys Gódspel gebyraþ on đære eahtoþan wucan ofer Pentecosten. C.

xvi. 1*a* Đys sceal on Wódnes dæg, on đære eahtoþan wucan ofer Pentecosten. C.—13*a*. Đys Gódspel gebyraþ on

Petres mæsse-dæg. C.—14*o*. witegena Rl: wytegena C: witegyna B, O: witegan H.—24*a*. Þys Gōdspel sceal on Sce. Laurentius mæsse-dæg. C.—28*a*. Þys sceal on Sæternes dæg, on ðære forman Lencten-wucan. C.

xvii. 10*a*. Þys sceal on Frige dæg, on ðære fiftan wucan ofer Pentecosten, C.—14*a*. Þys sceal on Wōdnes dæg, to ðam fæstene ær hærfestes emnyhte. C.

xviii. 1*a*. Þys sceal on Sce. Michaeles mæsse-dæg. C.—10*n*. and the clause w. B, C, H, O and Rl.—15*a*. Þis sceal on Tiwes dæg, on ðære þryddan Lencten wucan. C.—23*a*. Þys sceal on ðære xxiii. wucan ofer Pentecosten. C.

xix. 12*n–v*. From the margin of C: w. B, H, O and Rl.—27*a*. Þys sceal to Sce. Paulus mæsse-dæge; and to Sce. Benedictus. C.

xx. 1*a*. Þys sceal on ðone Sunnan dæg, ðe man belȳcþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3*b*.—9*c*. ðe C: ðæ B: ða H.—17*a*. Þys Gōdspel gebyraþ on Wōdnes dæg, on ðære ōðre Lencten-wucan. C.—21*f*. ðu C, H: tu B.—22*u*.—Tyndale has the following clause [*x–ii*]—and to be baptised with the baptim that Y shalbe baptised with, —because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wylniaþ to gedeonne on gehwædum þinge, and beon gewanod on ðam mæstan þinge. Witodlice, ðonne ge to gereorde geladode beoþ, ne sitte ge on ðam fyrmestan setlum, ðe-læs ðe ārwurðre wer æfter ðē cume, and se hūsbonda hāte ðē ārīsan and rȳman ðam ōðrum, and ðū beo gescynd. Gif ðū sitst on gereorde, on ðam ȳtemestan setle; and æfter ðē cymþ ōðer gebeor, and se laðigenda cweðe to ðē,—Site innor, leof: ðonne byþ ðē ārwurðlicor ðonne ðe man úttor scufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be minished in the greatest matter. Verily, when ye shall be bidden to a feast, sit ye not in the first seats, lest a more worthy man come after thee, and the householder bid thee rise and make room for the other, and thou be put to shame. If thou sittest at a feast, in the outermost seat; and after thee cometh another guest, and the bidder say to thee,—Friend, sit nearer: then shalt thou be more honourable than the man put into the outer* [*seat*]. The whole of this parable, except the first sentence, will be found in ch. xiv. 7–10 of St. Luke. *Junius and Marshall's Evan. Goth. et A. S. p.* 496. This interpolation is not contained in the Vulgate, but it is found entire in the MS. of the Gospels, which Gregory the Great sent into England by St. Augustine in the sixth century. From that time to the Reformation it was carefully preserved in the *Bibliotheca Gregoriana* in St. Augustine's Abbey, at Canterbury. At the dissolution of religious houses, it came first into the hands of Lord Hatton, then of Sir Robert Cotton, of Cunington, Huntingdonshire, where it was in 1602; as the latter name, place, and date are written on the MS. It afterwards found its way into the Bodleian Library, where this great treasure is still kept with the utmost care. I am indebted to Geo. Waring, Esq., M.A., for the following verbatim copy of this interpolation, taken from the Bodleian MS. Codex August. 857 D. 2. 14. "Vos autem quæritis de modico crescere, et de maximo minui. Cum autem introeritis ad cenam vocati, nolite recumbere in superioribus locis, ne forte dignior te superveniat, et accedens is qui te invitavit, dicat tibi,—Adhuc inferius accede, et confundaris. Si autem recubueris in inferiori loco; et advenerit humilior te, dicet tibi qui te invitavit,—Accede adhuc superius; et erit tibi hoc utilius." *Fol.* 23, *col.* 1.—29*a*. Þys sceal on Sæternes dæg, on ðære Pentecostenes wucan to ðam Ymbrene. C.

xxi. 1*a*. Þys sceal on ðære feorþan wucan, ær Mydda-wyntra. C.—8*p*. streowedon C. p. 72, 1: streoweden H: strew-

odun B: strewodon O: strewedon Rl. —16*w.* sacerda B, C, H, O, and other MS. evidently an error of the scribes for sucendra, v. Ps. 8, 3, where Spelman has sucengra.—23*a.* Þys sceal on Wódnes dæg, on ðære fiftan wucan ofer Pentecosten. C.—31*l.* æftera B, C: yldra as in v. 28.—33*d.* Þys sceal on ðære ódre wucan innan Lenctene, on Frige dæg. C.

xxii. 8*k.* gearwe C p. 76, 13 and O: gearewe H: earwe B.—15*a.* Þis Gódspel sceal on xxiii. wucan ofer Pentecosten. This rubric is written in a recent hand, on the margin of C. p. 77, and followed, in the same hand, by Abeuntes pharisei consilium inierunt, ut caperent Jesum in sermone.—34*a.* Þys sceal on ðære wucan ofer Pentecosten. C.

xxiii. 5*m.* heals-bec O: heals-bæc B: hals-bæc C: hals-bec H.—13*a.* Þys sceal on Frige dæg, on ðære nygeþan wucan ofer Pentecosten. C.—14. This verse is w. in A. S. and in Codex Augustinius, Bod. 857. D. 2. 14. fol. 27, col. 2, but it is in the Vulgate; another proof that the Anglo-Saxon Version was not made from the Vulgate, and that the Codex Augustin. which Gregory the Great sent to England was not the correct Vulgate version of St. Jerome, but one of the old Italic versions.—See Note to ch. xx. 28.—34*a.* Þys Gódspel sceal on See Stefanes mæsse-dæg. C.—37*b* and *d.* Ierusalem H: Gerusalem B.

xxiv. 30*s.* cumendne B, Rl: cumende C, H: cumyndne O.—30*v.* genypon C. p. 85, 11: genipod B, O.—39*c.* nyston C. p. 86, 5: nystan Rl: nysten H: nysþon B, O.—42*a.* Þys Gódspel sceal to mæniges [mænics MS.] Confessores mæsse-dæge. C.—43*u.* geþafigan O: geþafian C, H: geþafigen B.—46*a.* cadig C, H: cadi B.

xxv. 1*a.* Þys sceal to háligra fæmnena mæsse-dæge. C.—14*a.* Þys Gódspel gebyraþ on See. Sylucstres mæsse-dæge, and to ódra Confessores. C.—31*a.* Þys sceal on Mónan dæg, on forman fæsten-dæg. C.—34*a.* Þonne cwiþ se cyning to ðam ðe on hys swíðran healfe beoþ. C. p. 91, 1, in a small and later hand, at the top of the page. H has Þá sæde se kyng to ðan ðe on his swidren waren. In B and O w.—39*a–f.* C p. 90, 12: w. B. O.

xxvi. 2*a.* Þes Passio sceal on Palm-Sunnan dæg. C.

xxviii. 1*a.* Þys sceal on Easter-æfen. C.—8*a.* Þis sceal on Frige dæg, on ðære ódre Easter-wucan. C.—16*a.* Þis sceal on Frige dæg, innan ðære Easter-wucan. C.

C has the following note after 20*w.*—Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Baðponio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum. C. p. 88.

Mark i. 40*a.* Þys sceal on Wódnes dæg, on ðære fifteoþan wucan ofer Pentecosten. C.

iv. 3*b.* Þis sceal on ðære wucan æfter ðam ðe man belýcþ Alleluia. C. p. 116, 4; See Rubric Mt. xx. 1*a.*

v. 1*a.* Þis sceal on Frige dæg, on ðære seofeþan wucan ofer Pentecosten. C.

vi. 17*a.* Þys Gódspel sceal innan hærefeste to See. Iohannes mæssan. C.—45*a.* Þis sceal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a.* Þys sceal on Wódnes dæg, on ðære þryddan Lencten-wucan. C.—31*a.* Þis Gódspel sceal on ðære þrytteoþan wucan ofer Pentecosten. C.

viii. 1*a.* Þis Gódspel gebyraþ on ðære ehtoþan wucan ofer Pentecosten. C.—27*a.* Þys Gódspel sceal on See. Petres mæsse-dæge. C.

ix. 2*a.* Þis sceal on Sætern-dæg, on ðære forman fæsten-wucan. C.—17*a.* Þis sceal to ðam Ymb-rene innan hærefeste, on Wódnes dæg. C.—38*a.* Þis sceal on Wódnes dæg, on ðære nygoþan wucan ofer Pentecosten. C.

x. 13*a.* Þys sceal on Frige dæg, on ðære syxtan wucan ofer Pentecosten. C.—17*a.* Þis sceal on Wódnes dæg, on ðære seofeþan wucan ofer Pentecosten.

C.—46*a*. Dys gebyraþ on Sunnan dæg ǽr hálgan dæge. C.

xi. 1*a*. Dys gebyraþ feower wucon ǽr Myddan wintran. C.—8*j*. The MSS. have boceras, an error of the scribes for bogas.—11*a*. Dis sceal on ðone feorþan Frige dæg ofer Pentecosten. C.

xii. 13*a*. Dys sceal on ðære xxiiii. wucan ofer Pentecosten. C.—28*a*. Dys Gódspel sceal on Frige dæg, on ðære twelftan wucan ofer Pentecosten. C.

xiv. 1*a*. Des Passio gebyraþ on Tiwes dæg, on ðære Palm-wucan. C.

xv. 40*r–v*. From C. p. 161, 11*f*–12*a*. —47*a*. Dys Gódspel gebyraþ on Easter-dæg. C.

xvi. 9*a*. Dys Gódspel gebyraþ on Wódnes dæg, on ðære ódre [oðere MS.] Easter-wucan. C.—14*a*. Dis sceal on Þunres dæg, innan ðære Gang-wucan. C.

Luke i. 1*a*. Dis Gódspel gebyraþ on Midde-sumeres mæsse-æfen. C.—26*a*. Dis sceal on Wódnes dæg, to ðam Ymbrene ǽr Mydda-wyntran. C.—39*a*. Dis gebyraþ on Frige dæg to ðam ylcan fæstene. C.—56*a*. Dis gebyraþ on Mydsumeres mæsse-dæg. C.

ii. 1*a*. Dis sceal on Mydde-wyntres mæsse-nyht, to ðære forman mæssan. C. —21*a*. Dis sceal on ðone ehtoþan mæssedæg to Myddan wyntra. C.—33*a*. Dis sceal on ðone Sunnan dæg, betweox Mydde-wintres mæsse-dæge, and twelftan dæge. C.

iii. 1*a*. Dis gebyraþ on Sætern-dæg, to ǽw-fæstene, ǽr Myddan wyntra. C.—23*t–x*. Helies . . . se wæs Nazareth. The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hǽlend, and have added, se wæs Nazareth, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, In vetustissimo Latino codice lego,—"Generationes septuaginta quinque." *Marshall*, p. 503.

iv. 38*a*. Dis sceal on ðone þryddan Þunres dæg innan Lenctene, and to Pentecosten on Sæternes dæg. C.

v. 1*a*. Dis sceal on ðone syxtan Sunnan dæg ofer Pentecosten. C.—17*a*. Dis sceal on Frige dæg, on ðære Pentecostenes wucan. C.

vi. 36*a*. Dis gebyraþ on ðone fiftan Sunnan dæg ofer Pentecosten. C.

vii. 11*a*. Dys sceal on ðone seofenteoþan Sunnan dæg ofer Pentcosten. C. —24*p*. hwig C, p. 190, 11.—25*v–z*. See Marshall.—36*a*. Dis Gódspel sceal to ðam Ymb-rene innan hærfeste on Frige dæg. C.

viii. 40*a*. Dis sceal on Frige dæg, on ðære Pentecostenes wucan, to ðam Ymb-rene. C.—49*q–t*. See Marshall.

ix. 1*a*. Dys sceal on Þunres dæg, on ðære Pentecostenes wucan. C.—12*a*. Dis sceal on Wódnes dæg, on ðære Pentecostenes wucan, to ðam Ymbrene. C.

x. 1*a*. Dis Gódspel sceal to ánes Apostoles mæssan. C.—23*a*. Dis sceal on ðære feowerteoþan wucan ofer Pentecosten. C.—38*a*. Dis sceal to Assumptione Sce. Marie, and Sætern-dagum be Maria. C.

xi. 5*f*. Dis sceal to Gang-dagon ðæge twegen dagas. C., p. 208, 6.—14*a*. Dis Gódspel gebyraþ on ðone þryddan Sunnan dæg innan Lenctene. C.—37*a*. Dis Gódspel gebyraþ on Frige dæg, on ðære teoþan wucan ofer Pentecosten. C.

xii. 11*a*. Dis sceal on Frige dæg ofer Pentecosten. C.—35*a*. Dis Gódspel gebyraþ to mæniges Confessores mæssedæge. C.

xiii. 6*a*. Dis Gódspel sceal to ðam Ymb-rene innan hærefeste on Sæterndæg. C.

xiv. 1*a*. Dys Gódspel gebyraþ on ðære nygonteoþan wucan ofer Pentecosten. C.—16*a*. Dys Gódspel gebyraþ on ðone þryddan Sunnan dæg ofer Pentecosten. C.—25*a*. Dys Gódspel sceal to Scs. Hermetis and to Scs. Agustinus mæssan. C.

xv. 1*a*. Dys Gódspel sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C. —11*a*. Dys Gódspel gebyraþ on Sæternes dæg, on ðære ódre Lencten-wucan. C.

xvi. 1*a*. Þys Gódspel gebyraþ on ðære teoþan wucan ofer Pentecosten. C. —10*a*. Þys gebyraþ on Wódnes dæg on ðære teoþan wucan [ucan MS.] ofer Pentecosten. C.—19*a*. Þis Gódspel gebyraþ on ðone óðerne Sunnan dæg ofer Pentecosten. C.

xvii. 1*a*. Þys Gódspel gebyraþ on ðone óðerne Frige dæg ofer Pentecosten. C.—11*a*. Þys gebyraþ on ðære syxteoþan wucan ofer Pentecosten. C.

xviii. 10*a*. Þys gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xix. 12*a*. Þys Gódspel sceal on Sce. Gregorius mæsse-dæg. C.—29*a*. Þys gebyraþ feower wucan ǽr Middan wyntra, and on Palm-Sunnan-dæg. C.—41*a*. Þys Gódspel gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.

xx. 27*a*. Þys Gódspel sceal on Wódnes dæg ofer Pentecosten. C.

xxi. 12*k*. The MSS. have syððan, an evident error for syllan; syllaþ is, therefore, adopted from Mk. xiii. 9.—20*a*. Þys Gódspell gebyraþ on Wódnes dæg on ðære xi. wucan [ucan MS.] ofer Pentecosten. C. Gódspell, in this Rubric, is written over the line in a much smaller hand.—34*a*. Þys Gódspel gebyraþ on Frige dæg, on ðære endleftan wucan ofer Pentecosten. C. The words *g–j* in this Rubric are written above the line in a much smaller hand.

xxii. 1*a*. Ðes Passio gebyraþ on Wódnes dæg, on ðære Palm-wucan. C.

xxiv. 13*a*. Þys gebyraþ on óðerne Easter-dæg. C.—36*a*. Þys gebyraþ on þryddan Easter-dæg. C.

John i. 1*ab*. On fruman, C, O: On frymþe, B: On anginne ærest. H. 2*cd*. on fruman, Cot.—15*a*. Þys Gódspel gebyraþ þrým wucon ǽr Myddan-wyntran, on ðone Frige dæg. C.—19*f*. Þys gebyraþ on ðone Sunnan dæg ǽr Myddan-wyntra. C.—29*a*. Þys gebyraþ on ðone viii dæg Godes æt-ýwednysse. C.—35*a*. Þys sceal on Sce. Andreas mæsse-æfen. C.

ii. 1*a*. Þys Gódspel sceal on Sunnan dæg, ðære óðre wucar ofer Epiphania Domini. C.—12*a*. Þys Gódspel gebyraþ on ðære feorþan wucan innan [ynnan MS. p. 268, 17], Lengtene, on Mónan dæg. C.

iii. 1*a*. Þys Gódspel man sceal ræddan ofer Eastron, be ðære róde, and eft ofer Pentecosten, on ðone forman Sunnan dæg. C.—16*a*. Þys sceal on óðerne Pentecostenes mæsse-dæg. C.—25*a*. Þys sceal on Wódnes dæg, on ðære þryddan wucan ofer Eastron. C.

iv. 6*e*. Þys sceal on Frige dæg, on ðære iii. Lengten-wucan. C.—46*o*. Þys Gódspel gebyraþ ofer Pentecosten, on ðære án and twentygoþan wucan on Sunnan dæg. C.

v. 1*a*. Þys Gódspel sceal on Frige dæg, on ðære forman Lengten-wucan. C. —17*a*. Þys Gódspel sceal on Þunres dæg, on ðære feorþan Lencten-wucan. C.—30*a*. Þys sceal on Þurs dæg, on ðære óðre Lencten-wucan. C.

vi. 1*a*. Þys Gódspel sceal on Mydlenctenes Sunnan dæg. C.—27*a*. Þys sceal on Frige dæg, on ðære forman wucan æfter Epiphania Domini. C.—44*a*. Þys sceal on Wódnes dæg, on ðære Pentecostenes wucan. C.—53*g*. Þys sceal ánum dæge ǽr Palm-sunnan-dæge. C.

vii. 1*a*. Þys sceal on Tywes dæg, on ðære fiftan wucan innan Lengtene. C.—14*a*. Þys sceal on Myd-lengtenes wucan, on Tywes dæg. C.—32*j*. Þys sceal on Mónan dæg, on ðære fyftan wucan innan Lenctene. C.—40*a*. Þys Gódspel sceal on Þunres [Þures MS.] dæg, on ðære fiftan wucan innan Lenctene. C.

viii. 1*a*. Þys Gódspel gebyraþ ánum dæge ǽr Myd-fæstene. C.—12*a*. Þys Gódspel sceal on ðære Myd-fæstenes wucan, on Sæternes dæg. C.—21*h*. Þys Gódspel sceal on Mónan dæg, on ðære óðre Lencten-wucan. C.—31*a*. Þys sceal on Þunres dæg, on ðære forman Lengtenwucan. C.—43*g–n*. Taken from O: w. in B and C.—46*a*. Þys Gódspel gebyraþ on Sunnan dæg, on ðære fiftan wucan innan Lenctene. C.

ix. 1*a*. Þys Gódspel gebyraþ on Wódnes dæg, on Myd-fæstenes wucan. C.

x. 1*a*.—Þys sceal on Tywes dæg, on ðære Pentecostenes wucan. C.—11*a*. Þys

sceal on Sunnan dæg, feowertyne nyht uppan Eastron. C.—15*j–r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. Đys sceal on Wódnes dæg, innon đære fiftan Lencten-wucan ; and to Cyric-hálgungum. C.

xi. 1*a*. Đys sceal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. Đys sceal twâm dagum ær Palm-sunnan dæge. C.

xii. 1*a*. Đys Gódspel sceal on Mónan dæg, innan đære Palm-wucan. C.—24*a*. Đys sceal on Tywes dæg, on đære Palm-wucan. C.

xiii. 1*a*. Đys gebyraþ on Þunres dæg ær Eastron. C.—14*f–v*. Omitted by B, inserted here from C, p. 315, 6–8.—33*a*. Đys Gódspel gebyraþ on Frýge dæg, on đære feorþan wucan ofer Eastron. C.

xiv. 1*a*. Đys Gódspel gebyraþ to đære mæssan Philyppi and Iacobi. C.—15*a*. Đys sceal on Pentecostenes mæsse-æfen. C.—23*h*. Đys Gódspel sceal on Pentecostenes mæsse-dæg. C.

xv. 1*a*. Đys Gódspel gebyraþ to Sce. Uitalis mæssan. C.—7*a*. Đys Gódspel sceal on Wódnes dæg ofer Ascensio Domini. C.—12*a*. Đys gebyraþ to đæra Apostola mæsse-dagon. C.—17*a*. And đys gebyraþ to đæra Apostola mæsse-dagon. C.—26*a*. Đys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5*a*. Đys Gódspel sceal on Sunnan dæg, on đære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. Đys Gódspel gebyraþ ofer Eastron, twâ wucan, on Sunnan dæg. C.—23*k*. Đys Gódspel sceal on đone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1*a*. Đys Gódspel gebyraþ on Wódnes dæg, on đære Gang-wucan to đam uigilian. C.—10*c–e*. From C, p. 327, 1*f–20* : B, O have þine synt mine.—11*e*. C has com, p. 327, 3 : B, O cóm.—11*q*. Đys Gódspel gebyraþ on Wódnes dæg, on đære feorþan wucan ofer Eastron. C.—11*r*. On đære tíde se Hálend beheold hys leorning-cnihtas, and cwæþ :—This is not in the Greek Text, nor in the Vulgate of Jerome : it is an addition of the Anglo-Saxon translator, and precedes Hálega, in C, p. 327, 8*a–9b* ; also in B, H and O.—11*hh*. Literally, *that they may be one, as* [WYT] WE TWO *are one*. The Greek has καθὼς ἡμεῖς : the Vulgate *sicut et nos*. The Gothic is swaswe WIT *as* WE TWO. Though Greek has the dual νῶϊ *we two*, it is not here used. The Gothic and Anglo-Saxon give the sense most minutely and clearly.

xviii. 1*a*. Đes Passio gebyraþ on Langa-fríge-dæg. C.

xix. 37*a–e*. Written between the lines 11 and 12 of C, p. 336. In the same verse over on-fæstnodon, is written, in the same hand as *a–e*, sticodon *stuck, pierced*.—38*bc*. Written also in the same hand between the lines 12 and 13 of C, p. 336.

xx. 1*a*. Đys sceal on Sæternes dæg, on đære Easter-wucan. C.—11*a*. Đis Gódspel gebyraþ on Þunres dæg, innan đære Easter-wucan [ucan MS.]. C.—19*a*. Đis Gódspel gebyraþ seofon nyht ofer Eastron. C.

xxi. 1*a*. Đis Gódspel gebyraþ on Wódnes dæg, innan đære Easter-wucan [ucan MS.]. C.—15*d*. Đis Gódspell gebyraþ on Petres mæsse-æfen. C.—19*m*. Đys Gódspel gebyraþ on Sce. Iohannis Euangelista [euuangelista MS. p. 342] mæsse-dæg. C.

NOTES ON

WYCLIFFE'S TRANSLATION.

The text of Wycliffe has been taken from the first version, given in the 4to. Edition, published at Oxford in 1850, printed at the University Press, under the editorial care of Sir Frederic Madden and the Rev. Josiah Forshall, collated with the original MS. No. 369 of the Douce Collection in the Bodleian Library.

The following words in Italic are in the body of the page of Wycliffe's translation. They are, like our marginal readings, explanatory of words, which seemed to require elucidation. In the Douce MS. they are written in letters of the same form as the other part of the text; but, for distinction, a red line is drawn under them. For the same purpose, Sir Frederic Madden and Mr. Forshall have printed them in the Italic character. In their text of Matt. i. 2*b*. after gendride, we find in Italic *or bigate*. —and in v. 22*aa*. Racha, *that is, a word of scorn*.—vi. 13*m*. Amen, *that is, so be it*.—x. 39*e*. his soule, *that is, temporal lyf*. Though these explanatory words could not be entirely excluded, as they belong to the translation; yet, if left in the text, they would have expanded it too much to harmonise with the other versions. A small obelisk or dagger is, therefore, placed in the text, where such Italic words occur. All these explanatory words are given in the following notes, in the Italic character.

Matt. i. 2*b*. *or bigate*.—19*i*. *or riȝtful*.—19*m*. *or lede hir ferther*.—20*n*. *or sweuen*.—23*w*. *or expound*.

ii. 1*q*. *or wijs men*.—16*g*. *or disceyued*.

iii. 2*k*. *or cume niȝe*.—11*ff*. *or cristen*.—12*c*. *or fan*.—12*ee*. *or that neuer shal be quenchid*.—15*v*. *or left hym*.

iv. 21*aa*. *or beetynge*.—23*u*. *or ache*. —24*c*. *or fame*.

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17*c*. *or deme*.—17*h*. *or distruye*.—18*m*. *that is, leste lettre*.—19*d*. *or breketh*.—22*aa*. *that is, a word of scorn*.—22*ll*. *that is, a word of dispisynge*.—24*n*. *or acordid*. —31*p*. *that is, a litil boke of forsakyng*. —47*d*. *or saluten*.

vi. 13*m*. *that is, so be it*. The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20*t*. *or undirmyne nat*.

vii. 3*f*. *or a litil mote*.—6*l*. *or precioure stoonys*.—13*m*. *or dampnacioun*. —26*y*. *or soond*.

viii. 19*c*. *or a man of lawe*.—20*h*. *or borowis*.—28*cc*. *or wickid*.—30*c*. *or droue*.

ix. 15*k*. *or husbonde*. — 15*m*. *or mourne*.—16*i*. *or newe*.—17*i*. *or wijn vesselis*.—20*h*. *or rennynge*.—28*yy*. *or ȝea*.—35*w*. *or ache*.

x. 12*i*. *or salute ȝee*.—14*q*. *or citee*. —16*p*. *or wijse bifore*.—18*c*. *or meyris*. —19*e*. *or bitraie*.—25*z*. *or the fadir of meynee*.—26*j*. *or hid*.—39*e*. *that is, temporal lyf*.—39*n*. *that is, lif*.

xi. 5*z*. *or ben maad keepers of the gospel*.—12*o*. *or violence*.—19*o*. *or glotoun*.—22*g*, 24*o*. *or lesse peyne*.—25*bb*. *or slee3 men*.—28*n*. *or fulfille*.—30*e*. *or softe*.—30*i*. *or eisy*.

xii. 4*n*. *or puttynge forth*.—16*l*. *or knowen*.—25*q*. *or discounfortid*.—27*j*. *or whos miȝt*.—28*u*. *or amonge ȝou*.

xiii. 6*g.* *or brenden for hete.*—11*q.* *or priuyte.*—21*l.* *that is, it lastith bot a litil tyme.*—25*k*, 26*l*, 27*bb.* *or cokil.*—29*i.* *or coclis.*—30*z.* *or cockilis.*—30*gg.* *or smale bundelis.*—32*ii.* *or braunchis.*—35*y.* *or telle oute.*—36*x.* *or cokelis.*—38*q.* *or cocklis.*—55*i.* *or carpenter.*

xiv. 1*e.* *that is, prince of the fourthe part.*—8*d.* *or warnyd.*—22*d.* *or comaundide.*

xv. 2*d.* *or breken.*—2*f.* *or statutis.*—6*r.* *or idyl.*

xvi. 3*j.* *or sorwful.*—17*k.* *that is, the sone of culuer.*—18*aa.* *or strengthe.*—23*s.* *or vndirstondist nat.*—25*h*, *and* 25*r.* *that is, his lyf.*

xvii. 2*c.* *or turnyd into an other lickenesse.*—17*g.* *or out of the feith.*—25*ee.* *or rent.*—25*ll.* *or other mennys sones.*—27*ff.* *that is, a certeyn of moneye.*

xviii. 15*m.* *or snybbe.*—27*j.* *or suffride hym.*

xix. 3*t.* *or forsake.*—5*q.* *or drawe.*—6*t.* *or knytte to gidre.*—24*i.* *or eysier.*—28*v.* *or gendrynge azein.*—28*nn.* *or seegis.*

xx. 1*o.* *or by the morwe.*—9*p.* *that is, euery man oo peny.*—22*j.* *or shulen axe.*—28*s.* *or lif.*

xxi. 5*n.* *or meke.*—9*l.* *that is, I preie, saue.*—16*z.* *that kunnen nat speke.*—29*l.* *or forthenkynge.*—33*dd.* *or sette it to ferme.*—37*n.* *or drede.*

xxii. 5*c.* *or recken nat.*—7*o.* *or distruyde.*—16*i.* *that ben men of Eroudis.*—16*ee.* *or charge.*—17*p.* *or emperour.*—17*q.* *or tribut.*

xxiii. 4*h.* *or that mown nat be born.*—5*q.* *that ben smale scrowis.*—15*s.* *that is, a conuertid to* ȝ*oure ordre.*—16*ee.* *or is detour.*—23*u.* *or of more charge.*—23*hh.* *or nedide.*—33*c.* *or buriownyngus.*—33*e.* *that sleen her modris.*—34*l.* *or writeris.*—38*i.* *or forsaken.*

xxiv. 10*j.* *or ech other.*—22*j.* *that is, mankynde.*—26*t.* *or placis.*—30*o.* *or lynagis.*—31*ee.* *or endes.*—32*k.* *or braunche.*—40*p.* *or forsaken.*—45*i.* *or war.*—48*n.* *or taryinge.*

xxv. 1*u.* *or husbonde.*—1*x.* *or wiif.*—5*c.* *or housbonde.*—15*g.* *or besauntis.*—20*s.* *or besauntis.*—21*l.* *or trewe.*—27*f.* *or betaken.*—34*v.* *or take* ȝ*ee in possessioun.*—34*ee.* *or makynge.*—35*bb.* *or herberden.*

xxvi. 10*j.* *or sory.*—30*c.* *or heriynge.*—37*o.* *or heuy.*—38*o.* *or abyde* ȝ*ee.*—41*t.* *or vnstable.*—64*o.* *or fro this tyme forth.*—65*f.* *or to-rente.*

xxvii. 2*m.* *or chef iustice.*—3*n.* *or forthenkynge.*—5*v.* *or a gnare.*—11*f.* *or domysman.*—17*m.* *or delyuere.*—19*e.* *or domysman.*—19*gg.* *or sweuen.*—20*j.* *or counseiliden.*—21*p.* *or delyuerid.*—24*z.* *or giltlesse.*—29*v.* *or folden.*—40*c.* *or fie to thee.*—46*u.* *or whi.*—48*l.* *or vynegre.*—51*i.* *or rent.*—52*k.* *or weren dead.*—59*k.* *or lynnen cloth.*—63*i.* *or disseyuour.*—66*e.* *or wardiden.*—66*h.* *or seelinge.*

xxviii 1*g.* *or haliday.*—14*h.* *or iustise.*

Mark i. 7*u.* *or vnbynde.*—15*p.* *or do* ȝ*ee penaunce.*—28*c.* *or tything.*—30*k.* *or lay.*—45*i.* *or puplishe.*

ii. 21*g.* *or newe.*—21*s.* *or pacche.*—22*j.* *or wyne vesselis.*

iii. 10*v.* *or woundis.*—12*l.* *or knowen.*

iv. 4*p.* *or of the eire.*—10*e.* *or by hym silf.*—11*o.* *or pryuite.*—17*l.* *that is, lasten a lityl tyme.*—28*l.* *or grene corn.*—29*o.* *or hook.*—32*e.* *or quykened.*—32*s.* *or erbis.*—34*t.* *or by hem self.*

v. 3*h.* *or biriels.*—4*z.* *or make tame.*—13*s.* *or haste.*—20*k.* *that is, a cuntree of ten citees.*—29*u.* *or sikenesse.*—41*p.* *or expownid.*

vi. 3*f.* *or carpenter.*—9*d.* *that ben opyn aboue.*—21*x.* *or gretteste.*

vii. 2*n.* *that is, not waischun.*—3*q.* *or statutis.*—18*j.* *or vnwyse.*—22*b.* *or ouer hard kepynge of goodis.*—24*cc.* *or be priuy.*—31*h.* *or coostis.*

viii. 2*p.* *or abyden.*—8*n.* *or smale gobatis.*—11*h.* *or axe.*—35*g.* *and* 35*s.* *that is, his lyf.*

ix. 3*r.* *or walkere of cloth.*—18*m.* *or vometh.*—49*f.* *or maad sauori.*

x. 2*p.* *or forsake.*—14*h.* *or vnwor-*

thili.—25*c. or esyer.*—42*m. or ben seyn.*—42*s. or ben lordis.*—45*v. or lyf.*—45*w. or azen biyng.*

xi. 8*m. or braunchis.*

xii. 1*f. or in parablis.*—4*t. or reprouyngis.*—6*y. or drede with reuerence.*—7*g. or to gidere.*—30*aa. or myzte.*—33*l. or mynde.*

xiii. 20*k. or mankynde.*—20*aa. or maad schort.*

xiv. 1*h. withouzten sourdowz.*—4*f. or heuyli.*—13*cc. or come azens zou.*—14*v. or etyng place.*—26*c. or heriynge.*—34*o. or abide ze.*—44*y. or queyntely.*—65*dd. or boffatis.*

xv. 7*v. that is, debaat in cytee.*—13*f. or put hym on the cros.*—15*t. or betun.*—22*l. or expowned.*—25*f. that men clepen vndrun.*—28*k. or ordeyned.*—32*u. or fals repref.*—33*d. or mydday.*—33*r. that is, noon.*—34*w. or wherto.*—37*h. or sente out the breth.*—38*q. or bynethe.*—43*f. that hadde ten men vndir him.*—44*l. or brouzt to.*

xvi. 5*y. or greetli aferd.*—8*o. or gon in to hem.*—12*o. or figure.*—16*h. or cristenyd.*—18*l. or deedli thing, that bryngith deeth.*

Luke i. 19*bb. or telle.*—20*f. or doumbe.*

ii. 1*n. or noble.*—3*i. or knowleching.*

iii. 6*c. or man.*

v. 1*j. or camen faste.*

vi. 32*j. ethir thank.*—41*j. othir a mot.*

vii. 2*g. that hadde an hundrid men vndir him.*—22*uu. ether ben maad keperis of the gospel.*—34*m. ether glotoun.*—41*i. ethir vsurer.*

x. 12*l. other lasse peyne.*—19*j. othir tredinge.*—27*s. or lyf.*

xi. 20*i. ether spirit.*—41*j. ether superflu.*—42*m. ether erbe.*

xv. 8*f. ether besauntis.*—12*o. ethir catel.*

xvi. 1*p. ethir a baily.*—19*k. ether whit silk.*—26*i. ether depthe.*

xviii. 5*f. or diseseful.*

xix. 20*p. ether sweting cloth.*

xxi. 2*l. ethir a ferthing.*—12*u. ether prisouns.*

xxii. 7*n. that is, sacrifice of pask.*—25*k. or lordschipen.*—44*c. ether angwische.*—64*c. or hidden.*

xxiii. 46*y. ether diede.*—50*k. ether hauynge ten vndir him.*

xxiv. 11*i. ether errour.*

John i. 1*f. that is, Goddis sone.*—14*c. that is, Goddis sone.*—14*f. or man.*

ii. 1*j. or town.*—8*m. that is, prince in the hous of thre stagis.*—18*j. or tokene.*

iii. 18*i. or dampnyd.*—20*u. or vndirnomun.*—22*v. or cristenede.*—25*c. or axyng.*—25*n. or clensing.*—26*j. or maistir.*—29*e. or wyf.*—29*h. or hosebonde.*—30*k. or maad lesse.*

iv. 5*p. or feeld.*—6*k. or feynt.*—6*z. or vndurn.*—21*x. or worschipe.*—31*j. or maistir.*—35*aa. or cuntrees.*—36*f. or mede.*—44*n. or worschip.*—45*bb. or haliday.*

v. 13*s. or sett.*—35*h. or zyuynge liz.*—37*u. or foorme.*

vi. 14*i. or myracle.*—26*u. or myraclis.*—27*z. or markede.*

vii. 2*l. that is, a feeste of tabernaclis.*—4*i. or priuy.*—14*f. or goynge bitwixe.*—23*s. or wraththe.*—35*z. or distroyinge.*

viii. 7*d. or contynuede.*—19*n. or knowen.*—25*n. or the firste of al thing.*—42*r. or cam forth.*—51*q. or taaste.*

ix. 2*f. that is, Maistir.*—6*s. or bawmede.*—7*l. or cisterne.*—11*x. or cisterne.*—16*bb. or myraclis.*—28*c. or cursiden.*

x. 11*k. that is, his lyf.*—12*c. or hyred hyne.*—12*v. or forsaketh.*—12*ff. or scaterith.*—20*k. or wexith wood.*—41*l. or myracle.*

xi. 8*e. or maistir.*—27*e. or zhe.*—28*p. or stilnesse.*—44*w. or sweting cloth.*—47*u. or myraclis.*

xii. 3*h. or trewe narde.*—16*o. or hadden mynde.*—25*c. and* 25*n. that is, lyf.*—26*q. or seruant.*—37*h. or myra-*

clis.—40*i.* *or maad hard.*—40*cc.* *or al turned.*

xiii. 37*p.* *and* 38*g.* *that is, lyf.*

xiv. 26*v.* *or remembre.*

xv. 2*b.* *or braunche.*—13*m.* *that is, lyf.*—25*w.* *or freely.*—26*v.* *or cometh forth.*

xvi. 6*j.* *or heuynesse.* — 21*aa.* *or charge.*—25*i.* *or derke saumplis.*—32*l.* *or scaterid.*—33*t.* *or ouerleying.*

xvii. 2*j.* *or man.*—12*ee.* *or dan nacioun.*

xviii. 1*u.* *or a gardyn.*—36*ll.* *of this place.*

xix. 12*a.* *or fro thennus.*—13*z.* *Englisch, place of Caluarie.*—14*f.* *o euyn.*—14*l.* *or mydday.*—36*o.* *or make lesse.*

xx. 1*g.* *that is, of the woke.*

xxi. 25*g.* *or myraclis.*

TYNDALE'S TRANSLATION.

Our text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—"The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862."

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the free city (frei statt, p. 24) of Worms, and sold in Oxford "before the 7th February, 1526." Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. "The errours comitted in the prentynge" (Fol. ecclv.) are such as would most likely occur to a German compositor: as in John vii. 14 gebe for geve *gave*. The misprints are very numerous; but they are at once detected by an English eye. The following are a few examples:—

John iii. 36	beloveth *for*	beleveth
iv. 2	thought	though
v. 4	wath	what
– 7	stoppeth	steppeth as stepped in verse 4
– 27	soune	sonne *son*
– 35	brurnynge	burnynge
vi. 12	ynought	ynough *enough*, verse 15
– 45	hat	hath
– 69	soone	sonne *son*
vii. 14	thaught	taught
viii. 20	honhes	hondes
– 47	Gog	God
– 55	is	his

It would be a waste of time to cite more examples. The manifest misprints have been silently corrected, that our text might be made, as far as possible, a perfect representation of the words written by William Tyndale, one of the best scholars and one of the greatest Divines of his age.

THE END.

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